

Intersubjective implications of language in early childhood education



<https://doi.org/10.56238/sevened2023.008-026>

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ABSTRACT

A study from observation finds two elements as precepts in the practice of initiation to teaching in undergraduate students of primary education:

1.- the precept that thought is produced from the action that imprints the sensory experience; and product of that operation is learned by way of copy, what things are as the senses capture it universally. Another precept revolves around the use of indiscriminate language, verbiage more typical of an instructor than of an educator. The novice teacher conducts himself with conceptual instructions as an exacerbated instrumental use, in a linear way and without considering a certain degree of development of abstract thinking that the 6 to 8 year old infant does not achieve yet.

It is offered to understand from the teaching addressee and with multidisciplinary contribution (psychology, neuroscience and pedagogy) that the infant by age that lives, has full sense of pleasure-pleasure as energy that touches the emotional field in the intersubjective relationship. In teaching-learning, pleasure-pleasure contains the desire that is conjugated in two directions (that of the infant and that of the teacher). Emotive energy, cathexis, transits the logical and the emotional, operates selectively discarding uninteresting information by inhibition of the synaptic pathways which, in schooling, is presented as a form of predisposition or defense mechanisms. Hypothetically, each enunciation and its intrinsic form issued by the teacher, triggers in the child a way and degree of anxiety, stress, anguish, underlying what is described as learning problems.

Keywords: Cathexis, Desire, Inhibition, Pleasure-pleasure, Learning disabilities.

1 INTRODUCTION

The content of this text emerges from observations of the work carried out as an initial practice in the teaching profession by some undergraduate students in primary education. The context is located in semi-urban and rural communities in the vicinity where students carry out introductory teaching practices and takes place in an official teacher training institution, that is, a Normal School in the State of Jalisco, Mexico, where I work as a teacher, and in specific part, the research work is deduced from an official commission issued by the Management of the Institution. whose commission decrees the role of supervising the *initial teaching practice of* students who are in the fourth or fifth semester of the Bachelor's Degree in Primary Education, which gives the opportunity to gather field data. On the other hand, the collection of observable data extends to student forums in which data are presented that remain untreated for analysis or with treatment very close to the surface of the record. The data they present are limited to a personal and empirical experience. Finally, as a third instance of data collection, a part of research teaching takes place, becoming a research tutorial function for the interns in the



degree process where they ordinarily work on data collection and processing, taking care of their analysis and interpretation.

So, the study that begins with the collection of information on the work of supervising the practice of novice teachers led to distinguish and assess challenges that the profession faces in real work, and this challenge is not framed in a single stage of observations, it extends to several years.

In reference to the dimension of reality, it is placed in some primary schools limited to contents of observation of language and development of thought in pupils with whom the students of the said degree work. An inductive research process has been initiated, in which the data, due to their complexity and nature, present the need for multidisciplinary theoretical-explanatory contrast. In view of these observable data that are synthesized in this paper, the objective has been proposed: To study how language has a performative function in which thought transforms things into concepts and in the meaning that are put into play in the teaching-learning process.

1.1 INTERSUBJECTIVE IMPLICATIONS OF LANGUAGE IN EARLY CHILDHOOD EDUCATION

Faced with some communicative problems oriented to the analysis of practices of initiation to the teaching profession found in a field study, it has been proposed to investigate the implications of language in children's schooling, for this we proceeded from assuming language as a double implication or bidirectional sense. On the one hand, the use of language as a vehicle medium of ideas that induces the world in learning and materializes in concepts is observed, and on the other hand, as a return of the concrete subject, the signifier is analyzed where *the learner emerges as a subject of the practice of language*, that is, in the mediation in which *he is* present from his narrative. His full word.

2 DATA OBSERVABLE FROM THE DIMENSION OF REALITY BY MEANS OF A DESCRIPTIVE STUDY; INDUCTIVE PROCESS

As an ongoing inductive process of field observation, two elements have been found that are presented as precepts that underlie and guide the practice of initiation to teaching in undergraduate students of primary education. The observation takes place in the same curricular training process in which undergraduate students in education put into play and develop communicative skills within the framework of their initiation practices to the teaching profession. Where critical implications have been presented, even in the terminal stage of his career. Specifically, what is dealt with here has been limited to cases in their intersubjective relations of communication for teaching to children from 6 to 8 years of age.

The cases that have been taken to guide exploratory research are those in which the didactic sequences present an overload of activities for infants in the form of pragmatism that exceed or limit the pauses to exercise required in the gradual development of thought. Synthesizing field observation,



the exercise of teaching reveals indicators on which they base their teaching exercise under certain precepts cultivated by a certain traditional fraction. The precepts that have been taken as categories are two that are deployed below to define as a problem statement and from there, from the observable indicators, proceed to an exploratory documentary study with the aim of deducing some explanations.

2.1 PRECEPTS REGARDING THE ACQUISITION OF LEARNING.

As one of the precepts that in some traditional cases still prevails is the precept that thought operates, emanates or is produced *from action as something that imprints sensory experience*. That, as a product of its operation of thought, reality is known as a copy of the census-perceptible material reality. That is, things are as the senses unquestionably and universally apprehend them.

In Assuming that knowledge is built with the contact and manipulation of objects, the routines of teaching work are structured loaded with activities to start from the experience the knowledge that has to be expressed with the content of words as evidence that they have learned. But in the infant who begins primary school at 6 years of age, it is dissociated between operating or manipulating and saying as an expression of knowledge. Undoubtedly, this operates in some way, since it corresponds to the biological part that determines us as an organism that permanently encloses symbiosis by adapting to its environment, but this places us like the rest of the animals, it is like this only to a certain extent, because contrasted with documented theoretical studies it is offered that: "Thought is linguistic by its nature, Language is the instrument of thought." (Petrovsky, 1980, pág. 205) Thought operates and unfolds in language, which metaphorically fulfills the role of the railroad on which the railroad moves. We think by means of language, ideas are constructs and conveyed by language and, therefore, more than in the sensory, experience is lived in language. We also have in theory Vygotsky's talk of an interrelation between language and thought. (Kozulin, 2000)

2.2 SOCIAL LANGUAGE PRACTICES IN TEACHING

Another category that emerges from the observables to be presented in this paper refers to the precepts and conceptions of teaching practices, around the linear and protagonist or authoritarian use of language as *an indiscriminate* instrument.¹ From the analysis of what has been observed, it can be seen that the use of language in the classroom is more typical of the instructor than of the educator. The novice teacher conducts himself with explanations or conceptual instructions as an exacerbated instrumental use, in a linear way and without considering a certain degree of development of thought or capacity for abstract mobility that the child of 6 to 8 years of age has not yet achieved; Ordinary

¹ indiscriminate in adherence to Oxford language definitions. *That it does not distinguish some people or things from others or differentiate between them.*



language practice in school classrooms appears to be structured in linear ways. hierarchical and vertical, they are closer to imperatives than to constructive dialogue.

This observation can be deployed a bit in the descriptive, let's see. Students of 5 semester of bachelor's degree in primary education and who practice with children in 3rd, 2nd, and even in some cases with 1st grade of schooling, it is recurrent, ordinary and common in their practice to issue orally instructions to the infants, to *take their book*, to *read it* and answer or fill in the empty spaces that the instructions ask for by default... It has also been found in these students that when they orally address indications or instructions to the whole group, at the end of these indications, the children get up from their desks and go to ask questions even in the space occupied by the teacher in the process of training because they did not understand the initial indications, also some constantly come to ask if what they have just begun to trace is correct.

The observed content has also been triangulated with the narratives of experiences in the students' forums when they report on their actual fieldwork. They report difficulty in getting children to understand instructions. And from the field study, it is synthesized that the educator generally assumes that language is a tool to express our thoughts, since from the ordinary precepts in which, consciously or not, he supposes that language in orality conveys the ideas it exposes. In this way, at the base of his work, the *teacher believes that, by developing in language and with it, what he speaks will be understood*, that his ideas or knowledge that he wants the pupil to assimilate are assimilated. It seems to assume uncritically that memory operates by passing perceptual data elevating to abstraction through language and that in this way the listening infant learns, he does not understand it as a complex process of abstract elaboration.

Returning to the inductive approach from which this study has originated, the observable data show that, in their uses of a word, the *meaning* is not always and in any case the one kept by the academic or formal conceptualization, which in the school framework presumes universal character, but the way in which it relates to the intersubjective uses and experiences in a concrete community. For example: In the initial observation of this work, in rural communities it was found that in their ordinary language practice infants present very specific words and ideas. It corresponds to what has been said theoretically that the word does not have a single meaning, since it evokes and imprints different things in each social context, which can lead to the establishment of several meanings.

Now, this field study from descriptive data offers some specific contributions, such as the fact that the meaning that is taken from uses and experiences (more phenomenologically speaking) is not only accompanied by the *meaning* of expressions or words, but that the implementation of language is inseparably accompanied by *feelings*. In fact, sense and feeling are both inseparable in the ordinary practice of language within the framework of the observed. To this end, it is noted here that in this part *the sense* is not given *of feelings in a single direction, but in a game* of feelings, of dissents and



partiality. As it is in binary logic affirmative *and negative, or, as the* positive or negative sense that can be exemplified as between an agreement and a disagreement. On the other hand, in the meaningful elaboration between a sign and signification, absolutes are not necessarily presented. In this theme, dimension and context of reality that an observer can read and interpret, it is offered to understand that dialectical opposites enclose an infinity of intermediates in the gradual structuring of meaning.

From studies in general that are found as antecedents, it is explained that, in a subject, the passage from external data to internal assimilation, as well as in the perception of the language emitted by another, when processing data into concepts is elevated to abstraction where, with memory data already contained (the faculty of association or relating and correspondence between data) words take on meanings or meaning. But what is now proposed here is that, in this faculty and process, the intersubjective practices of language that have been addressed to account for linguistic meaning, there is another dimension to analyze, something more to explore, to understand how meanings are achieved, reached, constructed. From these precepts and forms, a psychic configuration is implied, a role is played in the process of personality formation; in intersubjectivity meanings are generated. But how does that happen? How is the signified linked to the signifier? What is it, what can it be, or in what way does something become significant to be learned in the schooling child?

So much for the inductive part, which does not yet offer a finished answer to these questions, but a state of critical evidence that demands to be investigated, given this a proximal exploratory study is undertaken. Now I am open to presenting as a deduction some data offered by the theoretical collections or some studies that have addressed contents involved here, this for the purpose of support in the analysis and interpretation of the observable data in a third moment. As descriptive study data, it is addressed in the next section, under a deductive methodological logic, and as a spiral in which it is taken up again with triangulations or theoretical-conceptual contrasts.

3 EXPLORATORY STUDY IN SEARCH OF AN EXPLANATION BASED ON DOCUMENTED DATA; THE DEDUCTIVE GAIT

In this space, the objective is to gather documented data from studies in various fields that have an impact and offer elements to, in a multidisciplinary way, such as theoretical dialogues, approximate comprehensive deductions in greater depth possible. For this reason, it starts from the most general to end with something that responds and contains resources to guide what is posed as a central problem in the cultivation of the human, which is cognition in the intersubjective relationship and language.

3.1 PHYLOGENY AS A MEMORY OF OUR SPECIES

Of the most universal and identity-based documented, it is considered theA memory that determines us as humans and provides what is possible in global cohabitation, so it is closed in common



from phylogeny as the history of our species that determines us by Developments in terms of *Natural drift* product of autoopoiesis invariance and adaptation (Maturana & Varela, 1984, pág. 77) Throughout the biological world, the human is distinguished by the nature of the brain, in the brain, the neuronal interconnections and what it keeps of history in language according to its origin in the form of gender and identity properly human (Chomsky, 1992), from there we associate as genetic expression and we attend to the changes experienced throughout the history of a species, constitute phylogenetic or evolutionary dynamics. Phylogeny is a succession of organic forms sequentially related by reproductive relationships. From this we have by way of explanation why at birth, the human brain has connection patterns built following genetic instructions, of vital activity. "We could say that today the brain works like that of our ancestors" language is possible to learn and operate or navigate through in thought because it pre-exists as a language. (Meanes & Niro, 2018, pág. 43)power in each new being of our species.

That way we get closer to Explain that, the most universal and primal data set of the species refers to the fact that the The brain has a hereditary memory, as well as organizing principles of innate knowledge (knowledge not as contents, but as forms, potency "information"). This is what phyletic memory refers to (Fuster, 2020)that as a species it stores the millenary information located in the central nervous system, such memory as a phylogeny is universal or common to the genus; materially allows each organism in the limbic brain to operate by selecting and discriminating data according to its identity; It offers the possibilities of scope and forms of the other memories such as working and short-term memories. A documented example and as a heritage is in which all structuralism was deployed, what Levi Strauss cited in (Hallpiken, 1986) finds that in the various cultures there are *Structures* that keep universal principles that are not learned as content, but as containers: "Form is defined in opposition to a content that is external to it; but the structure has no content: it is the content itself..." Lévi-Strauss quoted on the continents, unlike the contents seem to be(Pouillon, 1968, págs. 1-24) *Forms* to order or read and operate in relation to man and reality.

Language is already potentially in the millenary memory of the species and occupies a specific material place in specific areas of the central nervous system, which, when put into play from birth, should only be operated under the propitious conditions in which it gradually fills contents.

Since phylogeny is the most universal and primitive, it is taken as a starting point for explanatory approximations or possible orientations from phyletic memory, it is deduced that The knowledge or learning that the educator seeks is made possible by the potential as a container from which it can be deduced as content. We could deduce that language, socialization, and learning are potentials that only need to be deployed in environments that are conducive and appropriate according to age, degree of development and context. In which the same development is permeated as a universal form of the human race. That is, if we extend the explanation we are looking for to unitary gestalt



observation, we have that, in every human case, its learning to operate is self-referential to its identity, it produces itself and with its own resources, as autopoietic machines, so that the species, a culture or an individual produces itself as a unit, so that, Language and mental operations are structured from phyletic memory. In this case, language is not recommended to be taught with linguistic-syntactic rules, but in the social practices of language because it pre-exists potentially; equipped to reproduce the species, its identity. So to educate is to humanize what we are as a species. On the other hand, if the observation is shortened to an inductive dimension, we find not gender similarities, but specific differences, then it is feasible to find that the observed unity is constructed and gives diverse destinies, which recursively contributes to the diversified construction of a distinguishable reality. See.(Maturana & Varela, 2004, pág. 69)

3.2 THE ONTOGENETIC REALM IN LANGUAGE AND KNOWLEDGE

Encrypted, mounted or on phylogeny, is our ontogenic being and knowledge, that is, based on the universal data of our phyletic memory, the existential or practical dimension is erected in each individual story that from the first experiences in the world the mind/brain acquires a personal memory. Integral in them, as relevant performative experiences, the linguistic ones in their environment (family, culture, society) are self-produced by constituting ontogeny each individual or particular being. Materialized in an individual, this ontogenetic part contains continuous structural transformation, on the one hand, it occurs in him without interruption of his identity or his structural coupling to his environment and, on the other hand, it follows a particular course selected in his history of interactions by the sequence of structural changes that have triggered him. Thus, in the ontogenetic realm (Maturana & Varela, 1984, pág. 85)The knowledge of an individual, like any organism, is constituted or formed from what it is nourished and is nourished phylogenetically by what the species determines it.

We also have in this self-construction that "in practice there are differentiated systems that operate allopoietically" (Cortés, 2014, pág. 294) In contrast to self-reference in autopoiesis, "Informational hetero-references are the presuppositions of operative self-reference and vice versa" (Neves, 1996). So, topologically Self and heteroreferences, for us humans and in this work he places it in cultural memories, culture is a co-producer of the reality perceived and conceived by each one. In this way, ontogenic self-organization feeds back or develops in a dynamic with the environment. This part of the environment testifies to history in the ways in which individuals in archaic societies were formed, who have a very rich empirical/rational knowledge of the physical, animal, and vegetable world from which they found their art, their technique.

Delimited from the general to culture, knowledge is organized according to models and patterns present from before birth that permeate, hierarchize, reject ideas and information, as well as according



to mythological meanings and imaginary projections. And so the *Reality as a social construct* where the existential, Learning, meanings and imaginaries are organized according to patterns of the context in which one lives, since "Learning is first of all a process embodied in existence itself", and this in other terms also corresponds to what they say "(Pegueros, 2018, pág. 201)(Maturana & Varela, 1984)There is an inseparability between what we do and our experience of the world with its regularities." "The preservation of life is, in this sense, an expression of knowledge, a manifestation of proper conduct in the domain of existence. Aphoristically speaking: to live is to know. And to know is to live." . More est(Maturana & Posken, Del ser al hacer, 2004, pág. 38)Biology contributions, we extend with this:

"The foundation of the biology of knowledge is in the observer's recognition as constitutive of what is observed – from this unitary epistemic perspective, to live is to know – and the greater the structural plasticity of an organism, the greater its capacity for intelligent behavior in interaction with others. In this way, the human experience manifests itself in a relational space." (Rocca, 2016, pág. 2)

For now, in order to explain the relational or individual interactions within the social mass, observation and analysis are positioned towards the environment in which individuals operate and that guides or triggers a certain degree of determinations external to the contents of thought, to the particularities of experience and knowledge or their ontogeny. To elaborate a little more on this explanation of how information operates structuring with demands from the environment, it seems convenient to delve into language practices.

3.3 SOCIAL AND LANGUAGE PRACTICES

The social environment from birth provides guidelines, from upbringing and the most basic forms of learning are inculcated. Combinations of relationships are facilitation for gradual assimilation that leads to the accommodation of models by imitation,² this phenomenon put as a social system that permanently cultivates its future generations offers the elements to reproduce its identity in education or transmission of culture as an autopoietic system.

The words and their contents with which they communicate, refer to the real, the adults, constitute the initial precepts of culture. We live in a world whose objects of communication are located not only according to their position in space and time, but also according to their position in the speakers' own world as symbolically indicated by the sound pattern that represents them in the language we speak. From an early age, we are inserted into a particular family and social environment; There we learn their language or the system of signs that prevails (Borjas, 2007)(Borjas, 2007). For

² For the subject *of imitation*, it is suggested to see the work entitled *The Formation of the Symbol in the Child: Imitation, Play and Dream*. By J. Piaget



this reason, it also corresponds to the *Habitus* in which individuals internalize and respond to cultural patterns, as

"It is the habitus that ensures the active presence of past experiences which, recorded in each organism in the form of patterns of perception, thought and action, tend, more surely than all formal rules and all explicit norms, to guarantee the conformity of practices and their constancy over time." (Bourdieu, 2009, págs. 88-89)

In this context, ensuring a certain standardization of communicative or intersubjective social practices necessarily encloses the meanings of the community of belonging or cultural initiation. "These imaginary social meanings are embodied in, and instrumented by, institutions ... But not only institutions of power, economic, family, language itself" . (Castoradis, 2004, pág. 26)

This is common to all cultural learning, because the meaning that language contains and keeps an intimate correspondence with the context and with cultural precepts. As early as the middle of the last century and with a very serious study, Vygotsky and Luria found that "For the illiterate peasants, speech and reasoning repeated the patterns of their practical and situated activity" (Vigotsky, 1995, pág. 29). Without waiting for the conclusions, it seems very important to mark the correspondence between these antecedents and what the field study with which this research begins confirms, since it is found that school-age children present language content with very specific references.

In this way, associated with the concept *paradigm* We understand how patterns guide everything from concepts to ways of interpreting reality. Edgar Morin says that "individuals know, think and act in accordance with paradigms culturally inscribed in them." Systems of ideas are radically organized by virtue of paradigms that select, hierarchize, and reject ideas and information, based on imaginary meanings and projections. (Kuhn, 1971)(Morin, 1999, pág. 8)But it is convenient from this moment to notice something that later unfolds as models, patterns or guidelines "The paradigm is unconscious, but it irrigates conscious thought, controls it, and, in that sense, is also subconscious."

As in science, also in the learning process of infants there is a "social construction of reality" as a correspondence with cultural precepts as a construct. (Berger & Luckmann, 2001)In fact, traditionally, as a theoretical antecedent, it is found in the studies and collections of language research focused on cognitive explanations from logical-rational intelligence.

A significant generalization of teaching, is based (with abbreviated data) on the fact that the higher brain functions that language occupies are common to all learning that we have already seen that occurs only from phyletic memory, but not total in the experience of each individual. This will be rolled out later. For now, this emphasis and tradition limited to the only rational cognitive function is found as an example in documented words that emphasize and indicate historical valuation of evolution, among the many statements it is said that:



"With the formation of articulate language, there was an essential change in the cognitive processes of the individual... It was only with the appearance of the word that man was able to abstract himself from such and such properties as objects, and to distinguish the relations existing to things as distinct from the things themselves." (Spirkin, 1986, pág. 62).

In fact, a sensible view that is shared is this one from the well-known work of when he recapitulates and says: "everything we have said about the essence of the use of language makes it clear that the use of language implies thought". Indeed, but the comprehension of meanings that are closely linked with their material carriers in the given language. L (Schaff, 1998, pág. 143)The faculty is phylogenetic, and the process of abstraction demands for understanding a function of social adaptability in the ontogenetic as a history of variations in the individual. It has been recognized since Thorndike, who as early as 1920 proposed intelligence as a person's ability to understand and manage among other people "to engage in adaptive social interrelations." In this sense, we have that the different human tasks give rise to experiences as an intellectual knowledge, but what this treatise proposes is that it is also inseparably in the emotional flow and in the various ways of living experiences in the intersubjective relations that unfolds in the next subtopic. (López, 2007, pág. 18)

3.4 FROM THE SUBJECTIVE AS BELONGING TO INDIVIDUALITY TO THE INTERSUBJECTIVE AS RELATIONAL IN THE COLLECTIVE COMMUNITY

The correspondence of cultural precepts as a social construct, and individual learning necessarily takes place in the very place of reality. "Human existence is a relational existence, therefore it occurs in the particular psychic domain which is the domain of human existence." (Maturana H. , 1995) This relational and psychic space is contained in what has already been stated that, Learning is primarily a process embodied in existence itself. Such proper conduct in the domain of the existence or preservation of life is an expression not only of knowing, but also of recognizing, what is said or cursed lies in the realm of the psychic, in the personal significance in relation to those who coexist. And for this, the contributions of Symbolic Interactionism initiated by Blumer in 1938 can be helped to some extent, which are synthesized in its three basic premises of this approach:

1. Humans act with respect to things on the basis of the meanings that these things have for them, or in other words, people act on the basis of the meaning they attribute to the objects and situations around them.
2. The significance of these things derives, or arises, from the social interaction that an individual has with the other actors.
3. These meanings are used as a process of interpretation carried out by the person in his relation to the things he encounters, and are modified through this process. (Blumer, 1968)

The contribution offers to contemplate the interaction between the actor and the world, giving great importance to the actor's ability to interpret the social world. Symbolic interactionists conceive of language as a vast system of symbols. Words are symbols because they are used to signify things, and they make all other signs possible. Acts, objects, and words exist and have meaning only because



they have been or can be described through the use of words. On the other hand, regarding the relevance of language regarding the fact that words are symbols, we also have to: (Rizo, 2004, pág. 6)

"Words constitute operations in the domain of existence as living beings of those who participate in language that result in the flow of bodily changes, postures and emotions of these having to do with the content of their language." (Maturana H. , 1995, pág. 21).

The foregoing leads us to understand that in the different human endeavors, experiences are conceived as an intellectual knowledge, but these ways of living are inseparable from experiences in the emotional flow. Since, as a species, we keep a set of structures that direct emotions and behavior. This It is invited to be understood as a binding individual-society process, something like an interactive and retroactive link. In *Subjective Transit* to the collective is the proposition that the *Selective dynamics, contains itineraries* of dialectical correspondence *from the intrapsychic, interpsychic to trans-psychic*. In the intrapsychic, the introjection of socio-cultural elements occurs individually. For this we can help for a proximal explanation the words of Alex Kozulin referring to Vygotsky "inner speech becomes a zone of psychological contact between culturally sanctioned symbolic systems, on the one hand, and private [language] and images, on the other." (Kozulin, 2000)

For our explanatory purposes, it is proposed that this relational space, those itineraries in which the human experience is contained, which conjugates the social environment and the individual dialectically in a circular and retroactive way, is understood as a *connection* It is an intersubjective relationship that emanates, makes possible and fosters the meaning of language. That is, the *connection* integral to understanding, to assenting to experiences; It makes it possible to have conviction or agreements by reaching consensus when presenting a topic or idea that is shared as an a priori. In the existential practice of individuals there is naturally an articulation with the social environment that is in the immediate experience already given and the coordination of consensual actions with others (Maturana & Varela, 1984). This is what we propose here to call *connection*, which is the basis for the articulation of words as unitary parts in their articulation with more words and other subjects with whom we speak and share meanings.

There is something else that is proposed, the connection is applied to refer to a more ethereal dimension, not only at the level of fact, observable and empirical, but also at the gestalt facultative level. The *connection* As a faculty, it is what makes it possible for them to make sense between what is said or thought from the individual and the precepts that keep the meanings in the communities or contexts in which they speak. Well "The various human pursuits are distinguished both by the dominance of the experiential in which the actions that constitute them take place, as well as by the emotional flow involving," (Maturana, 1995). From this, the concept proposed as *connection*, it fosters contemplating the emotional part that moves the desire of the subject, present at all times in every



decision of our existence and is lived in the psychic realm because, "human existence is realized in language and the rational from the emotional". and in this way it allows us to move forward by explaining the intersubjective itineraries. Now we give way to integrating the emotional. (Maturana H. , 1995, pág. 23)

3.5 THE INSEPARABLE EMOTIONAL CHARGE

Now more, in the connection as a psychic fit in the understanding of meanings or also understood as isomorphic to molecular bond, in the intersubjective relations, its significant weight keeps the emotional part. Already Heidegger spoke in the apprehension of the world that there are "two intimately intertwined constitutive modes: the affective disposition on the one hand and understanding on the other." (Leyva, 2012, p. 156) we also have (Goleman, 2021) who deploys a broad propositional study led to the category of emotional intelligence.

Another reference which since the end of the last century has impacted the way of understanding education and has referred to these same precepts, is what (Morin, 1999, p. 5) says. In this sense, the addition that is offered hypothetically is that in this inter-subjective operational body the emotional charge (socio-emotional) is presented, which dynamizes and links the private or intrapsychic with the collective or public.

In intersubjectivity, the interpsychic part, we can identify what the following quote says: "In truth, different psychic spaces cause different ways of touching, smelling, seeing, being moved, moving, growing, getting up." Different psychic spaces associate and correspond to different emotional states in shared bonding relationships, such as assenting or dissenting, for example. It is worth noting that:(Maturana H. , 1995, pág. 54)

"All reasoning occurs as an operation in the coherences of language from a primary set of coordinations of actions accepted or adopted, explicitly or implicitly, a priori. But, it turns out that everything except *a priori* It comes from a particular emotional domain in which we want what we accept, and we accept what we want, with no other foundation than our desire that is built and expressed in our accepting." (Maturana H. , 1995, págs. 23-24).

In the social practices of language, as we have been saying, as the *connection* in intersubjective relations, for example, the meaning of expression is implied and to a large extent determined by the emotive psychic energy. Whereas, in coexistence, the most concrete and unitary form of emotional expression are words, and it can be witnessed from an observable way in which it is experienced or manifested in behavior.

The emotional charge that is inseparably imprinted and simultaneously is proposed here to refer to it with the concept *Cathexis*, term that Lacan used. (Lacan, 2003, Vol. I)to understand it as an emotional psychic energy; A link between a feeling and emotional meaning to an idea, object, or person which is simultaneously printed as an experience. This emotive charge as a dynamic energy in the



intersubjective relations of language, in addition to conveying ideal contents, meanings, experiences or knowledge, favors the articulation of words with each other to form sentences or sentences with *sense*. What we understand as syntax (a logical order with a general character) this sense is accompanied by a more subtle dimension closer to the term feelings, sensitive feelings that allow us to see more the unconscious implication, and subconscious that lies in the desire of the subject. And so, in the structural coupling of coexistences as intersubjectivity that connects through language, in its unitary way materialized in words, there is a very subtle dimension of *sense*. In this way, what is spoken can become learning that is inseparable from the bond that is given in the encounter Always emotionally charged.

Now, moreover, through the social practice of language, a *connection* with humanity in general, not only with the empirical human being as part of the sensible world, but ["humanity in his person"] is an end in itself, it is thus that the person is created in his dwelling place, (that is, the moral person), it is the ever-present articulation between the individual and the context, between local practices and the universal realm. (Kanz, 1993) In fact, learning is the process by which individuals modify their behavior to adapt to the culture.

Based on what has been documented and what has been abbreviated here, the *cathexis* or dynamic energy aims to understand or assume that *comprehension as a requirement in learning does not lie exclusively in the cognitive, but in part contains an emotional foundation*. Lack of comprehension does not correspond symmetrically with lack of understanding or faculty that is only logical-rational. We propose that *cathexis* underlies and implies disagreements as indicators of the unpleasant, of disagreement, it mobilizes the phobic that becomes manifest in defense mechanisms or rejections in individuals towards what is not their own, what is alien or unknown, which in the ordinary is expressed as that which *has no meaning for it*.

The emotional charge that we refer to with the term *Cathexis*, is inferred and proposed as an explanatory approximation of the motor of particular interests in intersubjective relations, tastes and preferences, acceptances or feelings and dissents; Cathexis as energy is expressed in openness, disposition, reception, as well as in rejection, disagreement as an implicit instance Where they get paid *Meanings or Senses* Ideas put into words. Whether speaking or listening, reading or writing, we are continually carrying out processes of *signification*, which are processes of inference that have an interpretative but hypothetical character, and go from being hypothetical or possible to true, real or significant until it is observed materialized, in facts, or as a working memory, in an executive evidence. For, like every process of signification, it establishes a triadic structure: the index (sign) that mediates between what it indicates or signifies and the interpretant; the interpretant who relates the sign or index to an object which indicates or signifies; the object that founds the relationship between the sign and the interpretant. As they point out (Conesa & Nubiola, 2002), the relationship between words and



objects is neither magical nor immediate, it is mediated by the subject who interprets the signs. "Given that the informative performance of the pedagogical community is always a function of the linguistic competence of the recipients", and in this sense he also says, it is necessary to recognize "the essentially cognitive, interpretative, inferential character of language" that in (Bourdieu & Passeron, 2014, pág. 167)(Norbert, 2000, pág. 78)The linking frame of language gives meaning to an idea, object, or person.

Here it is necessary to contemplate that, between words and things given in an intersubjective relationship, the emotional part marks significant destinies. A concrete example, when the infant is given the command to read, when he executes the reading and performs a mechanical ocular and motor exercise, a degree of stress, anguish or anxiety is simultaneously imprinted, rather than interest or disinterest.

As a relational phenomenon that travels between inter, intra and trans-psychoic itineraries in intersubjectivity, it offers then that the emotional part encloses a proximal link or propitiates it, in addition, in language, it is decisive for the meaning of learning. Using as an example the Lacanian position between the "full word" and the "empty word", the specific weight of the "empty word" is distinguished. *Cathexis*. The difference between the *Full Word*(pleine) and the *Empty word*(vide) lies in the fact that the full word presents itself with an emotional charge, closer to the enigmatic truth of the subject's desire, articulates the symbolic dimension of language, while the empty word articulates its imaginary dimension. (Lacan, 2003, Vol. I)

To take another explanatory step, the *Cathexis* It underlies like a drive of desire, Hegel understood desire as the desire for recognition by the other, he says "Every human desire, (...) is ultimately a function of the desire for recognition." (Kojév, 2006, pág. 66). That is to say, desire is a key point for man to be a man, because this can only happen before the eyes of the other. Now, the subject's desire for this field of educational theory is presented in its two directions, in that of the teacher to teach and in the infant to learn, but this is only a superficial, external, socially justified part in which the meaning of the conduct of the school framework with the one who orders it is established. It forbids him, protects him, judges him as long as it qualifies him and even punishes him.

In this regard, we hypothetically propose that each statement and its intrinsic form issued by the teacher, triggers the child in a way and degree of anxiety, stress, anguish or impression that corresponds to the field of emotional intelligence. In this said, the transitive itinerant relation of subjectivation guides, permeates or guards destiny in the infant given to its age and plastic nature by cathexis. The one that can occur or accompany anxiety, stress, anguish in the forms and degrees of tolerance-intolerance as indicators, corresponds to the fact that "Anxiety occurs when there is a conflict between either the inner desires and impulses on the one hand, and the outer world on the other... between inner impulses and one's own consciousness" highlighting the presence of conflict within the emotional realm, This category as a degree of tolerance-intolerance is implied in the itinerant



relationship already mentioned where desire is conjugated in its two directions (that of the infant and that of the teacher). (Goleman, 1996) (Wolff, 2010 , pág. 25)

What the observer describes as learning disabilities, *problems with comprehension or assimilation*, It is only the judgment from the adult's reading, the continent of the precepts that we initially proposed, in which the practice of the educator is enclosed. However, under the axiom that every possible theory, hypothesis of action or implementation of teaching is necessarily based on a theory of learning or nothing is guaranteed of success in the teaching profession. Thus, the object of this work is to see from the point of view of the recipient of the teaching. The infant, as far as age is concerned, lives more fully the sense of pleasure-displeasure in an essential part to consider: cathexis, presented as energy that touches the boundaries of the emotional realm, is a form of predisposition that is not specifically a problem of IQ, rather, by defense mechanisms, as Freud summarized observations that, "mistakes in reading and writing can be applied to children." *Oral lapses are not surprising at all ... The... The reader's current situation determines the outcome of his mistakes.*" (Freud, 1996, págs. 822-827. Libro I) Now materialized as a form of struggle for the intra-psychic stability of the school child, he experiences a form or degree of stress, since "the whole of our psychic activity tends to pleasure and avoids displeasure." (Autiquet, 2002, pág. 59) where the brain, as we mentioned in the phylogeny section, can concentrate energy and discard the information lacking interest, this occurs by biological operating mechanisms through the inhibition of the synaptic pathways of this information, by proper function of areas such as the frontal orbit, the amygdala. Let's see.

3.6 FINAL EXPLANATIONS WITH THE HELP OF CONTRIBUTIONS FROM NEUROLOGICAL SCIENCES

Energy Emotional that touches boundaries between logical-rational thinking and emotional intelligence in The brain, phylogenically selective, discards uninteresting information by inhibiting synaptic pathways, by a process called habituation, the function of areas such as the frontal orbit, the amygdala, the hippocampus, etc. In general, the limbic system in the intrapsychic is understood as the judge that determines the value for what is worth being learned and what is not, according to the pleasant or painful sensations that each situation produces in us. (Ortega Loubon & Franco, 2010)

Neurological sciences provide that the orbitofrontal cortex has a function as an exit valve for *emotional* orders to areas of the frontal lobe responsible for planning and creating strategies. Therefore, **it has an important role in the regulation of impulses that come from the limbic system** and pass only part of these signals, those that will serve to define the subject's objectives well.

Specifically, the hippocampus has the ability to facilitate and store memory traces with important consequences such as pain or pleasure. The hypothalamus, in its function of homeostasis,



regulates appetite; It responds to pleasure to pain as an efferent, as it regulates the autonomic nervous system in emotional responses to excitation of the central nervous system.

To extend and deepen the explanation, afferent arousal by the nervous system generates a state of pleasure-displeasure, which becomes evident and we refer to the degrees of stress that the infant experiences or experiences when the teacher assigns or decrees a task, a question to answer, (any indication) that is, to the These same principles Let's bring our explanation closer to what is found and applied as defense mechanisms or indisposition to work. The experience of living an unpleasant sensation such as *frustration* (Cordón, 2009)It becomes observable as resistance to tasks or other-oriented learning content for teaching purposes. When asked evidence of learning to assess or You are put to the test. Frustration for some children can be a paralyzing phenomenon, or a target for an unconscious defense mechanism in the future.

4 CONCLUSIONS

As part of the conclusion, the word in its symbolic invocation is created from the order of relations between men, not only in formal language as a linguistic-syntactic structure in which the rules orient. Language and learning are social practices, embodied in transgenerational or phyletic memory, on the one hand, and on the other, of an ontogenetic process as individual history. In this, the emotional charge is inseparable both as a determinant and, to some extent , unconscious, where the interactive forms, although they are updated in each socialization event, keep meanings from their own life stories (ontogeny), which takes refuge from their first family environment, then school, and both mark antecedents to the social sphere as structuring sources of their personality picture or psychic configuration. Therefore, here it is considered that one of the duties of the educator is to recognize and discern the moments that mark destinies, for example, when leading in the pact that implies assigning the roles of sender and receiver since the *connection* has implications for the forms of meaning or sense of learning. The *forms of relationship become* central space for analysis, as well as the act, product or execution of what is requested.

For an educator whose work ordinarily consists and insists on transmitting meanings from adults to children, it is worthwhile to first understand how he himself reproduces and limits to a pragmatic dimension the meanings and imaginaries on which his heritage is sustained, understood not only as a sum of experiences, but as a way of being-being and constructing his world. For both in speaking and in listening, in reading or writing, we are continually carrying out processes of signification, of inference that operates a hypothetical and interpretative character, but without separating the instrumental from the cognitive content and the emotional part that implicitly encloses desire. In this way, we are permanently in a continuous inter-subjective operation when reading reality, in which emotional intelligence is poured into and is always present in the contagion of a subject, the



interest, the meaning that a placement acquires either as a didactic route for the teacher or as a learning content, it is a process in which things are discriminated against and valued, giving a conception of the world. In summary, it is offered to contemplate education as a complex phenomenon that moves from intra-subjectivity, inter-subjectivity, to trans-subjectivity in which there is a qualitative connection that can be attributed to the emotional field of motivation as a motor that drives action and keeps destinies in the form of learning and forms of children's meaning.



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