

# Editorial

## About the return to the symple: A chance to re-think school

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In times of the most revolutionary volatility, the most ferborous wish to change and the omnipresent desire of consuming, enjoy and discard, the pretension of returning to the symple, to the spontaneous and simple; it confers to the contemporaneous man a wonderful power. To know, the capacity to think slowly, the possibility to wonder itself with the being of everydayness and the opportunity to enjoy everything that exists during a longer time than two seconds.

When everything new dies of premature elderness, when the slowness sense impregnates itself by a sense of uselessness and when the symptomatology of the ephemeral replaces the worthy; the simple, that is no other thing than the turning back to those states of human sensibility that make it to embrace the essence of the subject, it claims to be invited again to the classrooms. Teach the human condition, the same way Morín teaches it (2001), warn the fortune that lies on our contingent and insecure existence, to the way exposed by Mélich (2016) and to recognize our own self as another, as a legitimate and authentic other; it will turn in one of the most worthy scholar teleologies.

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The return to the simple, implies that the subject recognizes him or herself and be conscious about that infinity interpolation of humanity that is being demanded by the action and the being of the other (Lévinas, 2003), the power upon the simpleness is an exhortation to resignify that word that is born from the humbleness of men that inhabits and co-build the everydayness of the world, it is a vast and open invitation

to say and to say to ourselves in the time and the space that contains us; it is to remember that we are, according to the wat expressed by Mélich (2012), a homo narrans, a creature with the ability to know itself among the attention and the desire to be another one, a subject with the skill to be recognized in a place and desire itself into another one, an individual that knows that all of its stories, the ones it narrates and the ones it does not say, are its own existence.

In a school where the speeches are not to say but to convince; where the knowledge is not to enjoy but to sell and where the arts are not contemplated but they are used to entertain; the hope to think again as long as we think ourselves, instigates to make new revolutions in the classrooms.

In a school where the most mature fruits of the individual victories blurry not so many times the collective triumphs; where the harvesting of will its irrigated with fear, it grows to the shadow of dependency and it perishes in the voice of the strongest, the master has to encourage them so visit new stages of sensibility. Territories that allows the subject to recognize itself participant and transformer of new ways of seeing, thinking and recreating the world that thinks, creates and transform.

The empire that has raised to the base of those postures where ideas such as “let it go, to stop suffering”, “Go with the flow to not be sad” and “Get into new things to not getting bored” are exalted; have herr foreign discourses due to be consubstantial part of the school and the inescapable figure of the master. Facing these matters we think it is very important to remember that as well as the geography of the school, as the historicity of the teacher; claim to become, to the way announced by Duch (2011) in scenarios of reception in territories that allows the subject “be” while it “is” and say a word. In that same sense, Agudelo Torres (2016), states:

The word is virtue of voice as long as a “you” exists, that supports it, so that the questioning by the “you” from the master allows to unveil that what its voice says. The distances and the compounds, existing and truss between the voice of that one who pretends to teach, the construction of its most intimate essence and the posture it assumes in front of the auditorium, are also school, story, narration, intention, experience, sensibility, desire and word (p. 36).

The repatriation to the simple, the return to think about our most intimate category of humanity and the unredeemed feel of the hope that inhabits and shakes the soul of men; claims for a school that in the way announced by Khalil (1988), summons all of its visitors, hostages and occupants, to think that the life and

the coexistence that is experimented in the classrooms, are not just a sharing of thinkings; but an exercise of knitting and imbricate hearts. The polychromy of the human is returned in emergency and opportunity, when we comprehend our unfinished, finit, irresolute and fluctuant being.

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