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THE CRISIS TODAY AS A CRISIS OF THOUGHT IN HISTORY

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Abstract: Three great stages of revolutionary discontinuity that have marked western thought as stages, that have structured world history, ways of living, man-world relations, as well as the social fabric or intersubjective relations and education, which we now replace with the concept of human culture, the first great crisis and discontinuity of a system of thought is the passage from mythical thought to philosophical thought, a second critical collapse is posed as the end of philosophical thought and the birth of scientific thought. And finally today we find ourselves in a third crisis of thought, the crisis of scientific thought and the birth of a new thought which is here called post-scientific.

Keywords: Crisis of thought. Mythical. Philosophical. Scientific. Post-scientific.

INTRODUCTION

This paper arises from two complementary researches, the first part as a product of a descriptive study that is framed in a planetary scenario where a crisis is lived in all existential areas, the indicators inescapably materialize and become observable in amounts of waste, garbage that in some proportion are toxic and radioactive. Scenarios are spreading with more and more extension of forestation, uncultivable fields, unhealthy waters, deadly epidemiological diseases and in general increasing uninhabitable conditions for the healthy life of future generations. But in order to solve this critical situation and prevent the future, it is necessary to know how the crisis began? The question leads us to explore the history and also presents a certain logic to guide a study to an objective.

Study the history of Western thought since the birth of the modern era to find the most outstanding changes that marked destiny in the structure of the current crisis.

On the other hand, complemented the descriptive field work with an exploratory

study offers that the phenomenon of crisis associates in the background structure and contents materialized in facts that we can treat as conditions with common denominator. It corresponds to the period of modern history in an initial way is associated with the concept of paradigm offered by T. S. Kuhn of scientific thought and in terms of the structural part as a formal aspect its organization of knowledge, procedures, values and purposes. The era of scientific thought has brought a whole series of social transformations with extension to all existential forms.

The appearance of modern thought in history is somehow associated with the forms of current crisis that manifests itself or materializes in different observable forms, but keeps as common principles the antecedents; they are associated with the birth of a revolutionary stage, a series of changes of thought in history. From this takes unitary presence the global scenario in which they lead to infer that the historical changes and ruptures keep correspondence as causes and circular effects of the same thought, of the changes aroused in all order of life from modernity onwards.

The ways of instrumentation and technoscientific application have shown in fact that the capacity for transformation carries in itself the capacity to exploit resources disproportionately, associating the potential for destruction and vital danger to dimensions never before experienced in history. The quasi-universalized idea of *development* that gained its maximum expression with the theory of evolution of C. Darwin and the theory of the three states of Auguste Comte with the idea of *progress*, were structuring, constitutive, essential elements that marked the identity of modern scientific thought. and, this in the massive generality only emphasizes in making see benefits and advantages for the assent of its virtues and to reproduce it without making see what keeps its devastating part as double edge in its effect.

It is pertinent to consider that: “The scientific and technical embargo that, according to Heidegger, is unleashed today on a planetary scale, reveals the violence implicit in all positive and communicable knowledge” (Prigogine & Stengers, 1997). (Prigogine & Stengers, 1997) because the forms of coexistence become more and more trampled, the competitiveness, the accelerated changes in market systems, the interdependencies that reify the human, as well as the interconnections that civilization implies transform from the inter-subjective forms to those of acting in the man-world relations.

Although the theme of historical ruptures has been the origin of this study, for the moment, it is limited to raising as a problem what is implied therein, as a status that demands educating in and for a future that appears as uncertain as it is critical.

In the history of all civilizations on which our present is based, there are always stages of crisis as periods in the very forms of the structure of the scientific revolutions. (Kuhn, 1971). Taking this conceptualization, the crisis is understood as those ruptures that charge changes, imbalances or instability in history. To visualize or highlight these forms of rupture, we offer here a very general synthesis of our past that encloses current determinations; presenting it as a history of Western thought seems pertinent as a support oriented to the search for strategies and reorientation of human culture for a new epoch.

Methodologically and in view of this nature of the object, a philosophical approach is presented, oriented within the framework of complex thinking, since it contemplates this problem of crisis as a tissue of multiple causal factors and has been followed from various disciplinary fields such as political economy, history and philosophy, applying elements of isomorphic methods of introspective and historical methods in which it is proposed to direct the thought to cover the human figure

that lives a singular spiritual crisis of our Era.

In view of the absence of the history of thought in the curriculum of the training of professionals in the humanities and specifically educators, we offer this proposal: Three great revolutionary stages of crisis or discontinuity have marked as stages of western thought that have structured western history, the ways of living, man-world relations, as well as the social fabric or inter-subjective relations and of educating.

THE FIRST GREAT CRISIS AND DISCONTINUITY OF A SYSTEM OF THOUGHT IN THE BECOMING: THE PASSAGE FROM MYTHICAL THOUGHT TO PHILOSOPHICAL THOUGHT

A significant change that marks the West is a rupture in the forms of thought, that is, a cut, a break, a discontinuity that Greek culture underwent. We have that “During the VII and VI centuries B.C. Greece underwent a considerable transformation from the socio-economic point of view... from then on industry and commerce began to develop more and more” (Giovanni & Antiseri, 2017, p. 29) of this data it is worth considering that “The new class of merchants and artisans gradually achieved considerable economic strength and opposed the concentration of political power that was in the hands of the landed nobility” (Giovanni & Antiseri, 2017).

But the time of Cyrus was the decline of the Ionian states and is identified with a stage of transition from patriarchal life to a regime ruled by law or by violence. (Hegel G. F., 1985).. To this period of crisis in general in Greece, history marked the passage of thought, for its part in another source it is said that “The experience, which the arts and commerce were increasing, was subjecting the causal knowledge, to prediction ... and already the Homeric epic gives us signs of the retreat of the gods and the softening of the mythical”

(Dilthey, 1979, pág.). (Dilthey, 1979, p. 21). In the change of thought that would later be called philosophical it was born in the Ionian school “the ancient Ionians [from the end of the 7th century to the whole of the 6th century B.C.] put the nature of things in a single element” (Tradici, 1950, p. 26) which is indicative of a materialistic position. In this same framework we have documented data that predictive thinking showed its evidence with the prediction of the eclipse of May 22, 585 by Thales of Miletus (Dilthey, 1979, p. 22).

Almost 200 years were of production of elaborations or approaches of the thinkers that today we cook as pre-Socratic, this if we take the data of the social transformations of between VII and VI centuries that presents the first quote of this section, or the calculated date of birth of the considered first philosopher Thales of Miletus 640 to the birth of Socrates 470/469 B.C. and the deployment of his life that overlaps with the historical appearance and apogee of the sophists. It also corresponds when it is said that: “Towards the end of the 5th century an intellectual revolution takes place in Greece...once the old constitution by lineages is destroyed, an individualistic direction dominates” (Dilthey, 1979, p.1). (Dilthey, 1979, p. 31). this individualistic climate is also that individuality proclaimed by Pericles, but which later overflows or is distorted as we find in this quotation: “Shortly after, individuality is unleashed, its vitality is dragged to the extreme, because the State is not yet organized as such” (Hegel G. F., 1979, p. 31). (Hegel G. F., 1985, p. 301). Hegel himself affirms that the subjectivity that gains freedom for itself, enters into antagonism with the substantial, with custom, religion and law.

This corresponds to the splendor of the Sophists, a period of crisis that in general represents that: history marked the passage from mythical thought to the birth of rational explanation that would be named *philosophy* in posterity; the mythical explanation and the

gods dies, *the causal, rational or philosophical explanation* itself is born. The fact that Protagoras during the rule of the four hundred was accused of atheism for his work on the gods [“of the gods it is not possible to know whether they exist or whether they do not exist” (Dilthey, 1979, p. 32)] offers to imagine that change of explanation, and synthesized that, “man is the measure of all things: of those that are insofar as they are, and those that are not insofar as they are not” (Watson, 2019, p. 211) that documented offers that there is no place for mythological explanations.

Then the exercise of critical thinking takes an anthropological turn in the central province of Attica by questioning the origins, universality, transcendence of man, and his customs. It is narrated that, history experienced a radical and transcendent change by establishing that ethics and rights do not come from a natural right or divine origin, but, they are only the product of the decision of man himself. “They assert that customs, law, institutions and all systems such as culture itself were not given *physei* but *theisei*.” (Scheuerl, 1985, p. 36), this means that they were not the result of natural phenomena, but exclusively human creation, the principles that were held as the universal and sacred of tradition are shattered by the act of questioning and thus professing a relativism that focuses on the individual, “will, moral qualities, character... inner life is now emphasized instead of political commitment[...] we now have a notion of individual self-sufficiency” (Watson, 2019, p. 233) and for this we have what Filitner Wilhelm and Michael Landmann say, cited by (Scheuerl, 1985) that, *by asking for the position of man, for the norms of his conduct and for his origin*, he left the mythical interpretation and the body of his customs on which his forms and referents rested.

The axiom was that human reason can express the most hidden reality, for, if nature usually hides itself (as Heraclitus said), reason

must find the truth. This state of knowledge and effort to discover inspired the love of light, of truth, of *alétheia* (discovery or forgefulness). The restlessness to wonder about “the world” marked a civilization in which individuals and society, through the *polis* and writing, established for posterity the power of the word, of the questioning attitude away from the truths of tradition.

At this point, referring to the crisis or stage of rupture with his tradition, the story places Socrates and the relationship he has with the sophists, the hard disputes he has with them, although it coincides in terms of the method he applies in his research, by reducing to pieces and dismantling the apparent truths or sophisms without backing down in the face of aporias. Mythological explanations are considered insufficient and, therefore, are questioned and abandoned. With this, mythical thought dies before the birth of rational explanation, that is, by the birth of philosophy, an irreversible imprint that marks the birth of a form of thought and of intersubjective man-man-world relationship.

THE SECOND CRITICAL COLLAPSE, THE END OF PHILOSOPHICAL THOUGHT AND THE BIRTH OF SCIENTIFIC THOUGHT

Since the rebirth of Greco-Roman classicism and the dissent with scholastic philosophy which, in its revolution of European thought originated the so-called humanism, the absolute confidence in human nature spreads, taking its maximum fruit in the rational era of discoveries. This was the germ that gave rise to modern thought, scientific and technological era. The critical attitude towards the dogmas of faith pushed Renaissance man to feel attracted to independent research based on experience and direct observation of nature, since the church was now seen as the main force that had enslaved human intelligence. History testifies that in the Middle Ages mathematical know-

ledge was not cultivated in the centers of the institution that professed knowledge and truth, but in the bosom of a free and practical society, which used science in construction, industry, commerce and medicine. The change of mentality and vision strengthened and marked historical destiny for the West with an emotional impulse to find as evidence and as certainty of practical reason the events that took place, for example: the use of typography, invented by a German goldsmith named Gutenberg in 1445. And another of great impact in 1492 known as the discovery of another continent. But these are only two among many more discoveries and decisive events in the break with the past which were very important as well as revolutionary for what is known as the era of great discoveries. The discoveries represent determining elements for the succession of movements of radical changes in the general culture, such elements referred to as drivers were basically the setting of imagination and action.

The desire to know, free thinking and the results of *direct inquiry characterized the thinking of an era*, the contributions of the wise men were decisive for their findings of direct observation that demonstrated and left evidence without the possibility of contradiction. The great crisis is the insufficient explanation of the movement of the solar system, the second phase of rejection of the geocentric system as John D. Bernal writes “strengthened by Kepler and Galileo, this was achieved thanks to the use of new experimental methods” (Bernal, 1979, p. 1). (Bernal, 1979, p. 365) the early Heliocentric approach of Nicolaus Copernicus published in 1543, the discovery of a continent unknown to Western Europe, the crisis of cosmogonies or conceptions of the world, is in the words of (Braudel, 1984) “In 1620, Francis Bacon published the *Novum organum*, which was the first of its kind in the history of the world, and which was *the* first of its kind to be published.

“has its starting point in the rejection of Aristotle’s logic and the need to find a new method of investigating nature. Aristotelian logic ... is to be replaced by a new experimental and inductive logic.” (Bacon, 1984, p. 13)

If we look at the work of Isaac Newton’s mathematical principles, it evidences the application of direct observation, inductive and experimental method, let’s see.

In the year 1642 Galileo died and Newton was born. In the period covered by the lives of these two giants of the history of science, the conception of the world changed profoundly... The process of change is often called, in short, the Scientific Revolution of the seventeenth century, because it was the second half of that century when it culminated with Newton - that process.” (Garcia, 1998, p. 21)

The critics of philosophy insisted on the need for evidence derived from the study of empirical reality. The protagonists of science in the 18th century openly rejected philosophy as a way of speculative deduction and proclaimed science as the only rational way of knowing, considering experimentation and induction as the methods par excellence of science in the light and coherence of the natural sciences, which gained recognition.

As well as the crisis of insufficiency of explanation in the field of the movement with documented knowledge, the intellectual climate marked a line of continuity that gave rise to create a whole state of attachment to the material and aspirations, it also brought other effects of social order, such as the application of “inalienable” laws inspired by nature; Thus the fundamental conditions of existence such as famines, wars, social inequalities due to forms of political organization, philosophy did not give an answer, in the face of unacceptable conditions of reality, the publication of the encyclopedia in 1751, later offered hope of a realistic practical knowledge.

Faith in scientific thought extended to the field of humanities and ideas led to the advent of a more extensive intellectual stage, the Enli-

ghtenment, which was the *insight* of discoveries, led to the application of knowledge to economic life, to the instrumentation of knowledge and technology to satisfy material aspirations and, in general, to political transformations in European life, which was extended for the purpose of universality. “The gradual and constitutive process ends with the rejection of philosophical thought considering it speculative and with metaphysical elements”. (Wallerstein, 2011, p. 211).. Extending this model, Saint-Simon and his continuator, Isidore Auguste Comte, noted that the law of social progress is to the social sciences what the law of gravity is to the natural sciences. However, unlike the planetary laws of cyclical change, in the social sciences it is replaced by the conception of progress, understood as law, “Order always constitutes the fundamental condition of progress and, reciprocally, progress becomes the necessary end of order” (Pintor-Ramos, 2002). (Pintor-Ramos, 2002, p. 85) and thus, the thinking of the 19th century, given its scientific successes in physical sciences and its generalized prestige, was the common platform scientific vision that inspired all forms of social order and action. Although it was a long process, it put into crisis a form of philosophical thought and encloses a path of ruptures of great dimension that explain the changes in social organization and knowledge, whose materialized references become evident in the Enlightenment movement that concentrates knowledge in the encyclopedia, and the birth of the political organization of the Modern State. In the social sphere, as in the natural sciences, the Modern State takes the model. The individual was the indivisible particle that constitutes all social organization, the individual is to the social sciences what the atom was to the natural sciences. “The world seems made up of atoms, society of individuals, social atoms.” (Ravaglioli, 1984, p. 16). It was on this that the State was founded as an identity to the particular free and sovereign. History testifies the conclusion of that euphoria and earthly look that was embraced as a structural element in the

forms of life today universalized “In the nineteenth century the world system rode on a wave of enormous optimism about the future” (Wallerstein, 2011, p. 22) this is observed or materializes in the industrial revolution that gestated a future of instrumental-technological and encloses a series of ruptures with previous economic system and ways of life (Hobsbawm, 2016)The industrial revolution; it offers indicators that originate a sense of the overlapping of man, transforming the scenarios and forms of human habitation through the exploitation of resources.

TODAY WE FIND OURSELVES IN A THIRD CRISIS, THE CRISIS OF SCIENTIFIC THOUGHT

Like the previous crises, this last one, which is described in brief below, is understood as a rupture or insufficiency of a state of knowledge or a model of knowledge in force for explanation or answer to new questions. (Kuhn, 1971) the insufficiency extends to the difficult solution of problems of its time. The questions of each rupture in the history of thought are inherent to the reality that contextualizes it. However, the reality of this inter-connected global era offers a singular condition in history with its own virtues and problems. The world and the emerging phenomena expose degenerative indicators of life, typical of this stage, as never before in history, nothing remains without effects of planetary impact, reaching even the diverse existential practices, as never before, placing humanity and planet in an uncertain future, with few conditions of stable life; with high risks, with incapacity or insufficiency of self-regeneration of the planet for vital resources for the growing population; vulnerability of environments.

The chain of impact we are experiencing today is observable in various spheres of human life, such as the market, technology, culture and, in general, in a series of emerging phenomena, such as global warming, the global pandemic in 2020 and other multi-effect impacts. The

planetary scenario offers alarming indicators of uninhabitable conditions for healthy life in future generations. And just as the ways in which reality materializes change, so does our conception of reality “Our conception of reality evolves, so that the reality of common sense is as provisional as that of the child, of Greek science, or of the modern scientist.” (Mays & Curtis, 1984). In our time, as reality grows, science and technology bring another “*world at hand*” as it says (Maturana & Varela, 1984)For example, the “*digital*” enables *the man of this global era*, among other things, with other elements to mark a new stage and way of reading the real with which he gestate *another conception* and positioning of the world, of reality, of humanity and of life.

The rising curve of the evolution of the industrial revolution transformed the world. It is necessary to locate this crisis in its effects or consequences, not in its origin, but in its final consequence. The emphasis to identify the crisis consists in the fact that it is gestated in the convergence of several gradual and progressive causal events. As in previous crises, the cultivation of thought has been towed as a logical consequence, periods of crisis gradually transform society as pushing and emerging forces. The insufficiency to explain phenomena with the existing models leads to the creation of new paradigms by abbreviating the existing ones. (Kuhn, 1971) given that the prevailing ideas mark those periods of discontinuity, of rupture that are understood as crises. Also, in other terms, it can be understood that changes occur by leaps, that is, “... quantum leaps, not determined by the accumulation of data that make a general hypothesis or paradigm unsustainable, but by the advent of a new fashion or style of thought” (Tamayo, 1998, p. 4). (Tamayo, 1998, p. 18).In some way, as these previous positions offer us to look at a new state of thought.

Several scholars offer expressions of their reading of the current reality such as: “Technoscience places us before a radically new

space of possible actions, both at the individual and collective level” (Echeverría261, 2003). (Echeverría261, 2003). In this way, new visions and ideas emerge that begin to mark qualitative changes. For this we can associate the position of more systematic thoughts such as *complex thinking*, which points out to science. With expressions of more points for example that “Science begins today to unveil its true faces. It is not the beneficent goddess glorified by the old scientism...” (Morin, 1984, p. 17). In another part of the same work he says: “this elucidating, enriching, conquering, triumphant science poses us more and more serious problems concerning the knowledge it produces, the action it determines, the society it transforms” P. 32. Thus the inquisitive expressions are extended with “In some way, scientists produce a power over which they have no power” P.34. We are in a historical era in which scientific, technical and sociological developments are in ever closer and more multiple interrelations” P. 35.

This position is critical of some forms and in part of the inadequacy of scientific practice, and although we are not here to accept these expressions as truths, but as indicators of fractures, of dissent, we have historically found that they symptomize a crisis or changes in values, goals and practices. Some supporters of this position say that it constitutes a novel perspective in contemporary science. Let us see,

“Its novelty lies in the fact that the study of complexity implies, to a large extent, a break or discontinuity in the history of science or, more precisely, in Western scientific rationality. Complexity introduces, in the field of science, a post-classical rationality that enables and incorporates problems ignored or forbidden by modern scientific thought”. (Rodríguez Zoya & Léonidas Aguirre, 2011)

Within the framework of complex thinking, it is seen that it overflows in social problems with planetary scope due to problems or crises in multiple forms of manifestation. This position, for example, is critical of some forms or part of

the inadequacy of scientific practice, phenomena overflowing disciplinary knowledge.

But only in parallel is our responsibility as it began from the beginning is to reconcile all documentary data with the reality that is lived, so that, we have that in the human and social sciences became evident the inadequacy or impossibility of an explainable objective reality. In such a way, the reality and resolution of problems of the XXI century for the scientist of today presents a challenge, “requires knowledge that is not circumscribed under a single discipline” (Casanueva & Méndez), (Casanueva & Méndez, 2010, p. 43) because, the constitution, form and extent of the phenomena that our era has released keeps multicausal and interrelated fabric that we can only conceptually separate, given that reality is not separable as the sciences that study it, because “the human is not divided in reality as the disciplines that study this reality” (Pegueros., 2019, p. 43). (Pegueros., 2019, p. 114). This is also found in other words “In the [“real world”], situations and processes do not present themselves in such a way that they can be classified by their correspondence to any particular discipline.” (Garcia, 2008, p. 21). The approaches or study of phenomena of wide dimension resist to be explained and interpreted outside a vision of the whole, of relationship and correspondences between parts with which it articulates correspondences “The concrete reality is always a determined totality whose elements enter into innumerable correlations and interactions” (Schaff, 1974, p. 21). (Schaff, 1974, p. 257). Critical situations, or specifically the crisis as a phenomenon, involve multiple causal interrelations and dimensions.

It is already evident that it is not only the economic, social, political or cultural aspects, or a certain combination of them, that have not been able to be composed in a more or less viable and lasting way for more than a hundred years. The way in which the different crises overlap, replace and

complement each other, to indicate that the issue is at a more radical level, speaks of a crisis that would be at the base of all of them: a crisis of civilization... (Echeverría, 1994, p. 1). (Echeverría, 1994, p. 17).

And in addition to a weaving of several factors that are not exhausted in the material, the crisis is one of civilization. Or as she addresses it, (Nussbaum, 2010) is a crisis of conscience that extends a spiritual dimension. The spiritual crisis is also understood as Tagore, educator of India says “*a suicide of the soul*”; a liquid, changing society that blurs identities. (Bauman, 2013). The crisis is not enough to study in the ways of materializing, but from where it has its origin, in thought. “The crisis is not separate or alien to the history of human activities and decisions, as a reality, ontologically speaking, the crisis is not constituted without the intervention of man” (Pegueros, 2020, p. 408). All this setting of perspective accompanied by referents is welcomed to consider as a stage or age of human thought, in which the problems raised own our era, about other value judgments; which are not the product of natural nature, but of the naturalized nature. That is, they are an implication of an anthropogenesis.

We agree that the conception that the paradigm or the scientific era was founded on central precepts of an independent reality, treated him as a machine, as a mechanical macro component to exploit. The crisis in this approach refers to the effects on rationality that keeps as collapse the practical-executive extension of the confidence of rationality placed in itself in a solipsistic way, a way in which reason does not contemplate its effect on the unfolding of nature, for example, its scope or limits of capacity, the times to regenerate itself, irreversible changes, etc. The mechanistic, protagonic vision of instrumental rationality entails an overlapping of human agency in the forms of human-world relations and the relations of coexistence between subjects or inter-subjective.

This problematic approach shows that this instrumentation did not lead in its most significant achievements to plural welfare (majority societies), it seems that the power of instrumentation came to the hands of voracious ambition, interests and practices of strategic applications in favor of control, domination and exploitation; for personal adjudications or those of reduced groups or associations. “Universal history, gives an account of aggressions, exterminations, international armed conflicts [including two great wars] explorations and geo-political pressures subordinated to economic-political interests” (Rivera, 2020). Thus, the crisis of historical discontinuity or rupture with the past lays bare human nature. A humanity or human that accompanied by weapons or instruments reveals voracity, ambition, insatiability. However, these categories of analysis are not presented as significant to the knowledge. They are not commonly raised as objects or subjects of study in scientific disciplines, which represents the way in which the crisis of our time is made manifest, as a form of spiritual or conscience crisis. The crisis that materializes in vital resources as contents of our reality is only one of the multiple ways in which a crisis of conscience becomes manifest. When thought is focused on overcoming with technologies for the extractive exploitation of materials, it is not important to study the inner nature of man himself in depth. The social fabric presents problems of civility:

“In the new nations, where institutions are blighted by corruption, we observe a formidable inequality in the administration of justice... Globalization reinforces inequalities everywhere. Among its negative effects, let us indicate: 1. the growth of unemployment and underemployment; 2. impoverishment.” (Morin, Introduction to the omnipresent thought, 2011, p. 110)

Up to this point, it highlights a historical crisis that leads to a break and change of consciousness, pre-sents a new stage. The

current man brings another world at hand, as Maturana says, the same instrumental and “digital” power, from the enormous quantity and quality of information, instruments, and gestate another conception and positioning of the world, of reality, of humanity, of life. This world at hand as a historical indicator contains elements inherent to an evolution that encloses even the concept of reality itself, the borders between the virtual and the real seem to change place, it seems more real to communicate with the other side of the world than to be present in three dimensions there; diverse scopes become evident as the globe becomes smaller, time and space become relative, there is a metamorphosis in the intersubjective and man-world relations. The gigantic amount of data with which the present is lived leads to a state of permanent updating, of alert, of vigil because it leaves no significance to something firm, imperishable or trace for any introspection of reflexivity towards its origins or identities, as it says (Bauman, 2003) that individual actors today do not seek common good but interconnection which “can only give birth to fragile and ephemeral communities as dispersed and erratic emotions” P.42 the evanescence or the changing volatile steels all value-attention. In summary, the crises have the potential to make possible a new consciousness, the coming thought demands a prophylactic posture to extend the gaze to

another dimension of greater depth in the cultivation and orientation of thought and the human. In this new era of thought, the coexistence of a model centered on order with another that integrates and combines chaos, uncertainty, contradictions and emergencies of each time begins.

CONCLUSIONS

Faced with the causal fabric that has put us in these conditions and in these degrees or dimensions of “reality”, it is not enough to think only of the material crisis, the very concept of reality is in evolution and so are the forms, precepts or “imaginaries”. The training systems in the near future demand to rethink the profiles of the eco-planetary citizen, a philosophical reflective orientation for the cultivation of human virtues, to enhance the understanding and explanation of the present that we live today. With the objective of being cultivated in a multidisciplinary fabric destined to create a more global vision, of significant critical and prophylactic amplitude, a system of cooperation and bio-ethical community order could be originated in order to diminish the global problems inherited by the following generations. Like all historical crises, today humanity is oriented towards a new stage of thought that we offer here to name **post-scientific**, which implies cultivating a new man, a new thought.

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