

EDUCATION AND IDEOLOGY IN LATIN AMERICA

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ABSTRACT: This brief work aims to demonstrate the deep need of education in Latin America. There are political crisis in many countries such as Brazil, Venezuela, Bolivia, Colombia and Argentina. The ignorance is a clear way of manipulating people and ideology is its instrument. Instead of investing in integral education, government and lecturers transmit empty slogans, doctrining people without academic freedom. Thus, humanities are reduced to ideology, producing an enormous lack on historical, political, juridical and mainly philosophical education, where ethics should be on the top. By showing this bare reality – the crib of corruption - , we would like to present a course on Fundamentals of Philosophical Anthropology we are implementing in different universities, which is helping students to reflect in order to build up their countries in a more solid way.

KEYWORDS: EDUCATION - IDEOLOGY- ETHICS - ANTHROPOLOGY

INTRODUCTION

Education is the point at which we decide wheter we love the world enough to assume responsibility for it (...). HANNAH ARENDT

Latin America countries are living a critical moment in their history. Among them, we can especially quote Brazil and Venezuela. Signs of an embedded corruption in various sectors of society are raising up with an intensity that shames us, pressing to reflect on the necessity to get to the roots of these monumental crises to find a way to overcome them and be able to rebuilt nations on a firm ground.

Education should be the light in the darkness for these countries since it is impossible to have a solid structural change without personal changes. Thus, an ethical project could mean na importante step way out of the crisis: to make people reflect to change and transform political and social life.

Philosophy, since Aristotle with his “Nichomachean Ethics”, showed itself as a way of reflection about the individual and the *polis*. After the II World War, Hannah Arendt also helped us to reflect with the “Origins of Totalitarianism”. Today, Professor Michael Sandel stimulates students to think about the ethical limits of the market, for instance. However, creating the habit of reflection can be a challenge for these countries, because this is not foster nor expected from people, who are “nuded” in a bad way through the reign ideology.

Superficial slogans substitute academic freedom and students are caught up in their lazyness to study and think. Their own ignorance is the weapon to manipulate them. Then, sunk in technology – without temperance - and empty novels on TV, which replace books, we have a whole handicapped generation.

But we cannot underestimate student’s rational and relational capacity, full of ideals and desire for excellence, thruth and good. They are simply waiting for a real help: professors can’t have a pact on mediocrity.

As Lon Fuller would say, we change society, not with wrists, but with elbows. It is urgent to face the threat since education in Latin America is not a priority in investments, but ideology is.

Through this brief essay we hope to show the key role humanities could play in this scenario so that education could maximize freedom and self-determination towards the good, like other samples we have in history.

The words of a famous brazilian author, Guimaraes Rosa, could be applied to this academic enterprise: “living we learn, but what we most learn is to ask more questions, the biggest ones” and get to the radical and constitutive answers humanities can lead us to, so that we can really do something for our time and nations.

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CONCLUSION:

“Why do we renounce to study and deepen philosophy, ideas and meanings which are the most helpful to understand the present?”. HANNAH ARENDT

For this enterprise we would like to present the initiative we are implementing in different universities: a course on Fundamentals of Anthropology, in order to deepen essential concepts in personal and public espheres to be able to contribute to social life.

As Charles Dickens stated: The human is the key to social.

APPENDIX:**Fundamentals on Philosophical Anthropology – Syllabus****Guideline of the Course implemented in Latin America**

1 - Anthropology as a Science
2 – The Meaning of Man, Individual and Person
3 – Reason and Language
4 – Will, Feelings, Emotions and Affectivity
5 – Virtues and Freedom
6 – Family and Interpersonal Relationships
7 – Environment, Culture and Sustainability
8 – Technology and Values
9 – Work and Economics
10 – Society and Institutions
11 – Law and Justice
12 – Education and Development

BIOGRAPHY:

Angela Vidal Gandra da Silva Martins has a Law Degree (USP); a Master and Ph-D in Philosophy of Law (UFRGS); IESE Business School (Advanced Management Program) and spent the last two years as a Harvard University researcher in Legal Philosophical Anthropology. In Brazil, is a partner of Advocacia Gandra Martins; International Relations at IFE (Institute of Formation and Education – São Paulo) and represents Fecomercio at ICC (Arbitration and Mediation). Has written several articles, chapters and books. The main publication is the book “The Morality of Law as a Condition of Freedom in Lon Fuller”. Lately she’s been working with students from USP and PUC-SP on “Critical Reflections on the Work and the Good Life”.

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