

Volume 5, Issue 9 — July — December — 2021

# Journal-Economic History

ISSN-On line 2524-2059

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**RINOE Journal- Economic History**, Volume 5, Issue 9, July – December 2021, is a journal edited semestral by RINOE. Loa 1179, Cd. Sucre. Chuquisaca, Bolivia, WEB: [www.rinoe.org](http://www.rinoe.org) [journal@rinoe.org](mailto:journal@rinoe.org). Editor in Chief: SUYO-CRUZ, Gabriel. PhD. ISSN: 2524-2059. Responsible for the latest update of this number RINOE Computer Unit. ESCAMILLA-BOUCHÁN, Imelda, LUNA SOTO, Vladimir Loa 1179, Cd. Sucre. Chuquisaca, Bolivia last updated December 31, 2021.

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## **Presentation of the content**

In the first article we present, *Análisis de datos utilizando web scraping para repertorio otomí educativo en dispositivos móviles Android*, by LOPEZ-GONZALES, Erika, ALEJO, Roberto, ANTONIO-VELAZQUEZ, J and AMBRIZ-POLO, J., in the next article we present, *A new paradigm of sustainable campus, from the development and implementation of a socio-environmental management system, for the awareness and conservation of the natural environment at the U.M.R.P.S.F.X.Ch. in the management of 2011*, by POVEDA, Pablo, CUELLAR, Kelly and CUIZA, Paola, with adscription in the Mayor, Real y Pontificia Universidad de San Francisco Xavier de Chuquisaca, in the next article we present, *The discourse of gender as a shaper of an identity system of the social worker*, by SERRANO-GUERRA, Luis Antonio, LÓPEZ-ROCHA, María and REYNOSO-LUNA, María Gabriela, with adscription in the Universidad de Guadalajara, in the last article we present, *Science for everyone?* by CASTAÑEDA, Rafael, RODRÍGUEZ, Perla, SALAZAR, Rodrigo and PÉREZ, Alfredo, with adscription in the Universidad Autónoma Metropolitana.

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**Análisis de datos utilizando web scraping para repertorio otomí educativo en dispositivos móviles android****Data analysis using web scraping for educational otomi repertoire on android mobile devices**

LOPEZ-GONZALES, Erika\*†, ALEJO, Roberto, ANTONIO-VELAZQUEZ, J and AMBRIZ-POLO, J.

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DOI: 10.35429/JEH.2021.9.5.1.7

Received September 14, 2021; Accepted December 18, 2021

**Abstract**

Around the world there are about six thousand languages, among the nations most threatened languages Mexico is one of the first places according to the Atlas of Endangered Languages in the World Organization of the United Nations Educational Scientific and Cultural Organization. In the State of Mexico, INEGI registered a total of 97,820 Otomí language speakers, most of whom live in the etnorregión. However one of the current social situations in the country and particularly in the State of Mexico is the loss of identity by new generations on their roots, customs, traditions and culture the interest of young people to preserve this language it is almost nil. On the other hand mobile technology it is becoming a revolution in our society. The use of scraping and data collection will provide the information that is available on the web, facilitating the search for words and integrating an application, resulting in a more efficient translation to support the use, teaching and learning of the Otomí language teens / young Otomí communities north of the State of Mexico.

**Otomí, mobile, scraping, analysis****Resumen**

Alrededor del mundo existen aproximadamente seis mil lenguas, entre las naciones con más lenguas amenazadas México ocupa uno de los primeros lugares según el Atlas de las Lenguas en Peligro en el Mundo por la Organización de Las Naciones Unidas para la Educación la Ciencia y la Cultura. En el Estado de México, el INEGI registra un total de 97 820 hablantes de lengua otomí, que en su mayoría habitan en la etnorregión. Sin embargo una de las situaciones sociales actuales en el país y particularmente en el Estado de México es la pérdida de identidad por parte de las nuevas generaciones relativas a sus raíces, costumbres, tradiciones y cultura el interés por parte de los jóvenes por conservar dicho lenguaje es casi nulo. Por otro lado la tecnología móvil se está convirtiendo en una revolución dentro de nuestra sociedad. El uso de scraping como recolección de datos suministrará la información que se encuentra disponible en la web, facilitando la búsqueda de palabras e integrándola a una aplicación, dando como resultado una traducción más eficiente para contribuir al uso, enseñanza y aprendizaje de la lengua otomí en los adolescentes/jóvenes de las comunidades otomíes al norte del Estado de México.

**Otomí, móvil, scraping, análisis**

**Citation:** LOPEZ-GONZALES, Erika, ALEJO, Roberto, ANTONIO-VELAZQUEZ, J and AMBRIZ-POLO, J. Análisis de datos utilizando web scraping para repertorio otomí educativo en dispositivos móviles android. Journal-Economic History. 2021. 5-9: 1-7

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## Introduction

The Otomi are a native people of Mexico with a presence in several entities of the Republic, especially in the central zone and up to the Gulf of Mexico in the entities of Mexico, Hidalgo, Guanajuato, Querétaro, Puebla and Veracruz, it is one of the ethnic groups more relevant numerically, the number of Otomi speakers places it as the seventh most spoken with a total of 288,052 speakers aged three and over, which represents 4.16 percent of the 6,913,362 speakers of the indigenous language in the country (INEGI, 2010).

In the State of Mexico, the National Institute of Statistics and Geography registers a total of 97,820 speakers of the Otomi language, most of whom live in the ethnoregion. However, one of the current social situations in the country and particularly in the State of Mexico is the loss of identity by the new generations regarding their roots, customs, traditions and culture; In a certain way, the reduction of the Otomí speakers is due to migration from the communities of origin and the urbanization of their ethnic territory, which imposes on them the need to coexist with an exclusively Spanish-speaking population for the most part; as mentioned (Questa, 2006).

He also points out that the elderly and children who attend bilingual education are the ones who speak, understand and use hñãñho (those who speak). There is a group of people who belong to a generation between thirty and forty years old who understand it but do not speak it. Lastly, the largest group is from twelve to thirty years old: they no longer know the language. The members of this last group mostly have non-bilingual primary education.

In the State of Mexico, the indigenous population is not concentrated mainly in rural localities, but has a strong presence in urban ones, which is involved in its different activities according to Montoya (Montoya-Casasola & Sandoval-Forero, 2013). To help safeguard this language, some work has been done, such as the researcher from the Autonomous University of Querétaro (Hekking, 2010), who published the design of a program on the Internet and in multimedia, for the teaching of the Otomi language that even has mobile phone applications.

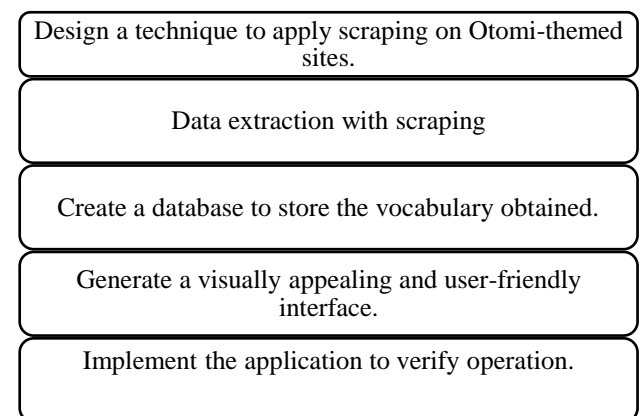
On the other hand, the use of the Internet as a basis for development opens the panorama to generate contact between native speakers and the advantages that technology provides, breaking communication barriers and promoting progress in them as individuals and as a community, ensuring the legacy of the same by means of auxiliary tools. Technology through various electronic and systematic devices is an option to counteract the problem of language loss, taking advantage of frequent and massive use to promote the value of learning but above all to spread a language.

A study of perspectives, development strategy and dissemination of mobile applications in Mexico, presented by the Mexican association of the information technology industry (AMITI) in conjunction with the Information and Documentation Fund for Industry (INFOTEC) highlights that in 2012 the app development sector presented a growth of 100% compared to 2011, registering an estimated 500 companies in Mexico.

The presence of technology is promoting a decisive transformation in the way of seeing the world, the development of an application for Android devices using Apache Cordova as a development platform, applying Web Scraping for the collection of information to an Otomi repository, will help that young people and people cultivate the language or have easy and comfortable access for its translation.

## Method Description

The methodology proposed for its development is shown in figure 1.



**Figure 1** Proposed methodology

### Technique design

A program in python will allow obtaining all the information from a web page, the first one that was accessed to obtain the beginning of the vocabulary of the Otomi language was: <http://portal2.edomex.gob.mx/cedipiem/indigenas/peoples/otomi/palabrasnotomi/index.html> The program works with the urllib2 module and the "urlopen()" function, which receives as a parameter the URL of the page to which the http request has been made, the result can be displayed in the HTML content of the site, figure 2.



Figure 2 Implementation of urllib2

Once the document was stored in a variable, the website content analysis process continued, using BeautifulSoup by importing the "from bs4 import BeautifulSoup" module. Figure 3 shows the use of the "BeautifulSoup()" function to which the variable that has the HTML was passed as an argument, in this way the different functions that BeautifulSoup offers can be used. The "find\_all" function was then used to find all link tags to be analyzed.



Figure 3 Use of BeautifulSoup

Specifically, the text of the <p></p> tags was analyzed looking for matches that met the pattern of the regular expression figure 4.

$$VAR = [ [a-zA-Z]^+ [a-z]^* [ \ ] ]^+ \\ VAR^3 [ : ] VAR^5$$

Figure 4 Regular phrase

### Data extraction

Fulfilling the search criteria, the vocabulary was collected, starting with a website and from there analyzing the links on each page, generating a vocabulary of 5,906 words of the Otomi language, selecting 4,541 words stored in a plain text file. 5.

The Web Scraping technique using urllib2 and BeautifulSoup with a Python development environment allowed the content of 52 Otomi-themed websites to be analyzed.



Figure 5 Coword lesson

The storage was created on the client. First, because it allows an application to work when the user is offline, possibly synchronizing data when connected again. Second, it increases performance, so a large amount of data can be displayed as soon as the user clicks through to the site instead of waiting for it to re-download. Third, it is a programming model that does not require server infrastructure.

## Creation of the database

Web SQL Database an SQL database that unlike most browsers implements it using SQLite, whose dialect of SQL and it's pretty complete. The stored information survives application restarts and is stored by the browser that PhoneGap/Cordova is using.

The design of the database figure 6, consists of two tables, the table "CAT\_PALABRAS" in which all the words received are stored, this table has an "id" field that serves as an identifier for each element inserted, the field "esp" which is where the Spanish word is stored and the field "otomí" which stores the word in Otomí. The "HISTORICO\_BUSQUEDA" table stores a history of the searches that the user performs, it has the "id" field that serves as the search identifier, the "id\_word" field stores the id of the word searched for and the "date" field stores the date and time the search was performed.

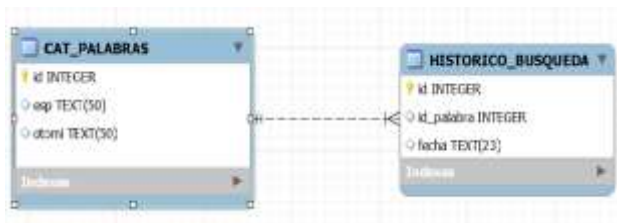


Figure 6 Entity relationship diagram

The API to manage the database needs to connect to the database or create a new one using the "openDatabase" function. If you try to open a database that doesn't exist, the API will create it on the fly, also you don't have to worry about closing the database, to create and open a database, use the following code: `var db = openDatabase('mydb','1.0','my first database',2*1024*1024);`

Once you have Database, you can execute transactions on the database using the method "db.transaction (...)". `var db = openDatabase('mydb','1.0','my first database',2*1024*1024); db.transaction(function(tx){ // here be the transaction // do SQL magic here using the tx object });`

Subsequently, a call is sent for a "executeSql" y ejecutar código SQL. `var db = openDatabase('mydb','1.0','my first database',2*1024*1024); db.transaction(function(tx){ tx.executeSql('CREATE TABLE foo (id unique, text)'); });`

A simple table called "foo" will be created in the database called "mydb". Note that if the database already exists the transaction would fail, for this you can use another transaction, i.e. create a table if it does not exist and then make an insert to the table. `var db = openDatabase('mydb','1.0','my first database',2*1024*1024); db.transaction(function(tx){ tx.executeSql('CREATE TABLE IF NOT EXISTS foo (id unique, text)'); tx.executeSql('INSERT INTO foo (id, text) VALUES (1, "synergies")'); });`

If the application is opened for the first time, a function called "save\_dic()" is called, which is the one that will create the 'words' table at the same time it will insert its content. The vocabulary that was stored in a plain text file was saved in a JavaScript array identified as 'pal' as shown in Figure 7. The payload is 4541 words received into the "otomí" database.

```
var pal = [
  "a: a, n'a noya un n'a he ra huunts'a nsihni españámfo.",
  "a (hacia): ha",
  "a escondidas: ngu ma ägi",
  "a lo mejor: ua",
  "a poco: xige, hanga",
  "a veces: n'abu",
  "abajo: ngati",
  "abandonado: xutsogi",
  "abandonar: tsogi, häpü, hägi",
  "abanicar: ts'üdi",
  "abánico: fuki, nthiti",
  "abaratar: k'ami",
  "abdicar: hiägi",
  "abdomen: debi",
  "abecedario: huunts'a nsihni",
  "abedul: täxiza",
  "abeja: sefi",
  "abejorro: gäni, hmini",
  "abierto: xogi",
  "abismo: häe, ndengi, moho",
  "ablandar: tuki",
  "abnegar: jingi nnesä",
  "abochornado: thendi",
  "abogado: hänte, fötsi",
  "abogar: häni, fötsi",
  "abominar: tsäni, ütsa",
  "abonar: lama, däb'i",
  "abonar (dinero): kjüti",
  "abono (estiercol): däb'i",
  "abordar: pätsa",
  "aborigen: mingü",
  "aborrecer: ütsa",
  "abortar: yaxki",
  "aborto: häxki",
  "abotonar: tē'te",
  "abrazar: hūfi",
  "abrazo: hūfi, nthūfi",
```

Figure 7 Array Javascript

## Interface Generation

Lungo is based on and designed to take advantage of the most advanced technologies of Web standards such as HTML5, CSS3 and JavaScript, offering a homogeneous development environment for mobile devices, televisions or desktop devices.

Lyoun pillars from Lungo from his birth are based on:

- Optimize the framework using the current features of HTML5.
- Focus on mobile development, leaving side functionalities and libreferences intended for desktop environments, which are not make sense in mobile applications.
- Provide a clear and easy-to-understand JavaScript API.
- Designed for current and future browsers.
- Ivector images, offering resolution independence.
- Creation of interfaces through semantic markup in HTML5.
- Possibility of extending the framework through plugins (known as sugars).

The main premise is to create a semantic structure, starting with the HTML markup language, continuing with a well-organized CSS, and ending with the JavaScript API. The minimum structure of the Lungo application body must contain at least:

- Section: the main container.
- Article: must be placed inside the section and must have the active class.
- Dependencies: The required JavaScripts are quo.js and lungo.js.
- Fstart function: the function that initializes Lungo.

Interface design and creation using the Lungo.js framework Figure 8, design created for Android mobile devices.



Figure 8 Menu bar view

Apache Cordova allows an application to be developed once and the same code can be compiled and deployed on multiple mobile operating systems. In general, applications on Cordova are created on HTML5, Javascript, CSS3 and are supported by a set of proprietary libraries that, depending on the operating system, allow access to device resources, such as camera, accelerometer, among others.

Creation of the apk file through the compilation of Apache Cordova, which as a final part was copied to the android device for its internal installation inside the Smartphone, in figure 9 the icon and the name of the already installed app can be seen, as well as the design and execution of its interface.





Figure 9 APK installation

## Results

In mobile technologies, unlike others (Web, desktop, digital TV), usability is a more significant problem, this is due to the mobility that these devices allow, usability tests in a real environment of use are difficult to carry out. First, it can be difficult to establish realistic studies that reflect the rich context of use described above. Second, it is far from trivial to apply classical evaluation techniques, when the test is carried out under real conditions of use. However, the use of certain objective metrics for the application is specified, such as:

**Time required to enter data:** This metric measures the time taken by the user to enter input data.

**Time taken to respond:** This metric measures the time taken by the application to respond to user input.

## Subjective Tricks

**Satisfaction with the output:** This indicator measures the level of satisfaction provided by the application.

**Satisfaction with the interface:** It is also an important measure because a good interface will attract more users to use the application. Table 1 shows the evaluation of the metrics described above, testing the application in a real environment for its use.

Itrriage to evaluate	Result
Ttime required to enter the data	15 sec
Ttime needed to respond	350ms
Exit Satisfaction	
Interface satisfaction	

Table 1 Evaluated Metrics

These performance tests can serve different purposes. They can demonstrate that the system meets performance criteria. For this, the robustness of the application was analyzed through Apkudo, a totally free tool that allows testing an application before being distributed, this tool tests the app on many devices, to show a response regarding the failure of the app installation. At the same time, it shows the list of devices that have failed and the type of error that has been returned.

To carry out the analysis of the application, the site was accessed <https://www.apkudo.com>, registering the app to load the apk file, evidences the registration of the application with the name "Noya". It was shown that the application was tested on 37 different models of mobile devices, Figure 10 shows a table of results with a success status on 37 devices and 3 failures.



Figure 10 Rdevice reporting

## Thank you

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## Conclusions

The knowledge and study of the Otomi language allowed us to identify the importance of this language, making it worthwhile to continue cultivating it, and what better way than using technology. In the same way the consultation of the vocabulary of the Otomi language was satisfactory consulting 52 sites that offered this information, allowing the set of 4541 words stored in the database thus acquiring a translation dictionary for the application using the scraping technique in each site.

The design and creation of the interface was based on a friendly and optimal model that respects the user's usability criteria; applying the proposed tools such as Android, Apache Cordova, ResponsiveDesign.

The application has a database where the vocabulary is located, which allows to make use of this without internet, the performance of the application making queries is very fast since these queries are made locally, so you can make use of the application at any time, if you want to update the vocabulary or add new words, there will be the need to completely update the application.

Therefore it is concluded that the application is functional, it is needed to update the data periodically, only when necessary and this process can be carried out when the device is connected to a wifi network, besides requesting the user's authorization, in this way it will not be mandatory to update the application completely, only the database of the application will be modified, thus the behavior of the application will not be modified, only the database will be optimized.

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## A new paradigm of sustainable campus, from the development and implementation of a socio-environmental management system, for the awareness and conservation of the natural environment at the U.M.R.P.S.F.X.Ch. in the management of 2011

### Un nuevo paradigma de campus sustentable, a partir del desarrollo e implementación de un sistema de gestión socio ambiental, para la sensibilización y conservación del entorno natural en la U.M.R.P.S.F.X.Ch. en la gestión 2011

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DOI: 10.35429/JEH.2021.9.5.8.11

Received September 21, 2021; Accepted December 19, 2021

#### Abstract

With this work we want to achieve awareness and environmental conservation achieved minor impact and environmentally sustainable activities within the central campus, which includes the participation of all members of the community of San Francisco Xavier de Chuquisaca, ceasing to be an administrative initiative or academic proposal but a comprehensive project. Developing a Sustainable Campus prototype, based on the implementation of a Social and Environmental Management System, embodied in an environmental landscape architectural proposal. Intifying as the main comparative advantages of developing and implementing environmental management systems partner, And so, we can develop the new proposal for a new paradigm of Sustainable Campus, from awareness and conservation of the natural environment throughout the evaluation based on a short questionnaire given to visitors who can assess the effectiveness of the intervention (educational and environmental process), especially since of attitudes, values, indicators and behavior data.

**Environmental awareness, achieve lower impacts.**

#### Resumen

Con este trabajo queremos lograr una concientización y conservación ambiental que logre impactos menores y actividades ambientalmente sostenibles dentro del campus central, que incluya la participación de todos los miembros de la comunidad de San Francisco Xavier de Chuquisaca, dejando de ser una iniciativa administrativa o una propuesta académica sino un proyecto integral. Desarrollar un prototipo de Campus Sostenible, basado en la implementación de un Sistema de Gestión Socioambiental, plasmado en una propuesta arquitectónica de paisaje ambiental. Así como identificar las principales ventajas comparativas del desarrollo e implementación de sistemas de gestión socioambiental. Y sólo así podremos elaborar la propuesta de un nuevo Paradigma de Campus Sostenible, basado en la concientización y conservación del medio natural. A través de la evaluación de los datos basados en un breve cuestionario entregado a los visitantes que permite evaluar la eficacia de la intervención (proceso educativo-ambiental), en particular a partir de indicadores de actitudes, valores y comportamientos.

**Pkeywords: Concienciación ambiental, lograr impactos menores**

**Citation:** POVEDA, Pablo, CUELLAR, Kelly and CUIZA, Paola. A new paradigm of sustainable campus, from the development and implementation of a socio-environmental management system, for the awareness and conservation of the natural environment at the U.M.R.P.S.F.X.Ch. in the management of 2011. Journal-Economic History. 2021. 5-9: 8-11

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## Introduction

The environment global manifests, increasingly, a greater deterioration due to the indiscriminate use of natural resources and insufficient attention, in general, that is given to the solution of the negative effects that this produces in the natural environment.

We can affirm that development understood in terms of sustainability implies an enrichment, a complexity of the human experience in terms of creation of: alternative values and ideas, ways and styles of life, ways of appropriation and organization of the territory, modes of production and of satisfaction of needs.

This is the commitment of the Universities regarding the protection of living ecosystems, through initiatives and action plans against the serious socio-environmental crisis that affects us all, individually and collectively.

Therefore, the purpose of the Institutional Strategic Plan of the University will be to contribute and forge more harmonious relationships between society and nature, promoting actions at different levels and scales, stimulating the initiative called "Sustainable Campus" whose main intention is to gradually promote a socio-environmental management system that guarantees better levels of coexistence between the university community and the natural environment of the campus, faculties and/or regional campuses.

In this sense, this scientific research process seeks to develop and implement an environmental program model for the University, which becomes the programmatic base to achieve the central purpose of the "Sustainable Campus" initiative. Adopting the systems approach to analyze the socio-environmental reality of the university campus, which is strictly framed in the field of architecture and sustainable construction.

This new wisdom and socio-ecological literacy must be present in the daily habits of university life, whose practices must be reoriented towards the demands of environmental and landscape care in all exchanges and consumption that incorporate biophysical, material and energetic elements, to that universities begin to be places of ecological enlightenment and planetary ethics.

## Problem statement

In a world of complex relationships between all the components of the environment, an impact to environmental land in one place, it will influence the City of the general environment.

To address the issue of Sustainable Universities, it is necessary to characterize, initially, the notion of Sustainable Development, as well as the way in which it should converge in university knowledge from its main problems: economic, social, environmental.

These evaluations about the University are restricted, on the other hand, to an analysis that points rather to its own interiority, rather than to its connection with realities that condition its existence as an institution. Situations of deep fragmentation of knowledge are currently detected, resulting from the multiplicity and diversity of knowledge-emitting centers, faculties, schools, departments, as well as a limited capacity or willingness to associate to face actions or solve problems that often require methods and resolution models shared between different knowledges.

Likewise, the consideration of the main conceptual and methodological discussion axes that concern the problem of Sustainable Development and its incorporation into the agendas of the study houses is not observed, which weakens an active and efficient role of the study houses in this theme.

The public recognition of the profound damage inflicted on the natural environment, which urgently requires socio-environmental initiatives and projects, undoubtedly affects the university institution in all its complementary and recreational activities and, above all, in the preservation of the environment.

## Research objectives

Lawareness and environmental conservation that achieves minor impacts and environmentally sustainable activities within the central campus, which includes the participation of all members of the community of San Francisco Xavier de Chuquisaca, ceasing to be an administrative initiative or an academic proposal but rather a comprehensive project

## General objective

Promote the initiative called "Sustainable Campus", based on the development and implementation of a socio-environmental management system that raises awareness and preserves the natural environment, guaranteeing better levels of coexistence between the university community and the natural environment.

## Specific objectives

- Prepare a situational diagnosis of awareness and conservation of the relationships between nature and the socio-environmental components of the University.
- Develop a prototype of a Sustainable Campus, based on the implementation of a Socio-environmental Management System, embodied in an environmental landscape architectural proposal.
- Compare the processes of development and implementation of socio-environmental management systems in Sustainable Campuses.
- SDIIdentify the main comparative advantages of the development and implementation of socio-environmental management systems.
- Prepare the proposal for a new Sustainable Campus Paradigm, based on the awareness and conservation of the natural environment.

## Hypothesis

That from the profound damage inflicted on the environment, due to the lack of initiatives, plans and environmental projects, a model of Sustainable Campus is proposed, which develops and implements a socio-environmental management system, which guarantees awareness and conservation of the natural environment at the UMRPSFXCH. in the 2011 administration.

## Importance or Justification

Today, both the approach and the sustainable discipline are positioning themselves at the height and vanguard that economic, social and environmental needs are demanding. The low market system, a macroeconomic approach requires day by day, and forcefully at the organizational level, investment proposals that predominantly include a sustainable approach in such a way that if it does not have it, the project may lose viability. The field of upper secondary and higher education is ideal for achieving systemic awareness and awareness that affect the student population in terms of ecology, environment and sustainability. It is through the processes of the Sustainable Campus where the sustainable approach is developed that is transmitted to the labor, social and economic community a clear conscience,

## Materials and methodology

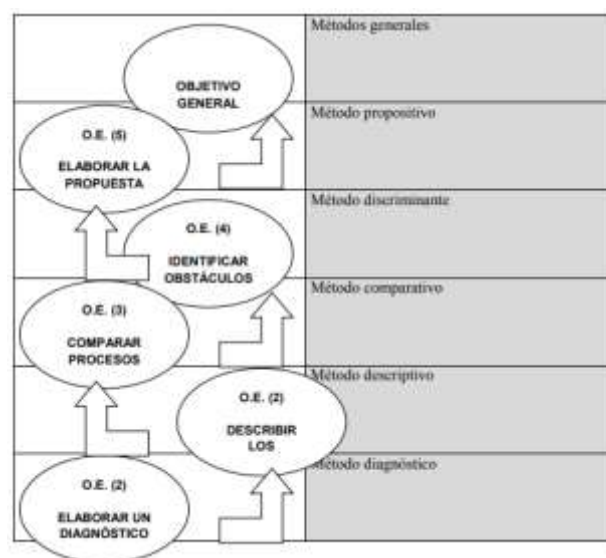


Figure 1 Metodology

<b>Documentary Research:</b>	Bibliographic Files
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<b>Scientific Observation:</b>	Rlog of oc
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<b>TInstitutional status:</b>	Form T. Inst.
<b>Content Analysis:</b>	Speech analysis

Table 1 Techniques and Instruments

## Conclusions

Our university today has not been able to create the critical mass necessary for a paradigm shift in the apprehension of this concept and its projection to society, less than setting itself up as a social organization as an example for this paradigm shift.

In turn, the global problem regarding the ecological crisis has not been the subject of debate within the university, since it has not yet been understood that it is not the subject of a few specialists but rather the concern and competence of all areas of knowledge. due to the holistic nature of its causes and effects.

In this sense, we believe it is urgent to create and strengthen discussion spaces on how we understand and want sustainable development for our country, as well as those that provide a practical response for the achievement of the stated objectives and are aimed at influencing the development that society adopts.

The Sustainable Campus proposal aims to incorporate the environmental and ecological dimension in an integral and interdisciplinary manner in all areas of the university's institutional development.

## Thanks

The researchers thank the Science and Technology Research Department (DICYT) of the San Francisco Xavier University of Chuquisaca for the support provided in the development of this work.

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**The discourse of gender as a shaper of an identity system of the social worker****El discurso del género como conformador de un sistema identitario del trabajador social**

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DOI: 10.35429/JEH.2021.9.5.12.18

Received October 14, 2021; Accepted December 19, 2021

**Abstract**

The speech of gender of the order of conforming an identity system of social work, through history the speech of gender has created an academic-political system that, has given and giving continues in education, identities inside the profession of the social work, this bachelor's was born in the University of Guadalajara in 1953, and since then we can observe the reference in gender between their directors and directrixs that are placed in different temporalities, giving fame for their suitable methods to the community's problematics, according to the social and political context. This work is on the conceptualization phase and it is taken from the semiotic methodology perspective of Greimas, Todorov and other authors that trace a deep study of social communication; for developing the professional identity the speech of gender is taken, considering some variables like public, private, active, passive, family and institution. The investigation seeks the weakness and strong from form to content of the profession that has been formed through the career history, in other words, what makes the social work.

**Gender, Speech, Identity and Institution****Resumen**

El discurso de género como formador de un sistema identitario del trabajador social, a lo largo de la historia ha creado un sistema académico-político que dio, ha dado y sigue generando en la educación, identidades en esta profesión del trabajador social, esta carrera nació en la Universidad de Guadalajara en 1953, y desde entonces, el referente de género se sigue observando en sus directrices o lineamientos, que son inciertos en las diferentes temporalidades, que le han dado fama por sus métodos aplicables a los problemas de las comunidades, acordes al contexto político y social. Este trabajo se encuentra en fase de conceptualización, y se aborda desde la perspectiva de la metodología semiótica de Greimas, Todorov y otros autores que apuntan a un estudio en profundidad de la comunicación social; Para revelar la identidad del profesional, se aborda el discurso de género, considerando algunas de las variables como lo público, lo privado, lo activo, lo pasivo, la familia y la institución. La investigación busca encontrar las debilidades y fortalezas de la profesión tanto en la forma como en el contenido, que se han constituido a lo largo de la historia de la carrera, es decir, lo que hace que sea un trabajo social.

**Género, Discurso, Identidad e Institución**

**Citation:** SERRANO-GUERRA, Luis Antonio, LÓPEZ-ROCHA, María and REYNOSO-LUNA, María Gabriela. The discourse of gender as a shaper of an identity system of the social worker. Journal-Economic History. 2021. 5-9: 12-18

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## Introduction

Historically, the Social Work career at the University of Guadalajara was established in 1953, by Dr. Irene Robledo García, since then it could be said that the gender discourse has marked the identity of this profession, it was a woman with intellectual insight that outlined the ideological course of what would be and is the institutionality of Social Work, in the State of Jalisco, and would also encompass its philosophy impregnated with humanistic and feminine thought, which would be reflected in the content of the curriculum, of what perhaps today is the degree; Throughout the history of the profession some men were integrated, but this fact did not exert as much influence on the historical process of the profession, because gender seen from the worldview of women,

The career has maintained a higher number in the female population, currently for every 30 female students there are approximately two or three men, this creates an inequality in number and gender, of course since its inception the perspective of the problems has been seen from the panorama of the women, brilliant men have certainly emerged in the profession, but in terms of quantity and gender, women continue to predominate in the profession.

Due to the trajectory of Dr. Irene Robledo García, it can be said that, at least here in Guadalajara, the genre has created an academic-political system that gave, has given and continues to form identities in this profession, which gave its origins at the University of Guadalajara, although if the race is observed from each referent directive or temporary distinction.

Distinctive perspectives can be created according to the political and social context that has occurred at each moment in history.

## Gender as an identity concept.

In the review of some concepts of gender, we found a large number, but we only chose certain authors who are more appropriate for their definitions for the work, there is a vast range of publications related to gender from the various branches of knowledge, for example, from the theory of Communicative Action.

The active and the passive are observed, from the sociological there are the public and the private, the institutional and the social, although each of these sciences contribute important concepts as Butler mentions when saying that: "gender is by no means a stable identity; nor is it the operative locus from which the different acts would proceed; rather it is an identity loosely constituted in time: an identity instituted by a stylized repetition of acts" (Butler, 1988: 297).

From a more social perspective, one can start from Ramos Escandón, he defines the term gender "as the set of social relations that, based on biological characteristics, regulates, establishes and reproduces the differences between men and women" (Escandón, 1991: 12). Here it is worth mentioning that the biological is intrinsically related to the cultural, because it is the institutions that dictate the guidelines of how each person should behave in society according to gender. We reaffirm the above with Scott, whose ideas we will return to later.

Because he is an extraordinary writer who refers to gender as a constitutive element of social relations based on the differences that distinguish the sexes, he also says that it is a primary form of significant relationships of power. But above all the genre comprises four interrelated elements: the first is the culturally available symbols that evoke representations of the meanings of the same symbols; the second is an attempt to limit and contain its metaphorical possibilities; the third includes in the analysis political notions and references to institutions and social organizations, to have a more involved vision, since gender is constructed through kinship, but not exclusively, which is shaped by the economy and politics;

It is interesting that in most gender definitions the opposites or dualities of men and women are observed, as if they were completely different subjects in many aspects, who said that these differences existed and on what basis? The speeches are so beautiful and well written that we could believe everything they say, the problem is that there are certain gaps, which have a hint of pleasure and disgust or lies and truth, in other words a bit of Machiavellianism within each one of them. the speeches as definitions created by men that reveal their imperfection traits when observing the other as different and not as a reflection of himself.

**Semiotics as a methodological reference:**

There are different semiotic references that are related to the ethics of the profession, this clearly seen from the semiological relativism, in which it is sought to find those identity patterns that formed or gave in its entirety an institutional personality, those characteristics or distinctive features that make up the profession and its relevance in society.

The distinctive features are taken up from the gender perspective, but applying the semiotic method, which studies the communicative processes that occur between a sender and a receiver, and significant semiotics, which goes beyond immediate communication, in which the identities of the students and their professional ethics will be analyzed, to understand if there really are different approaches to gender, for example, the above can be studied from sexology (biological), psychological (cognitive), society (sociological), and of course from other areas of knowledge such as discourse (Semiotics).

Semiotics studies the different levels of discourse that occur between the authors and in particular from here we will take up some ideas to apply them in the study of the genre of the career in Social Work, a concrete example would be the symbol that represents the body, in this aspect Barbieri considers gender as a bodily reference, this means introducing a category that will make a demarcation with essentialist thought, of course, with the interest of rescuing the presence of women and their role in society (De Barbieri, 1997), each of the social roles encompasses part of a meaning with various signifiers.

From semiotics we could say that a seme is a minimum unit of meaning, in this case, it would be the physical aspect, since it is the first thing that the human being perceives, hence it is first identified with the corporeal, and later gives importance to it. to the interior aspect of the person, this could say that some subjects have given more value to the corporeal aspect of the figure, basing their knowledge on the construction of a society imagined by physical or corporal appearances, leaving aside the essence that is the most important of each human being.

A metasemema would be the existential philosophy, in other words as the origin of man has been observed throughout history, because deep down, the masculine man has generated a large number of myths around the various discourses, but deep down, one might wonder if their capacity for pain is the same as that of a woman giving birth, there is a culture of distorted narration where it is not said how the man seeks to silence female voices due to the fear that wake up, so they have preferred to silence her and create ways to keep her subjugated, trying to erase her from the historical archives, we corroborate this with Joan W. Scott, who mentions that it was not because women were absent from historical events, but because were systematically omitted from official records, that is, made invisible, since history has almost always been and has been narrated by men, equating them with humanity, which has resulted in the disappearance of women from the past (Scott, 1992).

**The origin of the gender category:**

The invisible woman as Scott calls her, stopped hiding and came to light, to raise her voice and make herself known, say here I am, and it is then that various manifestations arise in almost all areas of knowledge, they wanted to stop being secondary characters, to act as those who have always been protagonists and part of the story, this is where the first foundations of the study of gender arise, this is when social theory and anthropology particularly give it a boost in what is the work of women, naturally rescuing the importance of their work in all disciplines, thereby creating specialized centers attached to universities.

Although the category of gender is used to designate social relations from sex, sociology rejects biological explanations, according to Scott, gender goes from being a way of demonstrating cultural constructions, to the social creation of ideas, where women participate in an active role, from which the social origins of subjective identities are created.

Gender was conceptualized as a way of referring to the exclusively social origins of women's and men's subjective identities, thereby circumventing the role of the unconscious in a total system of relationships that includes subjectivity and sexuality.

In this context, the success of Judith Butler's approach to gender is therefore not surprising, since she takes up psychic questions to posit gender as an action that constitutes sexual identity. For Butler, gender is a process that articulates sex, sexual desire and practice in which the body is shaped by culture through discourse.

Hence his idea of the deconstruction of gender as a process of cultural subversion. In the early 1990s, Judith Butler published *Gender Trouble*, a work that integrates philosophical and cultural perspectives related to reflections on gender, feminism, and identity (Butler 1990).

There are various methods to study gender identity, but, for us, precisely the semiotic method is essential to reveal some distinctive features of the social work career, of course, from the discourse, the ethical patterns that have shaped identity will be analyzed. of the profession. Of course, gender has to do with cultural traits and we believe that these have been shaped from language, which has been in charge of sculpting the body figure of what gender represents from sex, but the idea of the "soul" which is the essence of what constitutes gender, is even more important than the form "body", so the central objective of this study is to reveal the identity of the social worker, considering gender and the relativistic approach, for course seen from discursive semiotics,

The discourse, of course, has contributed to the construction of institutional systems and the formation of social consciences, but not only are these culturally blurred, but to a certain extent people are building themselves, through education and the family, as fundamental institutions in which a large number of cultural signs and meanings that are part of our essence are generated and consumed.

Hence, each of the concepts that restrict the vision of gender must be reconsidered, in order to be able to observe it in a clean and transparent state, without restrictions, in other words, stop thinking with the frontal lobe and move on to the very essence of being. , in which there is no separation, but to conceive such a form, it is necessary to question everything that exists externally, to create the new by man without prejudice or social stereotypes, the human being must reproduce innovative paradigms, which can organize the set of states without the duality of the pre-established.

This task is not easy, because there is a culture that pushes to consume products, through the senses and emotions, this has nothing to do with rationality, hence some authors suggest that the production of culturally regarding the behavior of men and women is a central function of social authority, which is mediated by the complex interaction of a wide spectrum of economic, social, political and religious institutions (Lamas, 2000).

For these same authors, economic institutions produce those forms of consciousness and behavior that we associate with class mentalities, the institutions that are in charge of reproduction and sexuality that function in a similar way. The interplay between economic and sexual institutions shape the mindsets that entail a set of prescribed social and sexual norms.

Gender boundaries are drawn to serve a wide variety of functions in political, economic, educational, and social systems. These borders are often movable and negotiable, operating not only in the material base of culture, but also in the imaginary world of the creative artist.

Gender norms are not always clearly spelled out; they are often implicitly conveyed through speech.

This is how in everyday life the set of norms and values that define the gender role are incorporated and when analyzing it with an analytical perspective, it allows us to realize situations that for a long time were considered natural for the sexes, that is, recognize experiences through which we are taught to behave as women or men.

Gender identity is complex, since it implies a set of spatial, temporal attitudes, etc., by means of which one person behaves as a girl and another as a boy or vice versa. This identity becomes a sieve, through which all experiences pass, which are accepted or rejected without further questioning and are assumed as their own, which leads to conforming to the role or gender role, building with this the set of norms and prescriptions dictated by society and culture, and on which the feminine and the masculine are based.

This construction of the feminine and the masculine establishes rigid stereotypes such as women getting married, being mothers and excellent wives, being affectionate, delicate, feminine, and developing some manual activities; women are associated with the world of the home, privacy and emotional immaturity, while men are seen as the figure of creativity, intelligence, work, politics, in itself, the world of the street and the public.

This division of tasks has almost nothing to do with sexual difference, however, this is the basis on which the distribution of social roles that constitute gender is based and becomes a social fact that is thought of as natural. In this way, for Rapold, the gender variable is used as a reference for the stereotyped roles that are socially assigned to each of the two sexes.

In our societies and from the private perspective, being a woman means, first of all, being a mother, wife and housewife: in the public sphere, work in institutions with a more feminine semantic load, such as Work, is expected of her. Social, one of the professions that from its origins was designed for women and from women. Therefore, it is assumed that this constitution at a real and ideological level marks the central reference of women, the identity of the student (which would be how identity is formed from the gender discourse of this profession, object of study of the subject), married or single, etc., thus, the different agents of socialization (family, school, mass media, etc.) prepare the girl from an early age to assume family roles (Rapold, 1994).

Of course, this work of creating mental diagrams has been very well worked historically by the bourgeois class, which considers the family inserted in society as the basic and perfect nucleus of the economy of capitalism, clearly from Marxism. However, the family continues to exist and fulfill practically the same functions in other systems and types of society such as the socialist one, which (initially) sought to abolish the traditional nuclear family.

Therefore, by integrating the concept of the family and relating it to the variable of gender, we observe that from semiotics another concept is included in the theoretical framework, which is related to the differentiation between the public world and the private world.

Social work students live in divided worlds, we mean that there is a duality between the private and the public, between the female and the male, between the corporeal and the spiritual, among others, this creates some confusion and conflicts that sometimes in the long run they can affect the very essence of the students, hence the public world ascribed to men is characterized by much broader interactions and possibilities of mobility than those that exist in the private world. In the private world of women, characteristics ascribed to sex and age predominate, among others, which determine the place of the members of a family in the home, their power resources are not so vast and this cannot be transferred to the public world. .

Returning to the theory of semiotics, it could be said that both in the public and in the private, emphasis is placed on the social ascription of the students and the roles that are implicit in them, creating confusion in the different types of identities. In this way, one can ask if there really is a "worker identity", and if so, what is it, this is the core of the search for identity in this profession based on gender, considering some of the variables mentioned above. mentioned. If these identities exist, then not only does it have to do with gender, but it also has several aspects, which have been mentioned, but we return to them here: the public and the private, the family, the institution (University of Guadalajara), the feminine and masculine, among others,

From the family the woman's identity is shaped, which is observed in the private as the passive and in the public as the active; in the Institutionality the students are trained, which carry an ideological and historical load, considered fundamental in the construction of the identity of the social worker, in this regard Thomas Luckmann and Peter L. Berger, mention that:

Institutions imply historicity and control. Reciprocal typifications of actions are constructed in the course of a shared history: they cannot be created in an instant. Institutions always have a history, of which they are products. It is impossible to adequately understand what an institution is if the historical process in which it was produced is not understood.



Institutions, by the very fact of existing, also control human behavior by establishing predefined guidelines that channel it in a certain direction, as opposed to the many others that could theoretically occur (Berger and Luckmann, 2006: 74).

Hence, institutionalized gender implies that each specific sex is assigned a papal or role, since gender alone does not directly determine class status. It is assumed that the class variable, with the gender variable and together with these, the institutional variable determine the social position of women in a society. That is, although gender means that certain roles are ascribed to each sex, these roles differ according to class membership. Therefore, it is argued that the socioeconomic differences between women of different social classes are more significant and preponderant than the common interests that they share based on their sex.

### Some contributions and pre-conclusions.

There are various gender categories, here we take up only one example, which has more to do with the anatomical, but which was of course a factor considered important at the time the Social Work Institution was established, for society, since according to Lamas, in the gender category three basic instances are articulated:

- a) Gender assignment, which is done at birth by identifying the external appearance of the genitals; b) gender identity, which is established more or less at the same age in which language is acquired and is prior to the knowledge of the anatomical difference and c) the role or gender role, which is formed with the set of norms and prescriptions that society dictates about feminine or masculine behavior (Lamas, 2000: 4).

Regarding the institutional and educational system from a gender perspective, we could say that these have historically been seen in the form of binary systems that oppose men to women, the masculine to the feminine, the political to the domestic, the public to the private, generally not in a plan of equality, but of hierarchy, in fact long ago there were also institutions created especially for women, and Social Work is precisely a clear example of these binary systems, where these oppositions are observed.

Same that to overcome them, it is necessary to analyze the social and cultural function that is involved, because gender systems are a means of cultural conceptualization and social organization (*Ibid*: 2000). Therefore, gender not only marks sexual difference, but also the perception of social, political, religious, cultural identity and particularly the structure of people's daily lives. The social order translated into systems that organize space, time, education and the division of labor mark and inscribe themselves as holograms in the mind and body of each person.

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**Science for everyone?****Ciencia, ¿para todos?**

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DOI: 10.35429/JEH.2021.9.5.19.24

Received September 29, 2021; Accepted December 21, 2021

**Abstract**

The objective of this research is to analyze what is the role of science in modern societies, based on the reflection on how science plays a vital role in the economic system that both globalization and the modernization process currently configured. To do this, some socioeconomic and educational indicators on the context in which science develops in Latin America and what are the social consequences that it has brought are analyzed. To do this, we rescued the findings from different scientific fields, they have been made about this issue and focus to our context. Thus, it seeks to contribute to the debate about the role of science in situations like ours and the links to be established between the scientific, economic and social spheres. It also seeks to contribute to the reflection on the role of research and its impact on the classroom and in its immediate context.

**Knowledge societies, Latin American Science, Technological Revolution, Scientific Paradigms**

**Resumen**

El objetivo de esta investigación es analizar el papel de la ciencia en las sociedades contemporáneas, partiendo de la reflexión sobre cómo la ciencia juega un papel fundamental dentro del sistema económico que tanto la globalización como el proceso de modernización han configurado actualmente. Para ello, se analizan algunos indicadores socioeconómicos y educativos sobre el contexto en el que se desarrolla la ciencia latinoamericana y cuáles han sido las consecuencias sociales que ha traído consigo. Para ello, se rescatan las conclusiones que, desde distintos ámbitos científicos, se han realizado en torno a este tema y se focaliza en nuestro contexto. Así, se busca contribuir al debate sobre el papel de la ciencia en realidades como la nuestra y los vínculos que deben establecerse entre las esferas científica, económica y social.

**Sociedades del conocimiento, Ciencia Latinoamericana, Revolución Tecnológica, Paradigmas Científicos**

**Citation:** CASTAÑEDA, Rafael, RODRÍGUEZ, Perla, SALAZAR, Rodrigo and PÉREZ, Alfredo. Science for everyone?. Journal-Economic History. 2021. 5-9: 19-24

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## Introduction

Modern man has placed his trust in both science and technological development.

It is the techno-scientific knowledge where he has found the answers to how the world and the universe around us works.

In fact, since modernity was established in contemporary societies, they have been structured according to progress and technological development. That is why we are interested in analyzing what the role of science is in societies like ours, where techno-scientific development and science in general do not enjoy government support and find limits to their development.

In Latin American societies, techno-scientific progress and development are not characterized by reaching the majority of the population; It is not the majority of society who enjoys the benefits that this progress should bring, nor the bonanzas that, on paper, technology should bring to man's life.

It seems that in our context new ways must be found to link the knowledge that is developed in universities and research centers with the real, palpable impacts that they may have in their closest contexts.

For this, we divided the research into four sections.

In the first section, called Science in modern societies, reference is made to the current debate on how science influences and determines social configuration, emphasizing how it is promoted in various contexts and not in others.

In a second section, called Criticism of the role of science, those arguments put forward from different scientific fields about the trust that humanity has placed in scientific knowledge and technological development are recovered, a trust that, however, has found detractors and critics from science itself. Special mention is made of the concept of Knowledge Societies, proposed by Manuel Castells, a notion that puts on the table for discussion the role that knowledge, knowledge, differentiates societies and has generated social gaps between those who have access to said knowledge and those who do not enjoy this privilege.

Finally, in the third section called Science in Latin America, some indicators on the techno-scientific reality in our continent are presented and a reflection is made around them.

Scientific knowledge is a pillar of contemporary societies and of the globalization process itself. Hence the relevance of constantly reflecting on its social role and its impact on academic sectors.

## Science in modern societies

In modern societies, one of the elements that determines an important distinction between nations and between individuals is the access they have both to consumer goods and to knowledge itself. It is the application of the rules of the global market both to the consumption and to the production of knowledge, rules that are formulated to exclude and differentiate.

In the contemporary world, there are entire populations excluded from the production of scientific and technological knowledge, as well as from the benefits produced by this knowledge.

The World Conference on "*Science for the 21st century: a new commitment*", held in Budapest in June 1999, made it clear that these benefits produced by scientific and technological development are unequally distributed around the world; this fact has generated structural asymmetries between the first world countries and those that are not, between the North and the South, marking differences between entire regions and, therefore, between the social groups themselves within any nation.

Therefore, although it is true that scientific knowledge has become a decisive factor for the production of well-being in a globalized context, this well-being is not distributed equally around the world.

This is especially true for a context such as Latin America. Following the order of ideas that said Conference gave rise to, it is clear that Latin American countries generally face an unfavorable and disadvantageous situation in the face of state-of-the-art scientific knowledge, since while its benefits are distributed unequally around the world and are primarily located in first world countries, the risks that the extraction of materials has brought with it.

As well as the commercialization and final disposal of the waste that is generated, have a greater impact among the poorest nations and among the most vulnerable social sectors.

We are situated, then, in a framework of techno-scientific injustice generated by globalization and the market rules that have been established.

The clearest example of this assertion is evident with the handling of materials and their final disposal. According to UN figures, about 60% of the most polluting industries (especially textiles, chemicals and transformation) are in third world countries, and among them over 80% have at least one process of ongoing litigation for non-compliance with local or international environmental laws.

As if this were not enough, Greenpeace asserts that 40% of the water resources found in some region of the South of the planet are on the verge of extinction, while the natural reserves of the South have been reduced by 35% in recent 20 years. It is not surprising, therefore, that the data on migrants from these latitudes increase, according to figures from the Inter-American Commission on Human Rights (IACHR), at a rate of 10% per year, since this rate of overexploitation both of natural resources as well as of human resources guarantees that those inhabitants who see their habitats destroyed move to those places where they are industrialized and transformed into consumer goods.

Therefore, the rate of progress that globalization imposes has segregated entire populations that inhabit those places that provide resources to the world market; As if that were not enough, they are the ones who suffer firsthand the collateral effects and unintended consequences of modernization.

Thus, the most vulnerable and most segregated populations not only do not enjoy the benefits that technology has brought with it, but must deal with these products when they are no longer useful and when they have become waste, deposited without control where it population generally inhabits.

Therefore, one of the elements that for Ulrich Beck defines modern societies is precisely this game of distribution of wealth and risks (Beck, 1986). "Wealth accumulates at the top and risks at the bottom", asserts this author, producing new global inequalities between the Third World and the industrialized countries, further widening the gap between North and South. In other words, inequitable distribution has configured an increasingly marked gap between those who have, those who have access, those who benefit from techno-scientific advances and those who systematically fail to do so, or do so only partially. We witness, therefore, *aapharteid* based on knowledge and access to technological advances.

As if this were not enough, only 15% of the world's population enjoys the benefits of exploiting 70% of the planet's natural resources. The distributive injustice that these figures show make us think in terms not only of inequity, but even of environmental racism. In economic terms, we are talking about the creation of an inequitable structure for the distribution of wealth and, in sociological terms, about the social injustice of the prevailing global market system. This system has found in the scientific sphere and in knowledge, those who provide knowledge to the other subsystems, an ally for its perpetuation.

Hence the criticism of the social role of science, a criticism that dates back to the middle of the 20th century, when reflecting on the trust that humanity has placed both in science and in technological progress itself, a trust that for a time to date it has been cracking in some social circles.

### Criticism of the role of science

The German philosophers Horkheimer and Adorno (1998), sociologists such as Herbert Marcuse (1964) and, more recently, the Englishman Anthony Giddens (1994) and the Polish Zygmunt Bauman (2008) analyze the role that science has played in the modern societies and the blind trust that humanity has placed in it.

The effect *Boomerang* spoken of by the German Ulrich Beck (1986), for example, has as a backdrop, precisely, scenarios defined by the acceptance/compliance by contemporary societies of high levels of risks and potential dangers around the world.

These, says Beck, are accepted by the way of life that modern Western civilization has set up, accepting them as necessary.

Thus, the presence of nuclear power generation plants, despite the extremely high risk they imply and the catastrophes they have already generated -just remember Chernobyl in 1986 and Fukushima in 2011-, continue to operate; We continue to consume genetically modified foods despite the damage to human health that this generates, and we continue to transform materials despite the fact that environmentally harmful waste is generated in the manufacturing process.

They are the risks assumed by modern Western civilization, risks that are assumed but that, little by little, have been damaging the image of certainty that scientific knowledge enjoyed.

As a consequence, this trust in specialized knowledge is placed in the critical magnifying glass of science itself. Knowledge based on techno-scientific reliability, what Anthony Giddens calls "expert systems" (Giddens, 1994) are analyzed from a critical lens, having generated scenarios of knowledge that are both specialized and diffuse, disembedded and embodied in institutions such as the academies and research centers. That is, institutions represent the points of passage of expert systems where expert knowledge and users interact, generating a complex relationship between risk and trust, between laymen and specialists (Velasco, 2006). The debate is then directed towards the neutrality and impartiality of techno-scientific development.

*"...the objects resulting from technological development or use values do not contain a telos, a purpose or an immanent meaning, so their organic forms are objectively teleological (suitable for vital purposes), so that the purpose of the forces social productive activities are immanently human and serve the universal development of humanity insofar as they serve to satisfy needs" (Veraza, 1987: 53-54).*

Therefore, the era of capitalism has given a different nuance to what techno-scientific development is and, in any case, to the benefits it generates.

Capitalist technology is not neutral because it provides and surrounds it with its own rationality, a rationality that, as we have mentioned, excludes and differentiates. The logic of the capitalist production system itself is impregnated in the essence of that active human process, that is, scientific and technological progress, biasing it. Thomas Kuhn (1977) refers to it by pointing out that the economic and sociopolitical context in which the scientific community operates deeply affects methodological formulations, and introjects itself into them. Hence, the capitalist system has developed an increasingly reductionist, segmented and simplified science.

The essential feature of today's science is specialization, a specialization that, however, loses its sense of the totality to which it belongs. It is not that each specialized branch of human knowledge lacks complexity; quite the opposite, but it does lose the dimension of unity or, in other words, the complexity of the whole (Delgado, 2003). This is the main legacy of capitalist logic to techno-scientific thought: the atomization of scientific knowledge.

Capitalist logic designs and adjusts the essence of science and technology both in its course, modality and rhythm, at the same time that it has adapted it to its interests and needs. Thus, from the formulation of educational plans at all levels to private support for certain types of research, the truth is that the capitalist design around technological and scientific progress makes it clear what type of education and projects are supported by the class. capitalist, and which are not. It is the logic, says Manuel Castells, of knowledge societies (Castells, 2000).

This new knowledge society has generated a new social ladder made up of those who administer knowledge and those who encapsulate knowledge, who administer and validate it, this fact also becoming a new source of social advancement. Knowledge is power in contemporary societies, and, as in any exercise of power, the justice/injustice dynamic is at stake.

And in societies where the exercise of power in the sociopolitical sphere has neither democratic nor social justice characteristics, it is difficult to think that the sphere of knowledge does.

Therefore, Latin American societies, far from becoming democratized with the advent of this knowledge society, have become meritocratic societies by not guaranteeing equitable access to it; there is an evident absence of adequate public educational policies, a fact that has generated even more polarized societies.

For Emilio Lamo, in contemporary societies the most evident unequal effect is the result of this inequitable distribution of knowledge, where "ignorance is the most direct cause of poverty and knowledge generates wealth" (Lamo, 1994: 43).

Thus, the reflection that Latin American science makes on itself has led it to debate about its role in the modern global economy, a role that must urgently address the risk scenarios in which our societies live daily and where individuals they live in their own flesh -in their habitats, in their way of life, in their individual and family expectations- the ravages of this model.

### Science in Latin America

The reflection that science in Latin America makes on its role in the modern global world has a key point to analyze: the relationship it establishes with society.

One of the strong criticisms is that research in different countries generally responds to development models or is focused on prototypes that have little to do with our context and that are related on a smaller scale than what is socially expected of it. .

To corroborate this, we can analyze what the latinobarometro throws up. For example, a minority percentage of Latin Americans believe that scientific knowledge provides answers to their financial situation. Latin Americans, in general, do not trust learning for a better future either; In addition, we do not find, among Latin Americans, a link between techno-scientific development and social welfare.

The results of these three variables clearly show how it is that the certainty that human beings have historically deposited in scientific knowledge has been lost, or is at a critical stage, since ordinary citizens do not find elements in it. that they grant you security and certainty to your life; at least in the Latin American context the data corroborate it.

It is clear that one of the lessons that this analysis yields is that the gap that the Latin American population has in the educational sphere is evident and has yielded figures that are increasingly alarming. For example: the average education in this part of the continent is between 10 and 11 years of age, when, due to socioeconomic conditions, children are forced to leave the classroom; In addition, this distance has brought with it culturally irreversible phenomena that several social studies have promptly demonstrated:

The lack of critical sense among the population, the general absence of job expectations as a result of better educational preparation, a very evident lack of interest in both local and national political affairs, etc.

### Conclusions

The role that Latin American science plays on the international scientific scene will not transform this site if it fails to turn its vision towards other types of needs. It will not be able to link its focuses of attention as long as it depends on global academic plans and conditions and fails to generate its own scenarios but in a constant and solid manner. Research schools and academies must be strengthened internally and manage to generate ties and links.

It is a paradigm shift that, of course, must be accompanied by government support. The successful models of models that have managed to consolidate in this way, such as the Finnish one, managed to do so in just two generations, betting on the strengthening of the educational system, the professionalization of the academic career and the union that it achieved with the government plans in the medium and long term.

It is worth asking then: how much does my academic work respond to and focus on this profile? The projects that I carry out, do they have a real impact in our context? Do I know the national context of the subjects I teach? What is the environment that encompasses the knowledge I want to develop? Ultimately, how close is my profile to what education in Mexico requires of a professional?

Complex work that requires a constant and culturally solvent effort. But it is only in this way, through scientific and academic work, that cultural change can operate.

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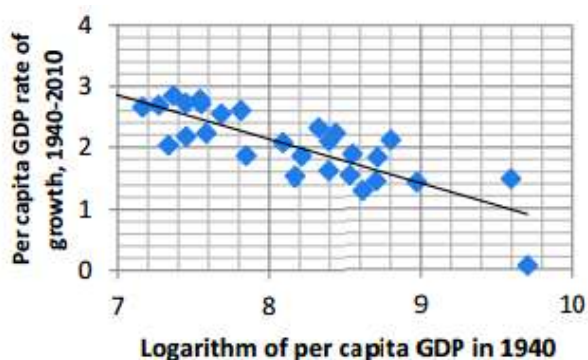
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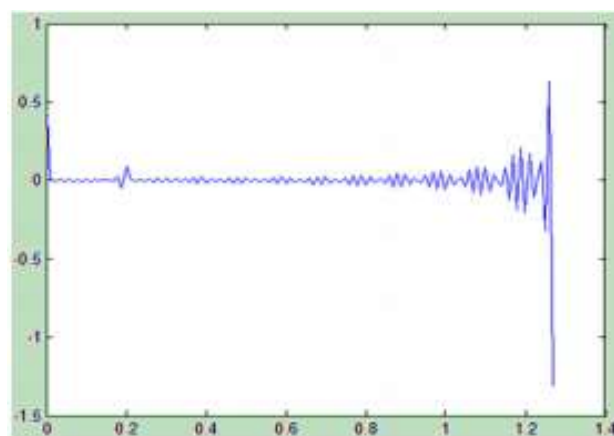
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