

## Integral and humanistic education: Developing the creative capacities of the human being

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**Abstract:** This study explores the relationship between humanism and education, emphasizing the development of fundamental human capacities such as thought, language, psychomotricity, and sociability, which serve as the foundation of culture and human potential. A comprehensive literature review and documentary analysis were conducted, drawing from the work of leading scholars and futurists to identify how education shapes human capacities in a rapidly changing world. The analysis reveals that advances in science and technology have transformed educational paradigms by introducing innovative teaching methods, expanding global interactions, and fostering collaborative learning. Furthermore, intensified cognitive activity among individuals has accelerated scientific and technological progress, producing remarkable achievements in human history. Education emerges as a crucial mediator that bridges individual potential with societal development. Humanism in the 21st century highlights the centrality of education in cultivating human capacities, promoting cultural evolution, and preparing individuals to adapt and contribute meaningfully to global challenges. These insights underscore the need for educational systems to adopt humanistic approaches that not only integrate technological advances but also prioritize the holistic development of learners to ensure sustainable cultural and social progress.

**Keywords:** Cultural development, Human capacities, Humanism, Integral education, Teaching methods, Technological advances.

### 1. Introduction

The actions that people take are influenced by various trends that make up a unique and unavoidable context. These trends encompass the globalization of Western culture, the reduction of regulations in international relations, advances in science and technology, the emergence of a new approach to universal citizenship, the promotion of a new concept of humanism, the growing ecological awareness for preserving living conditions on our planet, nuclear weapons control, the “new normal” that emerged because of the COVID-19 pandemic, and other factors. Any genuine educational model must take these elements into account if it is to achieve high levels of quality.

The globalization of Western culture and the decrease in regulations in international relations are promoting a trend in education to internationalize its curricula. This implies the need to carry out educational processes focused on the development of four capacities considered exclusive to human beings and that distinguish them from animals: thinking, language, psychomotor skills, and sociability. Those who go through an educational process focused on promoting these four skills will be considered educated individuals, positively influenced by education, and will experience a process of hominization, thus improving their human condition [1].

## 2. Methodology

To support our hypotheses, we have carried out a documentary analysis and bibliographic review of texts by authors who have previously addressed the topic. This is how we have conducted the following analysis.

Thinking is one of the main capacities that man possesses and is the possibility of reflecting on reality and himself. With thought, man can create and acquire culture. This is the reason why, in the university vocational training curriculum, pertinent decisions must be made to exhaustively develop this capacity, which includes the development of intelligence and logical reasoning. The aspects that can be distinguished as constituting this capacity are a) memory and attention, b) awareness of numbers, relationships, and functions, c) perception and representation of space, d) acquisition of awareness of time, e) description and statistical inference, f) application of the Cartesian plane, g) probabilistic thinking, h) problem-solving ability, and i) mathematical communication. Many topics in mathematics correspond, curricularly, to the development of thinking and are not, as they are mistakenly perceived, positioned as teaching "courses" aimed at providing mathematical knowledge without developing the listed thinking capacities. Whoever has been educated in the development of his thought can contribute to the process of creating culture and, at the same time, will be able to use it to apprehend the culture created by his ancestors, which he acquires because it is a cultural heritage to which he has the right due to his human condition.

Language is the ability inherent to human beings that allows them to express their thoughts. In the educational field, there has been confusion regarding its function because instead of promoting language development, teachers have been encouraged to teach literature, linguistics, or normative grammar classes, whose inclusion in the vocational training curriculum, if there is any justification, should be due to the cultural aspects that can be derived from knowledge of these disciplines. The development of language, as a unique capacity of the human being, requires a series of intensive educational actions for its improvement, with the aim of achieving high levels of linguistic competence, not only in the mother tongue but also in second languages. This will allow new generations to satisfy the demands of contemporary reality, characterized by globalization and information coming from diverse cultures. Language development involves working on four aspects: a) listening, b) speaking, c) reading, and d) writing, both in the mother tongue and in second languages.

Psychomotor skills, also known as mechanical or motor ability, refer to the human being's ability to use their body as a tool for interaction with the world. This is because the cultural environment that surrounds us is the result of the alteration of the environment by human action. Virtually the entire planet has been altered by human intervention. Any place inhabited by human beings has been transformed by their actions. Human beings modify the natural environment with the purpose of obtaining greater comfort, improving their living conditions, or living in a more civilized way, playing their role as 'homo faber' or the creative human being.

In this process, the human being uses his hands, which are extensions of his body: His body is made up of two symmetrical halves, whose movements originate in the brain and extend towards the feet. This process is known as cephalocaudal development and is fundamental in any educational process, not only for the creation of culture but also for activities such as writing, design, illustration, painting, and other skills that derive from this ability.

On the other hand, the proximal-distal process is the motor development that occurs from the spine to the endings of your hands. The development of psychomotor skills involves educating body expression, which is the cultivation of gross motor coordination at an initial stage, before moving towards the education of finer motor coordination. The latter allows the formation of synesthesias, which are levels of highly precise movements that become habits as myelination occurs [2].

Psychomotor education reaches its highest level when the body, particularly the hands, is used masterfully, as when a surgeon makes expert healing incisions or when a violinist virtuosically performs a piece of music. The perfection of movement is manifested in situations such as synchronized swimming, where movement is no longer merely functional, but rather a demonstration that bodily expression has

reached outstanding aesthetic levels, after a process of development from the head down, cephalo-caudal, and from close to far, proximal-distal [3].

Man, thanks to his hands, takes advantage of what his brain has created [4]. Man creates or makes when he builds tools as extensions of his hands. To hit, he invented the hammer; to cut, he invented scissors; to drill, he invented the drill. These tools, which at first were rudimentary, mechanical, or manual, with the industrial revolution, have evolved into electric and motorized ones, and now, they are electronic and digitalized. Man's ability to invent or create, using his mechanical or motor ability, has no limits: he creates machine tools that leave their mark and transform the natural landscape more quickly and efficiently. These machine tools are now robotic and wireless, allowing the creation of intelligent artifacts such as airplanes, drones, robots, or spaceships.

Sociability or social ability is the ability of man to live in society. According to Plato, it is a political ability, one of the gifts that allows the political being, the man who lives in the polis, in the city to live in harmony with his neighbors and those who are close to him [5]. It is the ability that he must establish, with his peers, the social contract and lay the foundations of civilized coexistence [6].

In primitive times, human beings lived in caves because they had not yet developed systems of social coexistence. They lived in a state of constant defense and fratricidal fights. In those times, human communities were extremely simple and rudimentary. Family and tribal groups represented the first efforts of human beings to coexist with their fellow human beings, but the relationships in these early forms of society were very basic and fragile.

The concept of a social contract was not yet fully developed, and life in society, life in polis, had not yet emerged. In this context, the human being was not yet considered a political being. With the evolution of the social contract, laws and norms of coexistence were established, which gave rise to more complex social relationships. The division of labor emerged, and specific roles were assigned to be played by members of society.

These specialized functions were agreed upon by consensus and assumed delegated responsibilities from the sovereign people, including government, religion, legality, education, production of goods, and protection of the social contract.

Among all these responsibilities, the government and the defense of the government require power for their exercise, and this power resides in all members of society, since strength emanates from their union, and the people are the supreme authority. However, because not all members of society can directly exercise this power, they choose to delegate it to certain individuals. This social contract is established implicitly by human beings, as it is essential for the survival of society. Under the terms of the social contract, the sovereign people delegate certain rights to rulers, who act in their name and on their behalf in the pursuit of the common good. This form of social contract is replicated in all societies, and its purpose is to establish a system of civilized coexistence. This union is perfected when it is carried out without restrictions and without reservations, and once the social contract is established, no member of society can refrain from fulfilling it.

When a person develops their social skills, they can live in peace and harmony with their peers, living in a state of legality and showing unwavering respect for the social contract. However, this civilized form of coexistence can be violated when a ruler, who has obtained authority by delegation of the sovereign people, abuses his power, corrupts his responsibilities, and transgresses the rules of coexistence without respecting the rights of others.

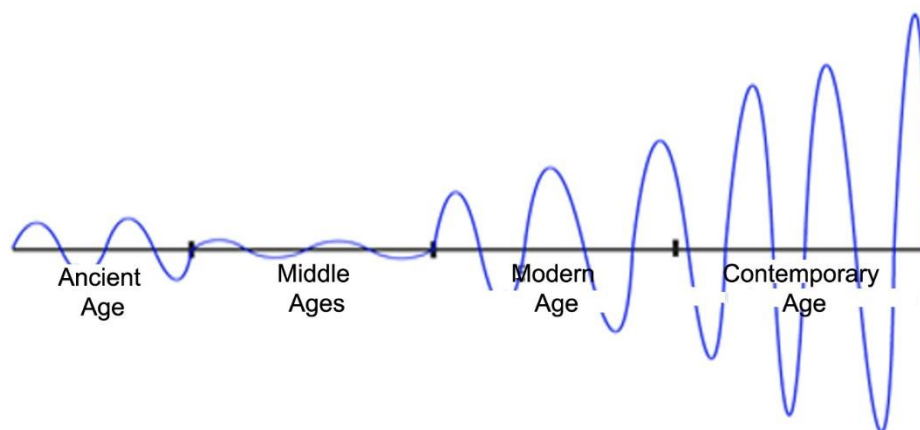
Corruption manifests itself when the rules of coexistence are broken, due to the abuse of power by those who have it over those who do not have it. However, through education, people acquire social skills that allow them to understand and defend their rights. This process involves the promotion of values that guide human actions to maintain a state of legality. It is important to highlight that it is unimaginable that an educational system does not contribute to the development of values, which is why it is surprising to claim that certain educational systems provide "education in values," under the assumption that others do not do so. All educational systems form and cultivate values when they educate social skills. There cannot be a genuine education that does not promote the practice of values by the educated person.

### 3. Results

Thanks to scientific and technological progress, it is feasible to carry out educational programs at different levels, applying distance educational methods, taking advantage of new information and communication technologies. These technologies allow online studies and interaction with students around the world, from a metropolitan center, using techniques such as videoconferences, forums, discussion groups, and others, applying technological platforms such as Meet, Twitter, Moodle, Microsoft Teams, Zoom, and others, each one more versatile and effective. In this way, a teacher, wherever they are physically, can connect virtually with students regardless of their geographical location.

This scientific and technological progress, as analyzed by visionaries, intellectuals known as futurologists, is characterized by the fact that in recent decades there has been an increase in the speed of human neuronal activity [7]. This increase in brain activity has resulted in humanity making greater advances in science and technology over the past hundred years than in all its history. Now, in phylogenetic terms, our lifespan has become more accelerated, but at the same time long enough to witness amazing scientific and technological advances. In less than half a century, we have observed events such as space exploration, nanotechnology, cloning, the deciphering of the human genome, genetic modifications, the revolution in communications, and the development of the vaccine against COVID-19. This contrasts with what happened in the Middle Ages, where time apparently passed more slowly, since spectacular scientific or technological advances did not occur. In those times, hundreds of years passed without humanity witnessing great changes, generation after generation. At that time, humanity's brain activity was not accelerated as it is today.

In the Renaissance, humanity experienced notable changes, such as voyages of discovery, the research of Copernicus and Galileo that established the foundations of modern science, and a renewed appreciation of the human being in all its dimensions, influenced by the humanism of Erasmus. With the Industrial Revolution, the rise of machinery and mass production, humanity's brain activity experienced a significant increase. However, all these significant advances, which gave rise to the increase in knowledge and production, are overall less numerous and less impactful than those achieved by humanity since Einstein presented his theory of the propagation of light in 1905. This theory undermined the foundations of modern science and ushered in a new scientific paradigm [8].



**Figure 1.**  
Acceleration of the neuronal vibrations of humanity according to Negroponte.

The increase in humanity's brain activity requires that educators make significant decisions if they wish to be successful in the current global reality called "knowledge society", 'information society'. This new era has given rise to a group of individuals known as the "cognitariat", who benefit from advances in science and technology. Each author, in his or her own particular style and perspective, points out that

these novel circumstances cannot be overlooked; on the contrary, they must be recognized as essential contributions to understanding that the world is being reconfigured by science, technology, information, and, in short, by knowledge [7, 9-14].

#### 4. Discussion

However, these circumstances should not lead us to adopt naive attitudes that defend universality and generality unconditionally. In this regard, the author stated that “it is necessary to be deeply nationalist to be truly universal” [15]. Thus, if we seek to obtain successful results in educational processes, it is essential to devise specific approaches that are based on our own realities and our close cultural environment. It is also crucial to establish connections between the producers of universal knowledge and the social needs of each work environment. This implies offering a national response to the global challenge, with the aim of proposing innovative solutions, while maintaining our identity and authenticity, without falling into the alienation to which human beings are prone, as Ortega y Gasset pointed out: “while the tiger cannot stop being a tiger, it cannot be discredited, man lives in permanent risk of being dehumanized” [16].

In this challenge, we face an intriguing paradox: universities, typical corporate institutions, do not act corporately. Its members, distinguished intellectuals and renowned scientists, tend to operate individually. They propose innovations and generate cutting-edge knowledge with their personal efforts. That is why they receive high awards such as the Nobel Prize or the Fields Medals. It should be noted that these recognitions are not granted to their universities but to their researchers. In contrast, private business organizations operate corporately throughout the world. While academic institutions, which should be universal epicenters of thought, operate in a closed and regulated context, transnational private companies operate globally without border restrictions.

An example is the case of the National University of Tumbes, with unquestionable competitive advantages such as its location on the border with Ecuador, just a bridge away, its educational service offer, in soles, lower costs of its services compared to those from the neighboring country, the intense demand for educational services by Ecuadorian citizens, the extensive waiting list of hundreds of Ecuadorian professionals who wish to pursue postgraduate studies, and the fact that it cannot offer its services to Ecuadorian citizens because SUNEDU assumes functions that do not correspond to it, by expressly providing that the National University of Tumbes should not accept the demand of Ecuadorian students, arguing that the Peruvian university is for Peruvians and not for foreigners.

SUNEDU is that superintendency. It is, according to its creation law, of the same nature as SUNAT, the superintendency that collects taxes. SUNAT does not regulate whether taxpayers buy what, where, how, when, or how much. SUNEDU, although it is true that it does not collect taxes, regulates what, where, how, when, and how much of third- and fourth-level education studies. It is a supra-regulatory entity, and unfortunately, it is not noted that with these functions, it has undermined the foundations of the autonomy of the universities, which have currently become educational institutions dependent on the Ministry of Education. Let us explain: no university rector is the owner of its budget statement. It is not autonomous.

In a completely opposite way to what has been described, there are many cases of how banks operating in Peru approve, daily, mortgage loans for millions of dollars, for the purchase of a home in the United States of North America or Europe. The Peruvian bank approves, without reservation, the credit for investing abroad with Peruvian money if the money has Peruvian nationality.

On the other hand, the National Secretariat of Higher Education, Science and Technology of the Educator (SENESCYT) also regulates educational services by prohibiting foreign universities from providing services in Ecuadorian territory without prior agreement between the foreign university that will provide the service and the Ecuadorian university that would receive it. However, this agreement between universities is not yet valid if it has not been approved by SENESCYT after completing cumbersome bureaucratic procedures and validating numerous administrative documents. Otherwise, degrees and academic titles obtained outside this regulatory and normative framework are not

recognized by this Secretariat, with the argument of ensuring the quality of the service that the foreign university would have provided. This violates the academic autonomy of the university as an institution and acts in the context of mistrust between universities that are homologous institutions. Perhaps SENESCYT is fulfilling its functions, since it is a Secretariat, not a Superintendency like SUNEDU is.

The homologation of universities is evident in the efforts made, at a global level, to develop university rankings and privilege the activities carried out by the universities that occupy the top positions in said ranking. The internationally known private company Quacquarelli Symons, QS, acts as judge and party because, in addition to acting as a ranking agency, it is, at the same time, a consulting agency that advises clients, in this case, universities that can pay high consulting costs to adapt their processes to the quality standards that QS itself applies when acting as a ranking agency. In Peru, the University of Lima, which never appeared in the top positions of the ranking of Peruvian universities, surprisingly, in 2019, appeared in third place in the ranking of Peruvian universities and entered the select group of the thousand best universities in the world after the consultancy received from QS in previous years [17].

This testimony reinforces our assertion that the university does not fulfill its mission of universality, perhaps because “what is essential is invisible to the eye” [18]. This is confirmed by observing that, in the university curricula of any country in the world, the new living conditions of humanity are ignored. Curricula continue to be designed to transmit outdated knowledge, the urgency of training knowledge producers and researchers is not addressed, and the training of university teachers, who are the professionals responsible for training new researchers to ensure continuity in the advancement of knowledge, is postponed.

In competency-based curricula and socio-critical educational models, the intentionality of every educational process is disguised to call knowledge competencies, 'knowledge', or they concentrate on promoting reflection on pedagogical practice and unlearning what was never learned, with which they return, without awareness of it, to the old transmissive models [19].

#### *4.1. Humanism of the 21<sup>st</sup> Century*

The teleological aspirations that every educational process has must be translated into reality, and to do so, educational systems and models must be designed that allow it. Such processes must be totally different from the processes usually applied for vocational training. To realize these teleological orientations, a curriculum must be designed, an instrument that assumes the demands of society and makes possible the way to achieve it in the most efficient way.

The curriculum should not be limited only to the contents; rather, it should encourage the cultivation of fundamental capacities or abilities inherent to the human being to contribute to the creation of culture. These capacities are thought, language, psychomotor skills, and sociability, understood as the ability to live in society in a harmonious manner with one's peers, as Plato understood it. Only an education that promotes the complete and holistic development of these capacities will make it possible for the human being to achieve his humanity, staying in tune with his essence, continuing his history, and perfecting his human condition [20].

From the biblical perspective, the human being achieves his human condition now when God expels him from paradise, where he lived as a son without needs to satisfy. However, due to his curiosity, understood as the desire to seek, explore, and acquire more knowledge, he commits the “original sin.” This sin involves disobeying the divine prohibition and daring to know good and evil, approaching the tree of knowledge of good and evil. As punishment, he is condemned to the condition of “man,” which involves experiencing needs and having to find ways to satisfy them “with the sweat of his brow” [21]. This suggests that the passage of time acquires a historical meaning for human beings, since it allows them to address their needs and undertake a constant effort to improve their living conditions. In contrast, living in eternity implies being free from time and needs, as is the paradisiacal or angelic life. This helps to distinguish between the eternity of God and the temporality of human beings.

The human being, as an individual subject to temporal limitations, acts in time and makes history, thereby revealing his true nature. Education, in its role of promoting humanization, must focus on strengthening the human condition, forming individuals who develop actions that have an impact on history and understand that human development implies ensuring the historical dimension of the human being through their constant participation in satisfying their needs and searching for better living conditions.

This process of “hominization” is an essential objective in any educational system since it educates individuals aware of their historical and temporal condition. Therefore, education must have a humanistic perspective: an education that lacks this approach is not viable, much less one that goes against humanistic principles. In short, education must be intrinsically oriented towards the hominization of man.

A redemptorist education pursues the objective of returning the human being to paradise, of restoring his original state as a child of God, which implies the renunciation of his human condition to seek to return to a divine state. This perspective does not allow the development of education with a humanistic approach. This perspective is different from the humanism of Erasmus of Rotterdam. A genuine education must be directed towards the confirmation and strengthening of the human condition, that is, towards the affirmation of the nature of him as a human being who actively participates in the creation of history in time. Any educational system that lacks a humanistic orientation does not have the essential characteristic of providing an authentic education: that of promoting the humanization of the individual and stimulating his active participation in history over time.

Humanism, thus understood, is proposed as a supreme and unimpeachable value, different from other objectionable values, such as freedom, susceptible to being challenged by justice; justice susceptible to being challenged by freedom. Humanism is the value to which all educational action aspires. The educated person is one who achieves their full and integral human development, reaffirming and strengthening their human condition.

However, there are utopias like that of Francis Fukuyama that speak of the “end of history” and the “last man.” It is true that Fukuyama is not referring to the extinction of humanity as a species, but rather to the transition of humanity towards a new utopian state: the paradise of neoliberal society. In this scenario, people would no longer have the need to act in the world to meet their needs, which would lead to the cessation of historical creation, allowing competition and the free market to resolve all issues [22].

This proposal is, fortunately, a utopia. The reality is that if human beings have needs that require satisfaction, they will continue to act over time, making history, an essential task to maintain the human condition. The opposite alternative is the possibility of a transformation that would lead them to recover their supposed divine nature and return to paradise. However, for the sake of humanity, the idea of a timeless life is highly improbable. On the other hand, it is most likely that if human beings stopped making history, they would degrade to animal status and lose track of time.

#### 4.2. Humanism and Education

Education is a process oriented towards the humanization of the human being. The educated person, the new man, who has been renewed by education, is the one who has perfected his human condition, has evolved from lower stages, and has overcome his anthropoid condition [23]. All educational actions must be oriented toward developing the human being in what is human that can be developed, with which Plato's thought assumes validity in the sense that the human being is the only being educable, since animals are not educable [5].

Plato addresses this topic through an ancient legend in which Zeus, in his act of creation, gives life to human beings, animals, forests, watercourses, and everything that exists. To illustrate the capacity for education inherent in human beings, Plato presents a myth that tells how, in a first stage, animals receive specific gifts, such as capacities, abilities, or potentialities, which are immediately useful to them. For example, sheep gain wool for shelter, cats receive claws that make hunting easier, gazelles gain speed and endurance in the race to evade predators, and birds benefit from wings that allow them to fly and escape dangers on land. According to this myth, Zeus considers his work of creation to be complete.



However, in a second phase, Zeus notices that the human being, his favorite creation, remains entrenched in a cave because he does not have the necessary abilities to protect himself from the dangers of the environment, so he decides to grant him additional gifts that, according to legend, are thought and language. It is important to highlight that these gifts given to humans are of a different nature than those given to animals.

While animals obtain gifts that they can use directly and instantly, without prior learning, human beings receive gifts that they must necessarily learn to use for them to be effective. Thought and language are two capacities that human beings cannot apply immediately or instinctively. These capacities must be previously cultivated by education for them to be useful and effective. Hence, the a need to educate human beings in the development of their thinking and their language.

If human beings do not educate their thinking or their language, these capacities will remain in a latent state. Only when they have been properly educated and learned do they become competencies that human beings can use to satisfy their needs. Therefore, competencies are the updating of capabilities, and only after receiving the necessary education can human beings use them effectively.

People use their abilities at different skill levels. Children, who are in the process of learning to use their thinking and language, do so at a lower level of development compared to a highly experienced academic. The linguistic competence of a child is not compared to the linguistic competence of a university professional. These represent different degrees of actualization of their respective capabilities. Both the child and the academic perfect their abilities at different levels of competence, linked to the various levels of education received.

What we consider authentic education is a socialization process. In this regard, we share Durkheim's perspective. However, it is important to clarify that this socialization process is not limited to the transmission of knowledge but rather focuses on the development of the innate capabilities of human beings that allow them to create culture. This includes educating their thinking, perfecting their language, cultivating their psychomotor skills, and promoting their sociability or political ability. These actions are essential to ensure that the individuals who participate in the educational process achieve full and complete human development, as well as to perfect their human condition, that is, to become more fulfilled and better-developed human beings [24].

Those who have received a more in-depth education or have spent more time in the educational system tend to possess more developed competencies compared to those who are in the early stages of their educational process. Therefore, education is configured as a process that aims to nurture capabilities, whether innate or acquired, so that, at the appropriate time, these capabilities are manifested in effective performances, which are known as competencies. This analysis leads us to consider educability as an exclusive task that human beings perform and fulfill with their peers. Animals are not capable of being educated. Education is a process that belongs exclusively to the human sphere. Education is what distinguishes human beings from other living organisms. In this sense, education is understood as a process that allows us to improve the human condition.

This educational process begins with the influence of a person called the educator on another person called the learner, who receives said educational influence from the educator. It is important to note that this influence occurs over time. Education is not an isolated event or devoid of temporal context. Furthermore, this process is intentional since the educator sets the goal of educating the student if the latter is willing to be educated. This willingness of the student to be educated shows the intentionality of the process. The education of thought and language, as they are exclusive capacities of human beings, contributes to their hominization and development.

Some researchers argue that animals also receive external influences from humans, and this is true. In fact, these influences may seem similar in appearance to those exerted by the educator on the learner. However, it is important to highlight that, while the influence of the educator on the student is related to the development of thought and language, the influence of human beings on animals is related to other types of behavior.



What is done with animals, even when it appears to be an educational process, is not so in the strict sense, since it does not imply the teaching of thought or language skills that are possessed by animals. What is carried out with animals is training, or conditioning, which consists of teaching them to produce specific responses to certain stimuli. As a result of this training, the animals emit specific and consistent responses. For example, a dog that has been trained to greet will shake its paw consistently, without any thought or intent. In other words, the dog does not understand or choose how to greet, unlike humans, who do not perform any action unless they have previously decided on it. Animal behavior is instinctive, while human behavior is intentional.

Whoever has gone through an educational process experiences a positive and transformative change in their being. He is not the same person he was at the beginning; he has improved, renewed himself, and become a more perfect individual. With education, he has acquired a greater understanding and perceives reality through reasoning and scientific knowledge. This “new man,” the result of education, has the capacity to contribute to human cultural creation, which drives the progress of humanity, even though new generations have not received an authentic education.

However, a historical advance has been achieved, which would be much more notable and significant if education perfected the individual, 'hominized' him, and actively integrated him into the process of creating culture. Unlike animals, human beings improve their interactions with their peers, contributing to the formation of an increasingly developed society, an ideal that we seek to achieve through all educational systems.

Regarding the alleged animal societies, it can be stated that the substantive difference with human societies lies in the creative capacity of human beings. Man, by interacting over time and making history, generates a series of cultural elements that improve his existence and his relationship with the environment. This capacity for creation is exclusive to human beings, thanks to their two unique and distinctive abilities that we have mentioned: thought and language. No other being in the animal kingdom can think or express its thoughts through language, which underlines the uniqueness of human educability.

Unfortunately, education is often not understood in these terms, and educational systems focused only on the transmission of knowledge produced in the past remain in force. This is not denying the right of new generations to know and inherit the culture of their ancestors. The important thing is to highlight that the simple transmission of knowledge is not equivalent, in any sense, to what is understood by education.

## 5. Conclusions

Humanism of the 21st century is the rejection of the possibility offered to human beings of returning to paradise for the redemption of their sins. Man was already destined to live in the world, with the sweat of his brow, so that humanism is understood as the ratification of the human being to maintain his condition as a historically conditioned subject, that is, of one who makes history in time.

The capacities that human beings must generate culture are thought, language, psychomotor skills, and sociability. By cultivating these capacities, the student acquires the ability to explore and understand the cultural creation of humanity, which belongs to him both at the individual level - ontogenetic - and at the evolutionary - phylogenetic - level, as an inheritance from his historical past. In this process, the transmission of culture or content by an educator is not necessary since the student can directly access the knowledge of educational content.

Capacities are prior to competencies; a competency is the updating of capabilities based on the objectives proposed by the educator.

## Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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