

Education, Lifestyle, and Environmental Crisis: A Single Destiny

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Abstract

Education, as a system, traditionally assumes that knowledge distributed in a classroom is harmless and neutral and does not carry an indoctrination of certain political charges for citizens as students. *Educational institutions* are instruments used to transform society. However, it is harmless to the economic interests of those with control and power, which impose labels and goals to be achieved. The educational process is shaped by the mantra of competitiveness and non-contextualized innovations within parameters of uncertainty, complexity, and socio-environmental risk. This essay proposes that when politics has signs of social, economic, and ecological exclusion, the School can become a space that catalyzes lifestyles that dignify society and ecosystems. It is concluded that the Schools, especially the public ones, must review in depth its social contract and stop teaching how to learn to live in an unfair world. Finally, the author used a reflexive method and a bibliography review in this essay.

Keywords: educational institutions, lifestyles, social contract, unfair world

1. Introduction

1.1 Society Cannot Relate Environmental Crisis to Lifestyles

Struggles in large cities are associated with population demands, specifically with unbridled consumption and its consequences: large amounts of garbage, both technological and organic; lack of water; chaotic traffic due to lack of mobility; urgency to generate energy so that the systems continue working; pollution without limits, population growth and last but not least, the urgent need for better urban planning in small spaces. This panorama, which could be strikingly obvious, is not visible to most individuals because reality becomes blurred in an accelerated race for success and competitiveness. However, this is experienced and taught as something that must be accepted without question. Coupled with this blindness, the "excesses of consumption" are believed to have no repercussions.

Society, for the most part, cannot relate environmental crises to lifestyles despite the sharpening of environmental and social problems. Without exaggeration, everything indicates that the human species does not realize that it is heading towards a dead end; the blindness of modernization causes it to ignore this fact (see Photo 1). The question that comes to mind is why humans live without relating chaos to lifestyles. The answer could be that this blindness has been built by a system that erases aspects inconvenient to it and places those that favor the interests of groups with power. Moreover, these are the groups that make the rules of the game; one of those rules is to keep the population away from reflections that reveal the perversity of the processes.



Photograph 1. Unconscious society. Burnt tree

Source: Garcia, A. (2023)

This is achieved through the distribution of both public and private means of mass media. The dyad -government agencies distribute the reading of what reality is, and media- create the necessary imaginary that anesthetizes the population and prevents deep and critical reflections. A second factor is the rush with which the administration of modernization and industrialization is developed by means of demanding and exhausting jobs that do not allow individuals the time to take an alternative look at the urgent way of life they lead. A third factor, which is also relevant, is the ideology that permeates learning in the School at all levels.

A school committed to teaching about a democracy immersed in neoliberalism, based on competitiveness and the accumulation of luxury goods, is only helpful for shaping society so that it is ready to live in a modernization conceived and recreated by viewing society and ecosystems as merchandise. In this tenor, the individuals of neoliberal societies practice a kind of freedom related to the ability to accumulate all sorts of material things, and they go through life believing that a person who cannot accumulate it at the rate dictated by fashion is not free. The State protects this freedom through many instances, old and new. David Harvey, in his book "Brief History of Neoliberalism" clarifies this point:

The role of the State is to create and preserve the appropriate institutional framework for developing these practices. For example, it must guarantee money's quality and integrity. Likewise, it must provide the military, defensive, police, and legal functions and structures necessary to ensure private property rights and guarantee, if necessary, through force, the proper functioning of the markets. On the other hand, when there is no market (such as land, water, Education, health care, social security, or environmental pollution), this must be created, when necessary, through state action (Harvey, 2007: 8).

According to the above, for Education to make modernization processes effective, it must enter into that scheme, since the private School does not need to make profound changes. Because it is born into neoliberalism, it is created to reproduce the doctrine in the purest way possible. For its part, the Public School undergoes constant transformation processes, so that citizens who dabble in it learn through different subjects how to function socially and professionally in a world governed by the laws of a free market. Students of unprotected class, who manage to reach the public School, hope that through sacrifice, students and their families can obtain a slice of the pie of neoliberal modernity. Sometimes they achieve their aim, and sometimes they linger on the sidelines, watching longingly at what could have been. Due to their cultural, as well as political and social disadvantages, they end up unemployed with a degree under their arm.

Article Three of the Mexican Political Constitution, states specifically that "The criteria that will guide [education] will be based on the results of scientific progress, will fight against ignorance and its effects, servitude, fanaticisms and prejudices" (Legal order, n.d. 1). It is observable that, although it is not explicitly stated, progress and the fight against ignorance are based on the foundations of Western culture. In this sense, the modern School's social contract seeks the eradication of the illiteracy that does not allow individuals to effectively function in Western culture, which is the basis of the structures sustaining lifestyles disseminated by different means. The possibility of Education within the context of traditional cultures is not mentioned since individuals belonging to them are tacitly considered void of knowledge or illiterate. The School, based on Western thought and lately of a neoliberal nature, instills instrumental literacy, which helps join letters and do arithmetical operations. However reflective literacy is neglected because it involves reading reality through critical reflections. Education that is based on laws of market dictate traditional societies that in which:

[...] to be accepted as civilized they must be instructed, and to be instructed they must have had [S]chool. The corollary of this proposition is that the [S] school is in itself a liberating (civilizing) force and that it is a prerequisite for nations to participate with the advanced countries in the world project of material progress (Carnoy, 2006: 12).

The State designs curricula at different school levels. In this spirit, the educational institutions change the path of its social contract, becoming a line of communication that indoctrinates those less equipped with Western elements – cultural, political, and economic – so that they value the instruments given to them as the "sword" to use in order to challenge the destiny reserved for them: poverty. Nevertheless, they do not achieve this by reflecting; instead, they do it regularly through memorization, without distinguishing between their culture and the culture they are entering. They navigate through the intricate path formed by the curriculum that eventually, and often painfully, they manage to get through. Meanwhile, the School monitors to ensure that young citizens learn "peacefully" their place in neoliberal society. Meanwhile, parents observe worriedly, begging their children to obey, behave well, and achieve the promised certification or degree.

Both students and parents believe that School is the gateway to a better world. Undoubtedly, this is true; knowledge gives people more access to modernity without reflecting the impacts on ecosystems and society. The kind that does not lead to questioning injustice, which conditions one to live in an unjust world, should not be the structure that sustains School. On the contrary, knowledge has the mission of creating well-being and happiness. For its part, Higher Education, in its mission of continuing the tradition of educating linearly, also promotes the mantra that technoscientific knowledge is neutral and that its goal is always the benefit and evolution of society. Under this perspective, students are encouraged to seek innovation within the classroom without it being contextualized and defined from the point of view of caution, uncertainty, and complexity. The distribution of knowledge in the classroom is committed to recognizing that:

...the production of knowledge itself involves ethical responsibilities, and [admitting that] under the increasingly intense incorporation of scientific knowledge in technological and technoscientific systems, it [increasingly] affects society and the environment (Olivé, 2009: 49).

In this sense, the School, in its early stages, could educate to build fair and equitable worlds. However, in its higher stages, the distribution of instrumental knowledge could be contextualized, reflecting on the impacts on systems designed to produce goods and services. In addition, it is essential to be clear that technological knowledge is oriented toward transforming objects into physical or symbolic artifacts. This document analyzes how the School, to a greater extent in its format of higher Education, becomes a space where existence is marked with a bias of a lifestyle full of immediate satisfactions, especially set by the optics of application and use of technoscience in all life processes. Society frantically delves into modernizing torrents, with its vision clouded by the neoliberal School because it masks the impacts of its advances, which are labeled as "simple" externalities.

2. The Inclusion of Ethical Values in Classrooms

In all its variants, Education is committed to creating free and democratic societies. Educating individuals means providing them with instrumental skills to be used for constructing personal and collective well-being. However, instrumental skills are transmitted so that citizens accept their role in the dominant system without any suspicion: that of wage earners with low salaries and exhaustingly long hours. Specialized labor used as an energy source to sustain the capitalist world under the neoliberal gaze. However, the School forgets an additional social contract: Education, so that citizens can make critical readings about lifestyles in contexts in which society develops.

Nevertheless, this contract is set aside, and conversely, in the classroom, ideas are disseminated that lead students to believe that success is achieved, through the accumulation of luxury goods, that it is the reason for living, and that competitiveness is a battle that ends up defeating or destroying the advisory. During the time it takes to instill this foundation in the life of the students, they are deprived of family knowledge, usurping that knowledge, replacing it with that of others who champion modernization as creator of life. In this process, the family and everyday knowledge is reviled and ruined, considered useless, labeled as outdated or superstitious knowledge. In this sense, all non-scientific knowledge is reduced and pulverized, extinguishing people's knowledge. One of the problems that results from eroding students' knowledge is that they become isolated from different realities, canceling the inclusion of social and ecological complexity and uncertainty in the generation of knowledge and scientific artifacts (see Photo 2).

Respect or empathy for social and ecological systems has much to do with the incursion of all the actors that participate in educational institutions in ethical practices. However, for that practice to be shared, it is necessary for everyone to be concerned with the consequences of their practical and symbolic acts. Humberto Maturana, in his book "Objectivity. An argument to Compel," talks about how it could be possible for society to be aware of impacts at a social and ecological level. He says that:

If we ask ourselves under what circumstances we make ethical considerations, or if we reflect on the circumstances under which we hold that ethical considerations are appropriate, we find that we do so when we are interested in the consequences of the actions of some human beings on other human beings [or onto individuals of other species] (Maturana, 1997: 100).

Elaborating on Maturana's words, there should be an interest in the consequences of personal actions and those of others in the community. That is when ethical considerations are internalized in people's thinking. Considering that the human species is a species that learns collectively, the School would be the space that makes it possible to create shared interests or selflessness. Ethics can be developed not only in one subject but throughout all subjects; transversally, the ethical assessment of material or symbolic knowledge would be a requirement, not from the conventional pedagogy but from the pedagogy of the example. In this sense, the government agencies that administer the schools would monitor themselves in terms of their acts' consequences until the practice became a custom. On the other hand, apart from utopian utterances, some theoretical currents are working on the above and emphasize that the teaching on technoscience, for example, must be framed by several epistemological aspects such as:

[a] reflections on how to produce scientific knowledge, [b] methods to validate it, [c] values involved in the activities of science, [d] relationships with technology, [e] nature of the scientific community, [f] society's relations with science and technology, and [g] contributions of science to the culture and progress of society (Acevedo-Díaz and García-Carmona, 2016: 4).



Photograph 2. Vehicular traffic

Source: Vallejo, F. (2023)

In the case of science and technology being taught in the classroom, it is essential to highlight point [f] since, in most cases, little is done to clarify the ethical assessment of technoscientific activities and the responsibility that both scientists/technologists, as well as the consumer society, may have, when a technological disaster occurs, such as that of the devastating pipeline blast in Lagos, Nigeria, on May 15, 2008. The School has a moral duty to visualize and reflect on social and ecological externalities; although governments are more interested in managing sources of employment. On the other hand, globalized industries seek tax havens and cheap labor. Local governments accept these conditions to keep their inhabitants calm, even though the technoscientific systems in the place may produce toxic waste. Can society prevent a corporation from settling in its territory? Can society understand the risks and dangers of any factory? It is unlikely that society can glimpse the consequences of this, nor can they, in most cases, prevent them from being installed in their locations, as Else Øyen explains:

Poor people cannot defend themselves [...]. In that lies the character of its marginal and excluded position. Those at the top have more impact on public discourse [and, therefore, public policies]; this is the true character of his position (Øyen, 2003: 2).

People in a vulnerable position of poverty, can only hope that something will happen and lift them out of the situation they are in, which makes it impossible for them to influence public policies. All they have left is to bury their head in the sand and participate in what appears to be beneficial to them. In addition, do local experts have the necessary elements to make an ethical assessment of imported technoscience, which they are managing as employees within a transnational company? What is the space where citizens must reflect on the impacts of this type of technoscience? This document considers that the School is that space, not only in higher education but in all levels of education. The social contract that the School has is to transform citizens through a process in which they are endowed with the skills and tools necessary to build healthy life projects. This implies that not only the instrumental knowledge is made known to them but also the implications of their decisions must be kept in mind and that, above all, there should be no negative externalities. That is, it must create an environment that creates students who are citizens concerned with the potential consequences that their peers, and other individual species might suffer resulting from decisions made in the heat of the moment of the "efficiency of processes."

The effort to include ethical values in classrooms is being developed through STS studies, which stands for Science, Technology, and Society. This approach seeks to make the relationship between science, technology and society visible, especially how artifacts (whether material or symbolic) when used without reflection, can produce impacts such as the lethal fertilizer plant explosion in West Texas on April 2013. The reflection is provoked in the classroom through the introduction into the syllabus of didactic instruments called *realia* or simulators for students to investigate, reflect, and put themselves in the shoes of social actors who lived through a social problem or technoscientific disaster. These *realia* are fictional news developed by teachers interested in the consequences of people's decisions on other people or species. One of the areas for improvement of these fictitious *realia*, in terms of social reality, is that they are made for European reality, and few are developed for Mexican reality, for example. There is a long way to go in this area.

In most Mexican classrooms, the issues of ethical valuation are not addressed; perhaps, in some extraordinary cases, it is done timidly. Generally, technoscientific knowledge is imparted in a way in which its design, development, and use must be closely linked to economic issues, and that success is achieved, through its materialized transformation and extensive exchanges in the globalized market. However, this way of seeing the benefits of knowledge needs to be revised since knowledge guides human decisions and actions, allowing people to intervene in social and ecological spaces in different ways, depending on the interests of all the actors involved in that process. It must be made clear that the way in which knowledge is incorporated into an artifact, whether physical or symbolic, has much to do with the type of resulting externalities. However, it is not taught how to incorporate instrumental knowledge through ethical reflections and its socio-environmental consequences. Knowledge has to match the system in which the students will be inserted, as they themselves will experience the incorporation of knowledge that can make them fit to be valued by the market. In this sense, students are instructed on the free market and the importance of being aggressive in entering the neoliberal economic system:

[...] it is, above all, a theory of political-economic practices that affirms that the best way to promote the well-being of the human being, is not to restrict the free development of the individual's business capacities and freedoms, within an institutional framework characterized by private property rights, strong free markets and freedom of trade (Harvey, 2007: 8).

It is with the previous context that the contents of the programs are defined, but the imparting of this knowledge in the classroom is not enough for students to become leaders in the neoliberal field. Perhaps they are only taught to survive in an unfair system that squeezes them under low wages and long hours (Santiago et al., 2012). The programs' contents are not made for young people to learn to make sensible interventions in society and ecosystems, but rather to learn to manipulate them objectively, thus rendering them valuable things for the consumer society.

Through educational public policies, the State guarantees the survival of the neoliberal system through the School, inserting in the spirits of young people the survival of society and the freedom of individuals as necessary processes to reach the pinnacle of success in a modern world. Many professors and university authorities have accepted the implementation of these policies without any qualms because these policies are not visible in the eyes of anyone, they are silent policies inserted in the contents of the subjects. This scheme forces the teacher to implement the curriculum as provided by bureaucratic offices allowing them little time to teach, prepare assessments and fill out paperwork. So, when can the teacher make significant changes to the programs so that the ethical evaluation of instrumental knowledge is present? Little time is left to reflect, those who do so must take personal time to include it. Public policies generate documents on how to imbibe students with social and ecological responsibility. However, the means on how to achieve this are not built in. The consequences of this nonsense are the severe

environmental and social crisis that ensues, a consequence of lifestyles driven by all government agencies. Guevara Niebla (1992: 26) cited by Ornelas (2013: 29) makes an analysis that approaches the above and explains that:

[...] the damages inflicted on national public Education [...] make no noise. Unlike environmental pollution, public insecurity, or the debt problem, educational disasters are gradual, discreet, painless, and secret. Still over the years, we can see and measure the magnitude of that silent catastrophe (Guevara Niebla, 1992: 26).

3. The Lifestyle

Environmental and social crises are nothing other than the human species' forgetfulness about its vulnerability to an eroded planet, a blindness that has been increased due to the lifestyle in which we dwell. Somehow, lifestyle is defined by artifacts, techniques, and systems that society adopts. As they all evolve, society is exchanging its lifestyle for one accelerated by new technologies, discarding those that expire in the blink of an eye. The impact of artifacts on ways of life is not very evident. In this sense, it is customary to assign the role of babysitter to the television, for example. This social function of television impacts people's behaviors. Even more, those who design television programs educate society on how to live locally, nationally, and internationally. It is essential to highlight that those who design programs and artifacts are technicians or scientists educated in Schools where the important thing is the standardization of society, creating a single global cultural context, that is, the same lifestyle for all. Weber (2011) called the foundations of this rationalization the "éthos of capitalism." Marcos Fabian Polisená (2018) explains that:

This "capitalist éthos" is a development of economic, civil, and social practices that form a series of sine qua non requirements through which entry into the modern capitalist system is permissible. Those who do not adopt the "capitalist éthos" are marginalized and excluded (Fabian, 2018: 133).

That is, individuals must have the urgency to accumulate money to acquire the technology that will give them a life devoid of "cumbersome" work. However, all of that is possible, but not before achieving certification through professional development. Traditional societies do not manage to enter that context because they are not on board that civilizing vehicle. Their life is more related to the times of recreation of Nature. In another sense, certification through a profession - in some cases - is the key to jobs that allow individuals to accumulate and consume excessively. There are people dedicated to promoting social and ecological responsibility. However, even if individuals are convinced to proceed responsibly toward society and Nature, there is no certainty that they will always be willing to carry that responsibility. Achieving a radical change like the one required seems like an unachievable utopia. Individuals of the human species are not willing to cut down on their consumption and accumulation. In this regard, Aglogia (2010: 33) makes a paraphrase of Dobson's thought (1997) and reflects that:

Regarding the position of those approaches that encourage an ecologically responsible style of consumption, critical environmental thinking argues that the fact that the subjects are aware of the ecological problem does not guarantee that they want or can always act with criteria of environmental rationality, even more, when the system is designed so that this does not happen. Thus, those eco-philosophical approaches that rely on a society mutation by converting people are questioned (Aglogia, 2010: 33).

The environmental crisis is a complex phenomenon that brings uncertainty in all social fields. A work is proposed that addresses all social and physical edges to remove the capitalist ethos. The recovery of ancestral knowledge would inject a new look towards Nature; it could slow down economic, social, and civil practices so that society connects to the times of ecosystem recreation. This approach is a utopia that can hardly be materialized. However, there are community expressions that show the path to follow, such as the one that the Tosepan Titataniske Cooperative is building on the one hand and the other in Las Cañadas (Santiago, 2019).

4. The School as a Catalyst for a Different Lifestyle

As mentioned above, the School has the elements to slightly correct the blindness of society through the inclusion of a transversal parameter. In this sense, this inclusion would have to do with everything that has been left out in the desire to be objective. But it turns out that reality is complex and uncertain, especially now. The tools provided in the classroom do not include reality, this means that the objective knowledge learned in the classroom is severely curtailed by the deficiencies found when seeing and understanding the world.

In order to make the teaching in the classroom, objective the reality was excised; traditionally, it is taught that in order to obtain adequate results, it is necessary to resort to objective or rational arguments; for this, it is necessary to amputate any plot of argument that is impregnated with some belief or worldview that is not scientific. Otherwise,

the arguments may fall into the illogical, irrational, absurd, ignorant, or arbitrary. The knowledge transmitted in the classroom within these connotations removes reality and with it, its inherent complexity and uncertainty. If complexity and uncertainty are considered when knowledge is transmitted in the classroom, it is usually within the canons of Western knowledge. That is, in an, clean, sterile, and transparent sense, without guessing based on vernacular knowledge, since it can tarnish the objectivity of the analysis. This is what statistics do upon counting between two ranges of things, eliminating the dynamism of life, and measuring only what is susceptible to immobilization, in the end it is only a polaroid.

However, it is not argued in this document that objectivity is expendable: on the contrary, to have an inclusive knowledge, it is necessary to have a holistic approach to reality. By combining these two assessments, a series of perspectives is revealed that could not be perceived in isolation. Paraphrasing Mariano Rojas' thought (2011: 29-39) when talking about subjective well-being in terms of inclusion of subjectivity in the classroom, he says that it would help embroider the instrumental within the circumscription of all species located in a territory. In order to include the subjective character of Nature, it is necessary to resort to the expert opinion of those who have a close relationship with it, so it is necessary to recognize that the knowledge of ordinary people has much to contribute about how, and what Nature is (see Photo 3).

The objective is centered on discipline, a matter of structure that exercises power through control. For the knowledge to be compatible with the disciplinary system, it must be free of all that which obscures its parts that produces mechanisms or artifacts. Michel Foucault (2001 [1976]), in his book "Watch and Punish" describes the disciplinary institutions and it closely resembles the protocol forms that are followed in the observation of some phenomenon or problem to be solved, where the backdrop, as it can be intuitively perceived, is the objective.

Disciplinary institutions have secreted a control machinery that has functioned as a behavior microscope; the tenuous and analytical divisions they have made have become to form, concerning men, an apparatus for observing, recording, and channeling behavior (Foucault, 2001 [1976]: 178).

These guarded men have been convinced through arguments of the supremacy of modernity compared to other ways of conceiving life, other cultural ways of being in the world, what Bartholomew (1997) calls according to his anthropological work "People of customs and people of reason." The description of life according to the people of customs in the world of the objective has biases of interpretations considered non-scientific because they are enshrouded in beliefs and emotions. On the other hand, the mirror of reason judges' life and tries to assert itself through arguments that are considered universal. In addition to this they are crossed by neutrality, leaving aside emotions, beliefs, and customs. In this way, the student's knowledge is colonized, stripped of his family knowledge, and a Western knowledge is installed in which he forgets his traditions, that is, his uses and customs. By imparting knowledge colonized by a mechanical vision, it turns the School into a production system of citizens with adequate thinking for certain types of interests. The consequence is to exclude and expel traditional uses and customs that students might bring as their own.

After receiving this type of information, stripped of emotions, individuals are thus ready to execute orders from their superiors without questioning the consequences these orders may have. These exclusions in the classroom create a body of technocrats ready to get on board the neoliberal system, devoid of ethical considerations such as empathy, solidarity, cooperation, and trust. The Dutch sociologist Saskia Sassen (2015: 11) has managed to see, through her research work, how in "[the] last two decades [there has been] a strong growth in the number of people, companies and places expelled from the central social and economic orders of our time." People with an interest in boundless accumulation likely intend these expulsions. In fact, Sassen states that these expulsions are not spontaneous, but are designed and managed to make them happen. "The instruments to do them range from elementary policies to institutions, techniques, complex systems that require specialized knowledge and intricate institutional formats" (Sassen, 2015: 12).



Photograph 3. Teaching children

Source: Fernández-Cortezano, A. (2022)

When there is talk of becoming leaders in the classroom in the globalized world, they are not told what kind of globalization they are talking about. Saskia Sassen says it is about the gathering of minds willing to make mathematical modeling that makes financial or productive processes more efficient, and that in doing so they can expel hundreds of people or deprive species of their ecosystems. However, it is essential to note that people are the least important when the logic that organizes knowledge has an interest in appropriating existing natural resources in a territory. So, "the capabilities that drive the development of these systems and innovations are brutalizing" (Sassen, 2015: 15). It can be said that society has a system that transforms citizens into executioners who take it to the scaffold. The capacities that are generated in the School must be set into action to "expand and strengthen the well-being of a society, which includes the biosphere" (Sassen, 2015: 15).

The School must renew its social contract, it must decide which its social and ecological position is. If the interest is in preserving life on the Planet, it must be possible to include the ethical assessment of everything that may adversely impact life. This should be the perspective that is printed in each of the instrumental knowledge distributed in the classrooms- for example, school gardens of Chiapas, specific topics are approached, such as diet and nutrition, sciences, ecology, caring for the environment and agroecology, which is why the gardens are essential in educational spaces (Armienta et al., 2019). In work prior to this, it was suggested that the teacher would have to question his role as an informant and become an intellectual teacher (Santiago et al, 2012) to create pedagogical processes that included everything that neoliberalism excludes from different social and economic orders. A strategy that would make inclusion the transverse axis in all subjects is constructing knowledge through

interdisciplinary and transdisciplinary processes (Santiago, 2015) in the classroom. For this, the conception that disciplinary methodologies are incompatible would have to be rethought to give way to the hybridization of knowledge, but above all, the impulse and strengthening of solidarity, collaborative and co-responsible attitudes that give rise to understanding uncertainty, complexity, risk, and danger.

It is vital to bear in mind that the alliance between different disciplinary and non-disciplinary knowledge allows us to understand the new surveillance methods to which we are subjected; perhaps it would be possible, through these forms of solidary organization, that the rate of expulsions can be counteracted, perhaps complexity and uncertainty can be managed favorably for the most of society. Today, the forms of control and power are diluted in global processes. In contrast, during the colony, surveillance was done directly, those who did not acquire the culture that had reached the territory, received exemplary punishments. Today, in neoliberal democracy, the body is punished, not the soul (Foucault, 2001 [1976]).

5. Conclusion

Society cannot relate lifestyle with environmental crisis because the capitalist ethos catalyzes behaviors that urge accumulation. To be within that harmony, society must professionalize. Therefore, the School is an environment where individuals learn about methods and tools, helpful in navigating within the laws of a globalized market. However, not everyone has the conditions to acquire the best tools; many only manage to get a taste of the promised abundance. It is important to note that Education, in all its variants, is committed to creating accessible and democratic societies. Educating individuals means providing them with instrumental skills to be used in constructing personal and collective well-being. Nevertheless, to achieve this task, knowledge, specifically engineering, must include the complexity and uncertainty surrounding productive systems and the mantras of competitiveness. The environmental and social crisis cannot be ignored; on the contrary it must be immersed in every stroke, design, or execution of technoscience. Currently humanity requires that the impacts of the search for modernization and industrialization are no longer considered externalities to rethink them as "internalities." It is not enough to emphasize that the increase in the Planet's average temperature at the end of the century must be "well below" two degrees concerning pre-industrial levels, preferably less than 1.5. Climate change is the product of externalities generated by the systematization of the industrialization of the Planet. Classrooms are considered a transcendent space to reduce the ecological and social crisis because industrialization is regularly promoted without borders in times of neoliberal globalization. The School promotes that knowledge must be compatible with this type of globalization, but what is not distributed, nor analyzed, is the series of expulsions that occur due to the application of increasingly sophisticated knowledge.

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