



Educating in ethics: Perception from the teachers of the municipality of Pamplona (Colombia)

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Abstract

This exploratory study describes the perspectives of teachers in relation to the epistemological assumptions that guide their ethics education. The study draws upon the experiential knowledge of primary and secondary school teachers in the urban sector of Pamplona, Colombia. The present study employs a qualitative research method. A total of 22 teachers from various educational institutions within the municipality were interviewed for this study. The results of the study indicate that the epistemological approach to ethics in teachers is anthropocentric. However, sensitivity to the relationship between human beings and nature (*environment philosophy*) has been incorporated, which recognizes the geological force of the Anthropocene as the genesis of the environmental crisis. A paucity of

training exists in subjects related to ethics, cyberspace, and artificial intelligence. It is recommended that a foundation be developed for teachers using a biocentric approach. This approach is predicated on the conception of the continuity of the human species on Earth, novel modes of relating, and emerging issues with the use of artificial intelligence.

Keywords: Anthropocentrism; Biocentrism; Ethics; Educational Institution; Teacher.

1. Introduction

This study explores the existence of epistemological assumptions of non-anthropocentric ethics as a training line. The problems currently facing humanity necessitate action from ontological sensitivity and second-order objectivity in the construction of wisdom or knowledge of what to do with knowledge (Lovell, 2023; Bostrom, 2016; Morin & Hulot, 2008). This knowledge contributes to the transformation of conflicts and decision-making in the face of the tensions that arise from the understanding of the human condition. The human condition is understood as a geological force capable of transforming conditions that at other times were reserved only for nature (ISSC/UNESCO, 2015).

This novel perspective necessitates that moral candidates explore alternative means of assuming the role of a planetary citizen. In light of these observations, it is evident that the scope of anthropocentric ethics, while valid in its application to individual life projects, falls short in addressing the broader context of future generations within the human species. This argument compels the intellect to generate novel solutions to emergent problems.

The contemporary educational paradigm is characterized by mounting pressure to align with functionalist competencies, a approach that fails to situate individuals within a broader epistemological framework that encompasses the full scope of

human capabilities and capacities (Nussbaum, 2012; Argüello et al., 2012). This narrow technical focus effectively reduces the educational mission to a simplistic technocratic response to the globalized world from a neoliberal instrumental rationality perspective (Stiglitz, 2019; Nussbaum, 2010).

In this sense, it can be inferred that if ethics education intentionally ignores the construction of a planetary citizen, capable of developing the highest cultural standards and feeling committed not only to the human, but to a broader environment such as the correlation with Planet Earth and what this implies (Hottois, 2020; Leopold, 2005), it will contribute to shaping a subject who is socially, culturally, educationally, family-based, and environmentally impoverished (Rosa, 2023; Bauman & Donskis, 2015).

Ethics that are regarded as a set of rules for conduct that are centered on humans and classical universalism are not sufficient to address the constitutive dynamics of contemporary intelligent societies. Consequently, an ethics of a public nature must be regarded as open, evolutionary, and nonfundamentalist, and must act in favor of minority groups (Jonas, 1995). In the pursuit of concrete, tangible, and pragmatic solutions to the challenges confronting the contemporary world, an ethics, in its intricate nature, is regarded as the embodiment of the developmental model that each epoch pursues, in the most precise sense of its ethos. That is to say, it is the manner of existence of the emerging cosmopolitan denizen, which, without compromising his distinct political status, interweaves the citizen of the world with a global consciousness (Lovelock, 2023).

The inputs generated in this research, which are consistently rooted in the professional life experience acquired in the classroom by the teacher, facilitate the characterization of the line of ethical training in which teachers in the municipality of Pamplona exercise their pedagogical work (Flórez-Pabón et al., 2022). Consequently, this formative approach is provisional and unfinished, from which the type of citizen is being prepared for both the present and remote future.

The objective of this study is to explore the various forms of new humanism(s) that are employed in research endeavors. The analysis will examine the underlying premises from which the formative processes with students are executed. These premises may be either preconceived conceptual formulas of a dogmatic and non-pluralistic nature, or they may be new epistemological and complexity conceptions that promote connections between scientific developments and the humanities. This study contributes to the field by providing a comprehensive examination of the various forms of new humanism(s) in research, thereby offering valuable insights into the effectiveness of these approaches in educational settings. Engelhardt (1995) asserts that, given the coexistence of humans with technologies and the emerging digital world in cyberspace (Han, 2020; Tascón & Quintana, 2012; Lévy, 2004), it is imperative to employ critical thinking, a capacity inherent to the human condition, as a means of grappling with the responsibility of knowledge application. This entails confronting the instrumentalization of knowledge for neoliberal practices and the digital realm (Cortina, 2024; Floridi, 2024; Misselhorn, 2024; Niño-Morales et al. The following text is intended to provide a comprehensive overview of the subject matter. 2024).

At this juncture, it is imperative to pause and affirm that it is not reasonable, within the realm of research in applied social sciences and, consequently, in the domain of education, to presuppose, to assume with idealism or from intuition, the understanding of the formative social phenomenon in the field of ethical knowledge. Consequently, the initial inquiries are distilled into the following: from what ethical conception do the teachers of Pamplona form? The present study seeks to investigate the extent to which bioethics has been incorporated as an epistemological reference in education and pedagogy. The central question guiding this inquiry is whether conceptual bridges have been woven between the humanities and the natural sciences. Do the advances in science, technology, innovation, and their relationship with society give rise to ethical reflections? The

inquiry into the consideration of future generations as a matter of ethical concern is a subject of profound philosophical and ethical deliberation. The present study seeks to explore the operational mechanisms of recognizing non-anthropocentric ethics in the context of constructing a planetary citizenry.

The objective of this study is to examine the epistemological assumptions that guide ethics training from the perspective of urban teachers in the municipality of Pamplona (Col.). The objective of this study is to describe the epistemological assumptions that guide ethical training from the perspective of urban teachers in the municipality of Pamplona (Col.). The objective of this study is to identify the main ethical issues and problems that teachers encounter in their classroom pedagogical practice. In addition, the study will examine the epistemological approach that guides ethics training in relation to scientific and technological developments, innovations, nature, and society. Finally, the study will identify the presence of anthropocentric and biocentric arguments in ethics training.

2. Methodology

Qualitative research, at a descriptive-exploratory level, to the extent that it immerses itself in educational and pedagogical practices related to the social fact of forming integral citizens (Bisquerra, 2009). While it is true that educational and pedagogical research is oriented to change in pedagogical practice, the aim of this phase of the work is nothing more than to generate substantive theory in the field of the ethical approach. Given the teacher's experience in the domain of ethics instruction, the semi-structured interview was selected as the method for data collection (Table 1). This approach was adopted to ensure the collection of pertinent information while considering the teacher's sensitivity to the subject matter (Zapata, 2005).

Table 1

Interview Guidelines

Problem question	Topics	Interview Pattern
What are the epistemological assumptions that guide ethics training from the perspective of urban teachers in the municipality of Pamplona (Norte de Santander)?	Pedagogical problems and practice	What are the issues that ethics training must address today? In your classroom plans on ethics, are you free to choose the topics or do you conform to the guidelines of the MEN or institutional guidelines? Do you think you should add anything else to this interview?
	Epistemological approach	What ethical consideration does the scientific and technological developments of this century deserve? Do you consider there is any relationship between ethics and the environment?
	Non-anthropocentric ethical approach	What place does the human species occupy in relation to nature? Is it necessary to establish a common ethic for the inhabitants of the planet?

Source: CONQUIRO Group, 2024

The population under study corresponded to the active Educational Institutions (EIs) settled in the urban sector of the municipality of Pamplona (Table 2).

Table 2

Characteristics of the population

IE	Number	Headquarters	Location	State	Level of education
Official	6	26	Urban	Active	Primary – Secondary
Private	6	6	Urban	Active	Primary – Secondary

Source: CONQUIRO Group, 2024

The sample is comprised of twenty-two (22) research subjects who are professors in the area of ethics at the different EIs and campuses. The institution comprises seven primary schools and fifteen secondary schools (Table 3).

Table 3

Sample Features

Teacher in property	Informant	Formation	Years of teaching experience	Age group	Sex	Performance Level
	P-1	Bachelor of Philosophy and Religious Sciences	4	20-30 years old	M	Secondary/Private
	P-2	Food Engineer. Pedagogy in Autonomous Development	7	30-40	F	Secondary/Private
	P-3	Bachelor's Degree in Social Sciences. Recreation and Community Development	20	40-50	M	Secondary / Public
	P-4	Bachelor of Pedagogy. Mg. Marriage and Family	22	40-50	F	Secondary / Public
	P-5	Bachelor's Degree in Social Sciences. Esp. Gerontological Education. Vocational and Occupational Guidance	25	40-50	F	Secondary / Public
	P-6	Bachelor of Pedagogy. Esp. Computer Project Management. Recreation and Community Development	17	40-50	F	Primary / Public

P-7	Bachelor's Degree in Psychopedagogy. Esp. Gerontology	31	40-50	M	Primary / Public
P-8	Bachelor of Philosophy and Religious Sciences. Autonomous Learning	14	30-40	M	Secondary/Private
P-9	Psychology	8	30-40	F	Primary / Private
P-10	Bachelor's Degree in Economic and Social Sciences. Esp. Political Culture and Education. Educational, Family and Community Guidance	17	40-50	F	Secondary/Private
P-11	Lic. Educational Administration. Bachelor's Degree in Psychopedagogy. Lic. Spanish Language. Esp. Sex Education and Affective Processes	35	50-60	M	Secondary / Public
P-12	Bachelor's Degree in Special Education	20	40-50	F	Primary / Public
P-13	Bachelor of Social Sciences	33	50-60	M	Primary / Public

P-14	Bachelor of Philosophy and Religious Studies	20	40- 50	M	Secondary / Public
P-15	Bachelor's Degree in Linguistics and Literature. Esp. Methodology of Spanish and Literature. Esp. Performing Arts in Media	33	50- 60	M	Secondary / Public
P-16	Lic. Educational Supervision. Esp. Computer Projects. Dip. Religious Education and Ethics	38	50- 60	F	Secondary / Public
P-17	Bachelor of Pedagogy. Esp. Gerontology. Educational Guidance	19	40- 50	F	Secondary / Public
P-18	Bachelor of Philosophy and Letters. Esp. Pedagogy of Language and Literature. M.Sc. Latin American and Caribbean Literature	13	30- 40	M	Secondary/Private
P-19	Bachelor of Pedagogy	21	40- 50	F	Primary / Public
P-20	Bachelor of Pedagogy. Educational Management	17	40- 50	F	Primary / Public

P-21	Social Sciences. Spanish and Literature	35	60- 70	M	Secondary / Public
P-22	Bachelor's Degree in Special Education	18	40- 50	F	Secondary / Public

Source: CONQUIRO Group, 2024

The instructor of each official and private EI responsible for the ethics curriculum in primary and secondary schools was contacted. In the official schools, work was conducted at the primary headquarters and at secondary venues. The interviews were conducted in a single session, with the duration of each interview determined by the participant's response time (Zapata, 2005).

The triangulation of results was conducted through three codifications according to Strauss and Corbin (2002). In the context of open coding, the collected and saturated data were systematically processed to identify key concepts and establish categories for analysis. A similar categorization system was employed, with categories organized according to their explanatory contents or properties. Among the set of emerging categories, the one with the highest conceptual level was identified.

Now, with axial *coding*, the substantive theory found was represented in a figure.

Finally, selective *coding* allowed the substantive theory to be narrated in a single story.

Table 4 shows the methodological route (Cabeza & Velazco, 2014) followed in this study.

Table 4

Methodological steps

Step	Strategy	Results
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<i>Initial Scan</i>	• Bibliographic and cybergraphic review.	• Appropriation of categories and construction of conceptual referents.
<i>Delimitation of the proposal</i>	• Visit to EIs • Sampling • Thematic axis • The Guide	• Immersion process. • Agreement with rectors and/or coordinators for direct intervention in their institutions. • From the problem question, the interview guidelines are established. • I work with teachers in the area of ethics.
<i>Knowing the ethical perspective of teachers</i>	• Interview with the participating teachers in the area of ethics.	• Record of data provided in interviews with teachers in digital audio MP3 format.
<i>Interpretation of information</i>	• Results	• Transcription of interviews in digital and printed text format. • Open coding. • Axial coding. • Selective coding.
<i>Disclosure of findings</i>	• New knowledge • Social appropriation	• Publication of an article in an indexed journal. • Presentation at a scientific event.

Source: CONQUIRO Group, 2024

Participation in the research was voluntary, respecting the ethical criteria of research (AMM, 2013). Consent was obtained verbally, since the research is not risky (Ministry of Health, 1993). The results are presented in a general way, guaranteeing the confidentiality of the EIs and the teachers.

Therefore, the methodological design mixed the work of the *life history* of the teaching exercise and the triangulation of information based on *grounded theory* (Ángel-Uribe *et al.*, 2024; Soneira, 2006).

3. Results

3.1. Open Coding

With respect to the subjects addressed by teachers, there is a notable increase in axiological training and the resolution of school-related conflicts. A subject that has

received scant attention is that of ethical training. This includes such topics as cyberspace and emerging elements of artificial intelligence, as well as the resolution of ethical dilemmas in daily life. There is an absence of consideration for future generations and a disregard for the biocentric approach (Table 5).

Table 5

Open coding first question

What are the issues that ethics training must address today?			
1_Datos collected in the 22 interviews question one	2_Segmentación	3_Codificación	4_Categorías and properties
			<i>- The formation of the person in values, with which human growth is guaranteed B</i> • Respect: with oneself, others and nature. B₂ • Freedom with responsibility. B₄ • Dignity: Value of the person. B₃ • Rights. B₆ • Homework. B₇ • Tolerance. B₈ • Solidarity. B₉ • Take care of yourself and others. B₅ • Love. B₁
			<i>- Training in the personal and professional life project E</i> • I will find meaning and charm in life. E₃ • Will to live. E₂ • Overcoming poverty. E₁
			<i>- Training for the transformation of conflicts presented in the classroom, as well as school violence that guarantees learning to live in the midst of difference .</i> • Improve coexistence with the establishment of rules. C₂ • Learn to relate to other people, overcoming individualism and isolation. C₄ • The establishment of Agreements as minimum criteria. C₁ • Construction of the model of citizen for the present century. C₃
			<i>- Ethics must integrally form the student G</i> • From the fact that ethics is worked on in a transversal way with integrating projects. G₂

	• Human Development. G₁
	- <i>Ethics must support the training process in affective-sexual education</i> H • Recovering joy as a project associated with the happy life and the meaning of life H₂ • Work on self-esteem as an intellectual affective exercise that helps to overcome poverty H₁
	- <i>Ethical training for social performance in the technological developments of cyberspace</i> F • Virtual environments for digital natives and migrants. F₁ • The increasingly widespread use of ICTs. F₂
	- <i>Solution of ethical dilemmas of daily living that privileges life experiences over the appropriation and conceptual discussion of ethical systems</i> D
	- <i>Undervaluation or false concepts of ethics in society, subject to particular circumstances</i> A • Subjectivism A₁ • Ethical Relativism A₂ • Amoralism A₃ • A4 anti-values • Model of particular ethics A₅

Source: CONQUIRO Group, 2024

The planning of the contents to be developed in the area depends to a large extent on the guidelines of the Ministry of National Education (MEN), followed by the freedom of choice of topics not referred to in the guidelines and the need of the context. Philosophy and the Institutional Educational Project (PEI) are another source of work for ethics issues. Pedagogical development is teacher autonomy (Table 6).

Table 6

Open coding second question

In your classroom plans on ethics, are you free to choose the topics or do you conform to the guidelines of the MEN or Institutional guidelines?

1_ Data collected in the 22 interviews question two	2_Segmentación	3_Codificación	4_Categorías and properties
			- <i>Plan the area of ethics taking into consideration the guidelines of the Ministry of National Education to support issues and problems related to: I</i> • Life Project. I₃ • Comprehensive training of the I₁ person • From the I6 citizen competencies • Surveillance of the MEN and the I₅ Institution • Sex Education I₂ • psychosocial problems that afflict adolescents, parents and teachers I₄
			- <i>The freedom to select and take other topics not referred to in the guidelines of the Ministry of National Education. K</i> • Cross-cutting values project developed by each K₆ institution • Depending on the institutional training need. K₉ • According to the social context, the city, in which one lives and conjunctural realities. K₈ • It depends on the need for and guidance for each grade. K₂ • Complementary training with additional topics, which is not planned in accordance with the Ministry of National Education K₅ • Depends on the needs and interests of K1 students • It depends on the needs of the educational community: students, parents, teachers, administrators. K₃ • Freedom to choose topics, organized by areas. K₇ • It depends on the problems experienced in the institution. K₄
			- <i>The philosophy and overall project of the school is taken into consideration. L</i> • Depending on what the school manages. L₂ • Depending on the institutional IEP L₁ • Depends on institutional guidelines L₃
			- <i>The methodology and management of the subject matter is autonomy of the teacher. J</i>

		• Freedom of choice is in terms of work. P₁ • From pedagogy to turn into citizens. P₃ • Responsibility of all members of the J₄ institution • Development is the creativity of the teacher. P₂
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Source: CONQUIRO Group, 2024

The perspective regarding technoscientific developments is seen in a technophilic way, always in terms of human development. In this sense, elements appear in favor of human dignity, the incorporation of bioethics and, to a lesser extent, the need to train young people to understand and interact with the phenomenon of an increasingly techno-scientific and digitized world (Table 7).

Table 7

Open coding third question

What ethical consideration does the scientific and technological developments of this century deserve?			
1_ Data collected in the 22 interviews, question	2_Segmentación	3_Codificación	4_Categorías and properties
			- <i>Techno-scientific developments in favor of the dignity of the human person. M</i> • Science with a moral basis. M₁ • Cloning is not accepted as a human value, with respect to its M₂ genetics • Science is accepted to overcome diseases. M₃ • Science at the service and development of the human species. M₄ • To recover dignity and identity as a person, lost by modernity. M₅ • Companies, governments and societies have misappropriated the concept of ethics. M₆
			- <i>Formative search that brings the language of the ethics of values closer to the scientific part: bioethics. P</i> • Training disadvantage of teachers, as they are well trained in pedagogy, but lack training in technology. P₁

	- <i>Young people's understanding of the scientific phenomenon and its relationship with technology as an ethical stance.</i> O • Ethical orientation in accordance with techno-scientific developments and their interaction. O₄ • Training in ethics for ICT and social networks. O₅ • Behavioral problems due to the use of technosciences. O₃ • Learn to handle inventions and innovations with the appropriate ethics. O₁ • Ethical orientation to the individual in terms of technosciences and their interaction to overcome the isolation of society. O₂
	- <i>The characteristic of today's world is techno-scientific development.</i> Ñ • Scientific developments in accordance with life. Ñ₅ • Techno-scientific developments correspond to human development itself. Ñ₁ • Techno-scientific development corresponds to human progress itself. Ñ₂ • Open students, but analytical and critical of techno-scientific developments in accordance with life. Ñ₆ • To see technosciences only as a source of wealth and destruction of the planet. Ñ₃ • Science and technology is the product of human intelligence. Ñ₄
	- <i>To avoid suffering, cruel treatment and loss of human and animal lives for scientific purposes.</i> N

Source: CONQUIRO Group, 2024

Regarding the relationship between ethics and the environment, concepts appear that favor healthy environments and the determining obligation to care for nature by divine delegation as in self-care. To a lesser extent, the appropriation of an ethic of life, oriented to the continuity of future generations, is considered. A vertical, rather than horizontal, relationship with nature continues to dominate (Table 8).

Table 8

Do you consider there is any relationship between ethics and the environment?			
1_ Data collected in the 22 interviews, question four	2_Segmentación	3_Codificación	4_Categorías and properties
			- <i>Contribute to having a peaceful, harmonious and peaceful environment. S</i> • To improve the quality of life of our students. S₁ • There is no correlation between ethics and the environment, as long as there is corruption. S₂
			- <i>Environmental awareness based on the ethics of care. R</i> • Relationship of care for the hierarchy of values, which is holistic. R₃ • Ethics to train environmentalists and citizens. R₅ • Relationship of care by divine delegation. The basis is love and expression with others. R₁ • Value of the person and everything that surrounds him. R₂ • Norm-oriented care relationship. R₄
			- <i>An ethical person is consistent in the protection and care of the environment. Q</i> • Respect for the environment where I live and what surrounds me Q₂ • Protection where he lives, others live and the children themselves. Q₁ • To guarantee future generations a stable environment. Q₆ • Full dimension when the relationship with what surrounds us is taken into account. Q₃ • Inheritance for children: future generations. Q₄ • To appropriate an ethics of life. Q₅
			- <i>We are part of a world of nature. T</i>
			- <i>Conservation of the species. U</i>

Source: CONQUIRO Group, 2024

When it comes to establishing the place of the human species in correlation with nature, the duality between man as the apex of creation, or superior for his level of consciousness and balance in relation to other species, is expressed. In addition, there is a reading of nature as a resource, but not as a fundamental need, in the understanding that humanity is pointed out as its destroyer (Table 9).

Table 9

Open coding fifth question

What place does the human species occupy in relation to nature?			
1_ Data collected in the 22 interviews	2_Segmentación	3_Codificación	4_Categorías and properties
			- <i>Man is the top, administrator of resources, based on sacred scripture. V</i> May nature last forever. V₁
			- <i>It must seek balance and relationships with other species. Z</i> Another one in nature. Z₁
			- <i>Supreme in nature for its level of consciousness development. W</i> Number one in nature for its evaluative capacity. W₁
			- <i>The last place, insofar as the only animal that destroys the planet is man. Y</i>

Source: CONQUIRO Group, 2024

There is a greater prevalence in defending the existence of a common ethic, dominated by values, common sense and reason. On the other hand, an ethics independent of political systems, philosophical conceptions and economic developments emerges that allows us to advance as a species. To a lesser extent, there is the possibility that there are alternative ethics (Table 10).

Table 10

Open coding sixth question

Is it necessary to establish a common ethic for the inhabitants of the planet?			
1_ Data collected in the 22 interviews,	2_Segmentación	3_Codificación	4_Categorías and properties
			- <i>Yes, insofar as an axiological ceiling is necessary.</i> AA • It should exist. AA₃ • Yes, values are universal. AA₂ • It tends to be a utopia because of particular interests. AA₁
			- <i>No, each culture has a different ethic.</i> BB • Each culture has its particularities. BB₁
			- <i>Yes, that allows the human species to advance.</i> CC • Independent of political systems, philosophical conceptions and economic developments. CC₁ • Yes, forged by common sense and reason since always. CC₂

Source: CONQUIRO Group, 2024

3.2. Axial coding

The treatment of the results is represented through a logical diagram that starts from a central category: Training in anthropocentric ethics (Figure 1).

Figure 1
Anthropocentric ethical perspective on biocentrism.



Source: CONQUIRO Group, 2024

3.3. Selective Coding

The information was ordered taking as a reference the topics proposed with the interview (Table 1) and synthesizing the results in three large blocks of argumentation.

3.3.1. *On ethical issues, everyday life and pedagogical practice*

The topics that the teachers of Pamplona have been developing focus with priority on the axiological formation of the person, which seeks to guarantee human growth. To this end, we work on respect for ourselves, others and nature; the exercise of freedom with responsibility; the recognition of dignity as a fundamental value; the demand for rights and the observance of the duties implied by individual and social life, associated with tolerance and the ability to be supportive. In the work with values, an emerging theme appears, although not dominant, and that has to do with the care of oneself and of the other as an intellectual option and praxis

of life. This theme is approached from the perspective of love, referring to self-love and extended to others as vital energy that moves relationships in the world.

Now, as for training in the personal and professional life project, it is intended that children and young people find meaning and charm in life, which enhances the desire to live with a focus on defending the model of personal and social development that contributes to overcoming poverty in the medium and long term.

Of the topics in force in the country and in accordance with Law 1620 of 2013, there is a formative commitment to the transformation of conflicts present in the classroom, associated with school violence, so that it tends to learn to live in the midst of difference and improvement of coexistence. This pedagogical work is done from the establishment of the norm as a rule of action. As well as learning to relate to other people, in order to overcome the individualism and isolation to which students can be exposed. Therefore, it is formed in the establishment of agreements as minimum criteria of action and the construction of the model of citizens for the present century.

When it comes to the foundations and historical roots of ethics, linked to the traditional question of happiness, it only becomes visible when this area supports the formative process in affective-sexual education, since it recovers joy as a project associated with a happy life and the meaning of existence as a life project that overcomes a meaningless world. labor instrumentalization, and the detriment of self-esteem to the extent that psychopolitical practices hijack the *psyche* that leads to self-exploitation and excess positivity. The absence of self-esteem is a serious indicator of affective poverty.

Therefore, the tension is whether ethics should be dedicated to conceptual and theoretical training or whether it should be more focused on the solution of ethical dilemmas of daily life that privileges life experiences rather than the appropriation and conceptual discussion of ethical systems, subjectivism, ethical relativism,

amoralism, etc. anti-values, a model of particular ethics and the valuation of pseudo-ethics subordinated to the particular circumstances of life.

Of the topics little addressed, there is training in ethics for individual and social performance in the digital world of cyberspace, since virtual environments are emerging in which migrants and digital natives work daily, to the extent that the use of digital technologies such as Artificial Intelligence (AI) is more accessible and popular among children and young people.

Regarding the planning and pedagogical practice of how the teaching-learning process in ethics has been carried out, it is stated that the main consideration is given to the guidelines of the MEN, which seeks with its documents the fulfillment of pedagogical and curricular orientations. These guidelines support issues and problems related to the life project, integral formation of the person, citizenship skills, sex education, psychosocial problems that afflict adolescents, parents and teachers.

However, training experiences are presented with the purpose of carrying out particular projects in ethics specific to the interests of EIs. In this sense, the freedom to select and take other topics not referred to in the guidelines of the MEN, is due to the existence of transversal projects of training in values developed by each institution, which allows it to organize them according to its criteria, the institutional training needs, the social context that is lived in Pamplona and its conjunctural realities. according to the need for guidance for each grade and the problems experienced in each EI. To the same extent, the teacher in charge of the area takes into consideration the philosophy and the overall project of the school, which gives it institutional management justified in the PEI and the guidelines that are generated from it.

As for the methodology and management of the subject, it is typical of the autonomy and creativity of the teacher how to approach and work on the topics, since

pedagogy as a founding science of education, seeks to intervene and form through teaching the type of citizen for the present century, although there is not full autonomy in the choice of topics. Now, the treatment of ethics with transversal projects favors the formative responsibility on behalf of all EI members and not only in the teacher who has the area of ethics in his academic assignment.

3.3.2. The ethical-epistemological perspective

In relation to the emerging technosciences of this century, the dominant conceptual perception among teachers is to value technoscientific developments in favor of the dignity of the human person and, for this, the use of technologies must be recognized as a moral basis that respects the advances associated with human genetics. Likewise, the value of applied science lies in the fact that it helps to overcome diseases, in this sense, that science at the service of the human species recovers the lost identity of the person due to the instrumentalization of technologized modernity.

On the other hand, it is necessary to explore the formative search that brings the language of ethics, values closer to scientific languages, that is, bioethical knowledge, but in this sense, the disadvantage to face this concern lies in the training deficiencies of teachers, since they are well trained in pedagogy, but lacking in training in languages and technological applications.

Likewise, the revolutionary digital world of cyberspace is causing transformations that go at a different pace from institutional and teacher dynamics, compared to the exposure that children and young people have to social networks, AI, and different applications that hijack the *psyche* as well as the emotions and behaviors of the new generations. In this sense, ethics must help young people to understand the scientific phenomenon and its relationship with technology, that is, the ethical orientation must be in accordance with techno-scientific developments and their interaction with ICTs, the digital world and AI.

Consequently, in part what is seen in the classroom and the late-modern society of the instrumentalized individual are behavioral problems due to the use of technosciences and the digital world without the ethics that correspond to them. Added to this is the isolation suffered by the subject on account of individualism, due to uncritical discourses that promote a model of interconnected society and without discernment of information.

What cannot be ignored is that the main characteristic in contemporaneity is techno-scientific development and the digital world of cyberspace, which are desirable, which are in accordance with life, since the development of science and technology are the sign of human progress and progress. In this order of ideas, it is necessary to be open to techno-scientific innovations and the digital world, but with analytical and critical training in the awareness of the knowledge associated with these developments in accordance with life.

Now, seeing techno-scientific societies in relation to nature as a source of wealth and destruction of the planet is not consistent with a critical rationality. Therefore, ethics must provide that rational input that avoids suffering, cruel treatment, loss of human lives and other species for techno-scientific purposes. Thus, ethics in relation to the environment takes as its starting point the need to contribute to the possession of an integral educational environment.

On the other hand, in terms of environmental awareness and citizens in accordance with the care of nature, it is based on prioritizing the risk-benefit relationship associated with a hierarchy of values that privileges the ethics of care, either by divine delegation or by rational criteria. Considering self-love and the expression of this for others, allows us to give value to the person and everything that surrounds him, in the understanding that it is the human being who attributes moral condition to other species. So, what is at stake is to guarantee future generations a stable environment. It is necessary to appropriate an ethics of life.

It is concluded that the epistemological perspective where man recognizes himself as a part of the world, obliges him as a moral principle the conservation of the species from a necessary functional relationship with nature.

3.3.3. *The non-anthropocentric ethical perspective*

Regarding the place that man occupies in nature, three perspectives are present. The dominant position that recognizes man at the apex of the natural order, administrator of resources and with a strong foundation in religious conceptions, and seeks that nature lasts forever. He has the moral obligation to take care of it because it was given to him, a position that contrasts with utilitarianism, which has been given to nature as a source of inexhaustible resources that can be exploited indiscriminately, in accordance with an exacerbated capitalism that has put the contemporary debates of the Anthropocene at a crossroads; to continue along this instrumentalist route or to assume a level of planetary consciousness.

Another position tells the human species that it must seek balance and relationships with other species, because it sees man as another in nature, a perspective that equalizes the species that share the common home. This consideration raises the debate of whether other species are capable of giving themselves moral consideration or if it is a matter that depends *strictly on* the human being, to give dignity and morality to other forms of life.

The third position sees man as the supreme being in nature due to his level of development of consciousness, which gives him the capacity or evaluative and extensible freedom to relate in a more cooperative and intelligent way with other species, to the extent that nature is conceived from a fundamental and necessary relationship for survival in the present and of future generations. From this biocentric vision, the conception of the Anthropocene that the human is the only animal that destroys the planet, is transferred to be an intelligent and cooperative

relationship in the understanding that at the present time there is no other planet like it, which is capable of supporting organic life.

As for the search for a common ethic for the inhabitants of the planet, the perspective is in favor of the need for an axiological ceiling that legitimizes this conception, since values are universal and permanent. Likewise, the need to build this common ethic is recognized, since the human species must advance independently of any political system, philosophical conceptions and economic developments. This ethic must be forged by common sense and reason. However, there are still considerations that advocate the defense of fundamentalist ethics associated with particular conceptions that do not make a common ethics possible; Each culture has its particularities and interests, which turns common ethics into a utopia.

4. Conclusions

This exploratory study allows us to establish the state of the art on the perspective that urban teachers in the municipality of Pamplona (Col.) have regarding training in ethics for schoolchildren between 6 and 17 years of age. Their work is largely oriented to training in values, since the human person and his dignity are recognized as the axis and axiological center of individual, collective life and expandable to the environment that surrounds him. This approach to work is largely based on the anthropocentric perspective, which recognizes man's place in nature by divine delegation and, in this sense, the formative projects in ethics are oriented to the person and his particular life project, which, in itself, is valuable, but it is still a selfish vision for the species insofar as the efforts are oriented in ethics that work for the project of individual life and that ends with the death of the subject. Therefore, the classical studies of ethical currents and schools, and their question of happiness, are still valid.

Now, the idea of thinking of oneself as a species and an ethical project for the future for future generations from a biocentric approach is not strong in this perspective. The possibility of thinking from biocentrism and committing to the continuity of life implies assuming any intellectual scope that thinks about the future from possible and desirable scenarios for humans that do not yet exist, that incorporate the fragility of the balance of nature and the way of relating to other species, by recognizing oneself as another in nature and that transcends the barriers of one's own individual life.

Likewise, techno-scientific developments make it necessary to incorporate the formation of an ethic of life into school themes and projects. Therefore, the recension of bioethics takes its path as an intellectual, evaluative and praxiological field that gives science human consideration and philosophy articulation with the present century. To think from bioethics is to favor decision-making for life as a fundamental value, a requirement of the *Novaceno* to the ontological drive of the conservation of the species and to its own understanding in line with the development of consciousness and evaluative capacity. Thus, the commitment is that ethics be worked on transversally and interdisciplinarily in the curriculum through integrative projects that respond holistically in all the school contexts in which the student interacts.

In such a diverse world, the question remains whether it is valid to build one's own ethical system, *ergo*, when considering the particularities and ways of being specific to each culture or region, in contrast to a common ethic, which would focus on the defense of life in the midst of the capacities to do and power of the technosciences. In this sense, it is necessary to seek acceptable minimums for the continuity of the species and the conditions to maintain it, which includes the necessary co-responsibility with planet earth, even if these minimums are not those desired by cultural particularities. How many would want for themselves the maximization of their own desires, but an ethics that thinks of life in a broad sense must have the

capacity to minimize particular interests, as long as they are in opposition to the rational and sustainable conservation of life.

The dominant thing in the perspective studied here is that technoscientific developments must be in favor of the dignity of the human person, for which it must be recognized that in the use of technosciences a knowledge of what to do with that knowledge, or what could be called knowledge of knowledge, must be incorporated. The history of science is the corollary of the history of humanity, in this sense, the wisdom and intellectual capacity that identifies the human species is what must account for this matter.

However, it was possible to foresee the sentence that "the human is the only animal that destroys the planet", but it is not the dominant thing in the perspective. This statement is clearly related to the social concern for the *Anthropocene*, understood as a new geological period of the Earth and which is characterized by the prominence played by the human species as a determining geological force, that is, to know, to be able and to do that acts as an intentional and specific activity of the human species associated with environmental changes. It is a problem of a social nature and, therefore, an alert to the search for solutions to face it from new approaches such as that of the *Novacene*, which gives ethics an enormous field of work of conceptual construction to guide the interactions on the planet between carbon, silicon and society.

In this perspective, the teachers of Pamplona recognize the urgent need to explore new searches that bring the language of ethics closer to the scientific part. However, it is necessary to strengthen teachers in these epistemological perspectives of ethics, since the formative weakness of teachers in the fields of bioethics, ethics for technoscience, and ethics for the emerging digital world is evident. This training is essential to be incorporated into the context of children and young people increasingly immersed in an individualized world and technologically mediated by the territories of cyberspace that, intentionally, from neoliberal approaches, have

developed psychopolitical strategies aimed at hijacking the *psyche* of the prosumer imbued with *Big Data* and the excess of positivity that ends up making the subject mentally ill.

These little-worked topics are derived from interactions with the technological developments of the digital world, typical of cyberspace and the widespread use that this has among children and young people, for example, the constant *presumption* of social networks and the increase in the use of AI in daily life. This social reality of digital natives and migrants, of natives and migrants of AI, poses a challenge for ethics and teachers, who must look in depth at the new dimensions of human relations mediated by technologies, at the tension of the digital divide that is more widespread in non-school spaces.

In closing, the intellectual tools of bioethics will give future administrators of the public the necessary political profile for an essential leadership from the understanding of ethics, since they will be agents with decision-making, power and action capacity with an exercise of greater responsibility in the understanding of a deep ecology and its relationship with the use of the advances made by Research. Development and innovation (R+D+i), for the time being, typical of human impetus.

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