

EMOTIONAL INTELLIGENCE AND ETHICS OF SOLIDARITY-BASED RESPONSIBILITY: HOW TO CONTRIBUTE TODAY TO PEDAGOGY

INTELIGENCIA EMOCIONAL Y ETICA DE LA RESPONSABILIDAD SOLIDARIA: COMO CONTRIBUIR HOY A UNA PEDAGOGIA HUMANIZADA

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ABSTRACT

The purpose of this work is to contribute to the educational process of children and young people from emotional intelligence and the consensus of universal ethical principles. A transdisciplinary approach is used that brings together three diverse but convergent sources: Goleman's proposal of the paradigm of emotional intelligence, which starts from philosophy and experimental psychology; the ethics of joint responsibility jointly developed as a complement to Karl-Otto Apel's discursive ethics, and to this is added the normative framework of international law and the United Nations, in particular, the Convention on the Rights of the Child. Finally, and taking into account the situation given by the COVID19 pandemic, some final reflections are offered on the importance and convenience of a transdisciplinary and cross-cultural proposal, which allows an understanding that starts from the local to the planetary.

Keywords: Emotional intelligence, ethics of responsibility, solidarity, universal human rights, education of values.

RESUMEN

El fin de este trabajo es contribuir en el proceso educativo de los niños y jóvenes desde la inteligencia emocional y el consenso de principios éticos universales. Se recurre a un enfoque transdisciplinario que reúne tres fuentes diversas, pero convergentes: la propuesta de Goleman del paradigma de inteligencia emocional, que parte de la filosofía y de la psicología experimental; la ética de la corresponsabilidad solidaria elaborada como complemento de la ética discursiva de Karl-Otto Apel, y a ello se suma el marco normativo del derecho internacional y de las Naciones Unidas, en particular, la Convención de los Derechos del Niño. Finalmente, y teniendo en cuenta la situación dada por la pandemia de la COVID19 se ofrecen algunas reflexiones finales sobre la importancia y conveniencia de una propuesta transdisciplinaria y transcultural, que permite una comprensión que parte de lo local hasta lo planetario.

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Palabras clave: Inteligencia emocional, ética de la responsabilidad, solidaridad, derechos humanos universales, educación de valores.

Translation by **Paula González** (Universidad Católica Andrés Bello, Venezuela).

Cómo citar el artículo:

Morales, M. del C. P. (2020). Emotional intelligence and ethics of solidarity-based responsibility: how to contribute today to pedagogy. *Revista de Ciencias de la Comunicación e Información*, 25(2), 55-70.
doi: [http://doi.org/10.35742/rcci.2020.25\(2\).55-70](http://doi.org/10.35742/rcci.2020.25(2).55-70)

1. INTRODUCTION²

Emotional intelligence has proposed a fruitful alternative (as Suberviola, 2012 points out) and has redefined the concept of intelligence (Niño et al., 2017), in the face of the dominant paradigm of categorizing people according to their IQ, which does not end being of benefit to the human being or their social environment. The latter would elevate the talents of intellectual skills, leaving the control of emotions and feelings to chance. But ideas have value in social change (Arroyo, 2013). With emotional intelligence, you think beyond it, managing them. Barrientos (2019) defines emotional intelligence (EI) as the ability to positively control and manage one's own emotions and those of others, in any setting, where experiences and changes occur as part of the personal learning process.

For its part, ethical thinking transcends calculating rationality, with concepts such as Responsible Innovation (Fernández-Beltrán et al, 2017) and strives to rethink the human condition from doing well, from respect for human rights understood in their universality from the recognition of human dignity, a kind of humanist line that is nourished by humanist thinking since the holocaust, and that we can embody in the Universal Declaration of Human Rights and the subsequent evolution to date. Both are two encouraging responses to humanity's current crises. It is about a convergence (Maliandi) of both to offer certain keys that can face the urgent challenges of the 21st century that concern us as a human family, such as the scenarios treated by Bustos et al. (2019) or Catalina-García et al. (2019), and the teaching considerations of Abanades (2016) nuanced by the pertinent observations of Carreras (2014) and Teruel (2014), so that the upward and massive use of technology is closely related to education and building capacities, skills, and abilities in the population (Ganga and Luna, 2018).

2. OBJECTIVES

Contribute to the consolidation of a pedagogy that promotes an ethical aptitude towards oneself, others, and that contains a citizen perspective that can have a broad vision, from the local to the global.

² First of all, I want to thank my former colleague from the University of Leuven, Professor Almudena Barrientos for this invitation to address the subject of emotional intelligence from an ethical context.

Establish a collaborative process between the findings of Goleman's emotional intelligence and the ethics of solidarity-based responsibility of Karl-Otto Apel, and the normative framework of the United Nations and its agencies, such as UNESCO.

Help consolidate a proposal that complements the findings of emotional intelligence, the discursive ethics of solidarity-based responsibility, and the universality of education and human rights.

Make an inclusive proposal of accessible and inter/cross-cultural pedagogy, which takes into account both personal and civic training based on the contributions of philosophy throughout history to promote freedom and its correlate, responsibility.

Integrate this ethical-civic pedagogy within the framework of the United Nations formulations, in particular, the Convention on the Rights of the Child, education as a practice for freedom of UNESCO and Agenda 21.

3. METHODOLOGY

For this transdisciplinary proposal that can consolidate a pedagogy that promotes the development of an ethical aptitude such as the one proposed here, a comparative study is used that puts into dialogue constitutive elements of Goleman's psychology, the philosophy of Karl-Otto Apel, and the evolving regulations of the United Nations on human rights, and seeks to achieve complementarity between the various disciplines.

In the first place, it is about determining the novel aspects and the impact of Goleman's new paradigm, which brings a liberating perspective in the pedagogical field against the exhausting criterion of the IQ. Ad hoc examples for this paradigm shift, the influence of Aristotelian ethics, and the relationship between empathy and ethics are studied, seeing certain limitations.

Second, it seeks to explain the philosophical proposal of a global ethic, the result of the Greek heritage in common with Goleman, which has been enriched thanks to Kantian universalism and the intersubjectivity of discursive ethics.

Third, the legal framework offered by the United Nations is considered as a necessary element to be able to historically and culturally detect an essential component to achieve a pedagogy that can combine individual and universal aspects, attending to the ethical formation of young people in a comprehensive, not only individual, way, but giving keys to global solidarity.

The comparative examination of these three resources will allow us to detect the best way to complement them. Each constituent element will be studied, seeing its contribution, its impact, and also its limitations. Issues such as the historical, social, and political context will be taken into account to make a comprehensive proposal, in which the three sources can give rise to a pedagogy that can promote a vision and action framed in an ethic of freedom and responsibility.

4. DISCUSSION

4.1. The emotional intelligence paradigm of Goleman's psychology

Goleman in his book, *Emotional intelligence* (2000), from an abundance of definitions (Martínez-Otero and García-Lago, 2013) proposes a humanized alternative to that dominant contemporary way of understanding human intelligence based on measurement by intelligence quotient (IQ). This dimension of reason had taken over educational and work spaces, creating policies of exclusion, frustration, and isolation, and thereby fostering social relations of abrupt competition and violence. The public space was guided by selection criteria that feed neo-Darwinian ideologies, which blindly follow a destructive competitive model that ends in many cases with people's integrity and community cohesion.

Through an exhaustive examination of psychology cases, Goleman manages to show that this appropriation of a policy based on IQ what it does is set back the development of good management of emotions and feelings, for which he proposes to think from the perspective of what he calls emotional intelligence. According to Goleman (2000), it is not enough to have the maximum intellectual theoretical skill, if this does not achieve a good command of one's own emotions. To understand the meaning of his proposal we can resort to "*impotens*" which is a Latin word that meant not having a certain power –to be powerless of something-, such as not having the possibility of controlling one's power.

The pedagogical field seems molded by triumphalist motivations, that show its weakness, and that in little follow the principles of an ethical formation in values (Sánchez and López, 2016). Ethics is everything that affects people insofar as they are individualizable (not isolated), in terms of distributive subjects within a group (Padilla, 2010). Emotional intelligence can offer an alternative to the competitive skills paradigm, which has taken over in pedagogy and permeated all levels. The classroom ceases to be a space for collaborative knowledge and becomes an unnecessary and often self-destructive battle, with a kind of intolerant neo-Darwinism.

Goleman (2000) shows that the problems it faces are serious and must be taken into account throughout the educational process. From his study it can be concluded that issues such as violence, depression, destruction, and self-destruction, which emerge with great force and in different cultures, must be treated from the root and only being able to control them, will allow a durable ethic to emerge, capable of establishing the nature of moral responsibilities (Redonod et al., 2017).

4.1.1. The influence of the Greek *paideia* as the pedagogy of the virtues in Goleman

Goleman goes back to the Hellenic world to find there the articulation between rational thought and good management of emotions. Following Jaeger (2000), it can be considered that pedagogy finds its roots in Greek *paideia*, where the goal was to form the disciples ethically and aesthetically. The *kalokagathia* (*kalos*: beautiful and *agathos*: good) formed a harmonious horizon for the virtuous formation of the citizen.

In this process of trying to overcome the model of intelligence by IQ and that agonizingly develops and hurts itself, Goleman travels the Hellenic path of an ethic founded on a concept of good life oriented towards happiness, that is, Socratic eudaimonia, and the Aristotelian ethics of virtues. The author resorts to maieutic, which starts from knowing yourself, to just go to the external reality, and all this in an intelligent way, thus recovering tasks of good management of emotions and feelings to reason. The author also insists on the self-knowledge of Socratic maieutic, as a mechanism to develop a morality of virtues, which would also bring us closer to the human goal par excellence, which is happiness.

I would like to imagine that, one day, education will include in its curriculum the teaching of such essentially human skills as self-knowledge, self-control, empathy, and the art of listening, resolving conflicts, and collaborating with others. In his *Nicomachean Ethics*, Aristotle makes a philosophical inquiry into virtue, character, and happiness, challenging us to intelligently govern our emotional life." (Goleman, 2000, pp. 10-11)

Unlike the Hellenic time, Goleman also has scientific evidence about neural mechanisms, which begin to be able to measure reactions such as empathy, rejection, among others.

Intelligence as a good manager of emotions in Goleman's paradigm

Goleman insists on being able to be aware of one's emotions and feelings, rather than denying them. That would allow the opposite to happen of when they are denied. Good management of them is only possible when they are known and accepted. And on the other hand, it allows us to better understand, and somehow relativize, the emotions and feelings of others. Emotional intelligence is that from which we know how to properly manage our emotions and sensitive impulses that suddenly harm us, others, or the environment and that ultimately have no virtue or benefit. Then the emotional intelligence that combines two sources that appear to us above all classically dissimilar such as intelligence and emotion, Goleman fuses them in an attempt to demonstrate that the so-called intellectuality as understood by that imperialist model in some exclusive way showed it and tries to show that emotional intelligence would precisely allow intelligence, wisdom, to develop fully and not be carried away by bad emotions, and in that sense, both Plato and Aristotle would agree.

With Goleman, we go a little further and it is through emotions, that is, through empathy that we manage to connect with the other and experience the need for ethics. In Goleman there is a double process: emotion leads to rationality and not merely rationality is what subdues emotions.

In an initial stage, typical of educational training, Goleman's proposal derives from empathy, altruism. In this way, a personal ethic would be reached:

...the root of altruism lies in empathy, in the ability to understand the emotions of others and that is why the lack of sensitivity towards the needs or despair of others is a clear sign of lack of consideration. And if there are two moral attitudes that our time urgently needs, they are self-control and altruism. (Goleman, 2000, pp. 8-9)

It can be affirmed that this Socratic process of introspection is what will allow us to better “understand the feelings of others”. (Goleman, 2000, p. 114). However, it remains to be demonstrated in Goleman if the feeling of empathy is a necessary factor for ethics, or if an ethic can or should be generated even in the case that there is no empathy.

There is a kind of empathy, ethics arises as a form of emotional rationality, a perception of the pain of the other, an unfair situation in which we can consider the other is found and then return to ourselves and somehow metaphorically feel the pain in ourselves.

4.1.2. The telos of happiness in Socrates and the imbalance of rationality

The good and the beautiful are explained in strictly rational terms. And if so, that is understood by reason. In the Renaissance, in the case of Spinoza, there is no distance between perception and reason, it is all in God, that pan(en)theism, surpasses the Cartesian system in complexity and beauty. Is this mystically constructed universe is compelling? Probably not. In the Renaissance world where beauty and metaphysics merged so spontaneously - in its literal sense - talking about an EI could probably have been easily understandable, but not to derive any advantage or practical knowledge. Simply, to contemplate the harmonic beauty of the universe in its deepest sense.

In the 20th century what has occurred is an imbalance, a dissociation between intelligence as a discursive element, and the emotional as something autonomous that moves us dissociated. That dimension that Goleman seeks to rescue can and must be found in other authors that precede him so that there is continuity. The overcoming of the self-interested, calculating homo, biases the human to its advantage, segregates it, and can finally alienate it.

Extrapolating the concept of EI we can affirm that this concept has been present throughout history, highlighting the renaissance and the century of Pericles. What is missing in the case of Goleman's proposal is the systematic treatment of what has been called practical rationality.

4.1.3. Ethics as a derivative of empathy in Goleman

Finally, with empathy, we are going to name that phenomenon so dear and so human in which it is with the other. There is a kind of empathy, ethics arises as a form of emotional rationality, a perception of the pain of the other, an unfair situation in which we can consider the other is found and then return to ourselves and somehow metaphorically feel the pain in ourselves. Virtues strengthen the personality and achieve the freedom of individuals in a real plane (Gallego-Jiménez and Vidal-Raméntol, 2018).

Empathy introduces us to the path of humanity. In a way that is sometimes ambiguous or wrong, but ultimately always illuminating that makes clear to us our unique and irreplaceable moral responsibility. The 21st century has become a moral calling, which has filled daily life. How to combine the individual and the universal in

pedagogy? This work is dedicated to establishing a transdisciplinary bridge between Goleman's psychological paradigm called EI and the practical philosophy of Karl-Otto Apel of an ethic of solidarity-based responsibility.

4.1.4. Limitations of Goleman's emotional intelligence proposal

Goleman's book that has led to his popularity inside and outside the US is Emotional Intelligence. The examples on which he bases his studies and conclusions are typical of American culture, which he sometimes corroborates with parallel examples, generally in other related countries.

How the 61utor describes local traumas derived from situations of relative poverty is striking from a different perspective. If other populations where poverty is generalized are considered, it is not experienced as a situation of social 61utor61m6161, but the problems of material deprivation do persist.

On the other hand, from an expanded viewpoint, more 61ut 1,400 million people in the world live in poverty and 800 million in extreme poverty, of which 61utor61m61 a 61utor61m of empathy is considered for the 61utor or the cases treated. What if there is no empathy here? Empathy can be stimulated. It is not something mechanical, it can be spontaneous, but there is no guarantee of a causal process. In this case, Kantian ethics shows us a reliable way.

If emotional intelligence means the good management of our emotions, and that taking into account the values, it can approach temperance.

4.2. The ethics of solidarity-based responsibility of the philosopher Karl-Otto Apel

As the nutrients of the psychologist Goleman's proposals are found in philosophy, in particular Aristotelian philosophy, we are going to turn directly to sources of thought that aspire to be of freedom and universality, and thus adopt a philosophical perspective on the subject. Aristotle and those who have traveled a philosophical path of shared sources, to then systematically compare their theories.

In the following we consider, then, how this proposal of empathy and ethics in Goleman is going to be found similarly in the Greek philosophical antecedents, on the one hand, we have the Greek ideal of beauty and goodness systematically considered in the formula "*kalos kai agathos*". Jaeger in his book *La paideia* (2000) deals with education in the Greek world: ethics is aesthetic and, within this framework, the virtues that Aristotle systematizes have a full, positive, and possible realization by the human race.

4.2.1. Universal Kantian ethics from intersubjectivity

Complex ways of understanding rationality are exhaustively covered in Kant's trilogy. Study the case of ethics and aesthetics in philosophy where calculating intelligence gives up received prominence.

The ethics of solidarity-based responsibility is a response to global problems, from a universal ethical dimension emanating from the rethinking of various theories of German ethics after assuming the horrors of the Holocaust and understanding the problems that have been exasperated during the cold war and the regional disparities and environmental disasters. The reflection on what happened in World War II is taken up by the philosopher Karl-Otto Apel, who overcomes Max Weber's alternative of an ethic of intention in the Kantian way and that of an ethic of responsibility, which puts its focus on consequences.

Ethics is not merely left to the contingent of facts, but moral action includes concern for what happens there, without making it subject to that in Apel's renewed version. Faced with the Kant versus Weber dilemma, the overcoming proposal of it humanizes the second option, frees it from the possible justification of means by ends, and makes it solidary, from a global perspective, managing to preserve the Kantian ethical universality, which crystallized the inalienable conception of human dignity.

In this, we also return to the Aristotelian ethics of virtues, which does not fall into nonsense, where principles are dissociated from reality. It is not out of date with a reality that could turn them into an effect contrary to that of the original intention. So, on the one hand, we need to have good absolute ends, which can also be considered somehow by the individual. On the other hand, critically evaluate the methodology so that its action leads to the desired end and does not end up being counterproductive.

4.2.2. Solidarity without borders as a necessary condition of ethics and in complementarity with Goleman's paradigm

Rethinking the maieutic of Socrates or Aristotle's Nicomachean Ethics, from various disciplines such as psychology, philosophy, and pedagogy, show the validity of ethics of happiness based on training in the virtues of the good man and facilitate a transdisciplinary and universal approach to understand its validity and, on the other hand, to face common challenges of humanity. Goleman, for his part, sees in the Greek virtues that fruitful horizon where those emotions guided by a correct education can be seen.

Apel resorts to the beautiful concept of solidarity, which is not limited to a group or community or country but rises to the macrosphere, to the recovery of all humanity, suffering intra and internationally.

Good work is essential to ethics, and thus universal and achievable ethics that puts human dignity as its pillar on a planetary level. In other words, the dimension of the good action is recovered, of doing well taking into account the other, always the bearer of human dignity. With this proposal, Apel manages to overcome the Weberian alternative, taking up the importance of the necessary global impact of it.

4.3. Universal education as a human right recognized by the international community

By the way, education is a complex process that is called to the training of the person, in particular in values, in the sense of achieving virtues in the Greek way. The fusion of essential beauty and goodness, what the paideia called kalokagathia (kalos and agathos). The result is the noble person, who understands the world and humanity, who naturally feels the other from empathy, and the other is universal, who somehow contains the community of life and future generations, from itself.

When we think of this pedagogy, we are seeing the human being in its biography, which is nourished by historical memory.

Without education of essential elements, we cannot achieve the best of the human being, and then the human being is left halfway, in a situation of little harmony with its environment and falling again and again in little or badly resolved conflicts.

The education of a human being is the convergent place where their formators have participated, in particular its parents or those who assume that role.

Then the larger family circle, friends, and good people from the environment, to conclude in the institutional field where teachers are called to assume a magnificent role in the inspiration and clarification of that person. People's feeling of satisfaction or dissatisfaction will lead to the generation of positive or negative emotions that, depending on their level of emotional intelligence, will cause a state of well-being, frustration, happiness, or sadness, for having chosen that service/product (Barrientos, 2019).

4.3.1. Education for freedom from UNESCO

UNESCO had already resized the concept of solidarity, giving the attributes of intellectual and moral at the same time, probably starting from the classic classification of intellectual and moral virtues.

In its Constitutional Act of 1945, solidarity is stated as a necessary condition for lasting peace. With this, there is no room for ambiguity, that solidarity has to belong to everyone and for everyone, with all the resources we have, whether it be of the academic or personal field. All science and humanities must be at its service. Solidarity is moral in an all-encompassing sense, which includes everything else of the human, reinforced by the values of the scientist, the humanist, and the artist, which reinforces that noble gesture of humanity.

Education as a practice of freedom, an ideal now universally raised by UNESCO, also finds roots in the Latin American world with Paulo Freire, among others.

4.3.2. The importance of universal education and the Convention on the Rights of the Child for education for the 21st century

History must have passed to confirm that this ideal can be extended to all citizens, and also to global citizens. UNESCO has managed through its intercultural and

intercontinental programs to promote inclusive education. "Education for all" is the prevailing motto when conceiving education today. And all this because today, education can be affirmed as one of the human rights that everyone deserves.

Education is a universal right, as stated in the Convention on the Rights of the Child (1989) – ratified by all the countries in the world except the United States- for which we speak of universal education. For this, we must reflect on what format should be assumed so that this is not merely an expression of desire, but is embodied in educational programs.

So, on the one hand, universality meets education insofar as it is required to include all children and young people in the world. On the other hand, that universality is crystallized in its content. It is perceived that this universality must become part of the learning material. Empathy should not be limited to a kind of comfort zone but should expand without borders.

4.3.3. An expanded and cross-cultural view of Goleman's emotional intelligence

How do you combine the individual and the universal in pedagogy? More emotional intelligence and ethics of solidarity-based responsibility for current times.

How to recover a humanist pedagogy, after the curriculum that was oriented to competitive skills? There must be an ethical discovery of the other. Who is the other in the pedagogical classroom?

The impact that emotional intelligence has had on the education of minors, not only in the US but in other regions, is remarkable. Its proposal has had a unique contribution to the formation of the person and society, and that objective is shared with the humanistic project of ethics and education, even reaching proposals such as that of "emotionally intelligent organizations" (from Henar Sánchez, 2016) on the basis that from the smallest to the most complex structures require a minimum of clear and inclusive rules for their operation and development (Ganga-Contreras et al., 2018).

How is it taught? What is taught? For what is it taught for? In what way does this emotional intelligence reposition the goals of the current educational model? That other education guides, particularly philosophy and pedagogy itself, had reached similar results, which Goleman draws from his psychological experiments.

A policy of discrimination and exclusion, although the Greek world carries an elitist and therefore exclusive concept, on the other hand, it lays the foundations of a universal concept to think about human action within the framework of the ethics of Good, of course, the great tragedies of slavery, of the oppression of the other, partially appear before our eyes, but beyond that, today we can all rescue the legacy that we find that we have received from the Greeks towards a universal conception, a Universal understanding of Human Rights, the Greek virtues are thus abilities put into practice, human behaviors in harmony with others and ourselves, and that lead to a free and responsible fulfillment of the person, with this many of the consequences, or

at least applications, of that instrumental intelligence, are ruled out, I wonder that Goleman criticizes which opposes the concept of emotional intelligence.

4.3.4. Annex: A reference to the Iberian and Latin American world

Goleman's proposals are already developed in some educational theories and practices in the Spanish-speaking region, such as the *Institución Libre de Enseñanza* (ILE). But it is true, many times censored and discouraged. Currently, progress is being made in the Iberian and Latin American worlds following Goleman's proposals. Socrates' "know yourself" teaching is rediscovered —to be aware of one's feelings at the very moment they take place— constitutes the cornerstone of emotional intelligence (Goleman, 2000, p. 58).

It is possible to verify the good coincidence between the historical trajectory that the philosophical tradition has had in Spain through the ILE as the most outstanding case, with what today emerges as a positive proposal of emotional intelligence, although without using that term. The purpose of showing this similarity between the two has a meaning, not only for historical reasons but also to reinforce good traditions and give a continuum to a process that deserves it.

The historical discontinuity given by the persecution of free thought, of educating from freedom, as the philosopher Emilio Lledó well emphasizes regarding the practices of the 1930s, invites us to return to a tradition that is our own. Sometimes it is thought that pedagogical practices must be imported to solve pedagogical demands that are considered unsatisfied. The fact that EI is deservedly imposed as a successful approach in the treatment of trauma (Salcido and Urías, 2016) and of re-educational diseases can and should be coupled with previously existing practices of pedagogy and philosophy, in at least Spain, that maximized the development of virtues and talents from education.

The ILE had as children Unamuno, Machado, Dalí, Buñuel, Zambrano, Lledó, and many others, and all of them in their way and the area of humanities and art, embodied forms full of freedom and self-realization, and emotional intelligence. Goleman's proposal can be embedded in that Spanish pedagogical and humanist tradition, and it would be a shame if a historical memory of an education in values, very developed in Spain, is omitted. The damage of the civil war and the subsequent endless dictatorship have resulted in truncating these great advances for the time, such as the ILE.

Likewise, drinking from the sources of Greek thought was at the basis for the training of the individual, not so much to combat the hegemony of calculating rationality, but rather as the full path to a paideia, as shown by Lledó or, in the German tradition, Jaeger.

The human was at the center of the pedagogical process. The cultivation of virtues, educating through empathy was at the center of the ILE classroom, which by the way was not a traditional classroom, but the pedagogical practice was transferred to the shared public space. Classes were given in the streets through theater, through

experiencing in rurality the aesthetic perfection of a museum that reached all corners of Spain, men and women alike, boys and girls.

Rethinking or reinventing pedagogy, the formation of the individual or their re-education, is nourished by a historical memory as well as advances facilitated by Goleman's psychology. Emotional intelligence also invites a historical memory, in this case, pedagogical. Recovering those practices that were punished and then banned by Franco is also a way of re-educating in the way of emotional intelligence.

We see there with surprise that we discovered an advanced education coinciding with many of the educational proposals of emotional intelligence. The philosophical tradition in which both are nurtured inaugurates another way of thinking about the ILE. From the EI we see that the ILE is the pioneering paradigm of it and that recovering it to put it in the place it deserves today from a historical memory would be a fruitful tribute that Spain deserves. A parallel path to that of Goleman on the subject of ethics and empathy considering the Greek philosophical and also pedagogical roots of the paideia and the theory of the virtues of Aristotle partly because of the one considered as one of the sources of inspiration and, on the other hand, to carry out a contemporary journey together with Spanish humanist thinkers from the 20th century where Greek sources are used and philosophically adapted to contemporary pedagogy, and seeing that in the Spanish world we have enormously creative and innovative aspects in the 20th century, we will resort to considering the *Institución Libre de Enseñanza* in the times of the First and Second Republic to see how an adequate treatment of the wise or cognitive intellectual abilities of the human person is implicitly manifested regardless of what this exhausting paradigm of instrumental-functional rationality has been, but not achieving a range of flight.

5. CONCLUSIONS

When Goleman invited us to rethink the prevailing paradigm of the IQ, which guides education and the job market on the planet, in light of what he calls emotional intelligence, he managed to free us from extremely competitive mechanisms that endanger human well-being. From there we have seen that the ethics that Goleman derived from empathy and that he nurtured from Greek philosophy, in particular Socrates and Aristotle, partially stimulates an ethical aptitude, but does not guarantee us a global ethical perspective, which goes beyond the directly empathically lived.

The second source of our research has been in search of an ethic that deals universally with humanity. The ethics of solidarity-based responsibility of the philosopher Karl-Otto Apel has been considered, heir at the same time of the Greek philosophy, also of the German, of Kant, and Max Weber. Apel manages to fuse the initially antagonistic positions of these two authors, to complete his system that starts from discursive ethics, which is sustained from intersubjectivity.

The third component to achieve a strengthened pedagogy is found here in the extraordinary regulations that have been developing since the end of the Holocaust. The international community since 1945 shows great creativity and vitality to develop a system of human rights of universal scope, where education is a recognized right

and a means of realization. This anchoring in the legal and the historical makes possible an adequate framework for a pedagogy of free and responsible people in a world with multiple challenges that go from the personal to the community and the globe.

Emotional intelligence, the ethics of solidarity-based responsibility, and the universality of human rights –particularly of children- can be integrated into the classroom as a shared project. Human rights, and not only the right to education, become a constitutive part of pedagogical work. Emerges as the main theme for education, the universal facet of the other that begins to unfold as an essential topic in the classroom. The new challenges of the 21st century, such as COVID19, extreme poverty, and climate change require our occupation and ethical concern in solidarity.

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