

## How is the Epistemology for E-learning Education?

SUAYED UNAM, Mexico Case<sup>1</sup>

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**Abstract:** This article works over the conception of an educative model for E-learning University named Friendship Politics that is an effort to resolve in such a way the problem of Frustrated Careers in E learning Universitarians. For arriving here, the argumentation departs from making a difference in the way that learn Face to Face Scholars in relation to E-learners.

**Key Words:** Friendship Politics, Knowledge accumulation, Speculative Knowledge, Cognoscent Subject.

### Introduction

We have at the beginning the conception of a cognoscent subject as a human body that learns or who is in the disposition to learn some specific knowledge<sup>3</sup>; In that way, some scholars would say it is the subject who approaches knowledge. Some also assert that she or he is the one who acquires knowledge. An older way of conceiving the relation between bodies and knowledge departs from the rhetorical figure of *love*. Knowledge, like wisdom, it is something that can be accessed through the very unfolding of voluptuousness. A parallelism of this conception of the being of a body with respect to knowledge occurs from the old process of maieutics, when the birth of knowledge is done, it occurs the event of knowledge.

Then, just for this article, epistemology is the systematization or ordering of knowledge in cognitive subjects, as a methodologization of what the people is done in social events. In

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<sup>3</sup> It is pertinent to consider in this respect that also the subject that teaches or constructs knowledge is linked to the idea of Cognoscent Subject, since it does not stop acquiring knowledge at the moment of executing such actions. However, for the projection of this article, the definition that most attends to the discourse to be developed is the one mentioned in the body of the text.

this sense, the University is a Social Project in charge of regulating the systematization and ordering of Knowledge. And the question that I want to specifically call for the preparation of this paper is part of the identification of two epistemological forms or arrangements for the acquisition of Knowledge in the Universitarian Projects, namely the System of Face-to-Face University in relation to the carried out in the Universitarian Extension, the System of Distance University in the framework of the SUAyED of the UNAM, the institution for which this paper is intended in particular. Hence the question I ask is:

In what way do the students enrolled in the E-learning Modality of the UNAM in contrast to those who study in the Face-to-Face mode learn?<sup>4</sup> And here I grope in the *gnosiological* reason for both types of Education in the Universitarian System, then I ask for their background.<sup>5</sup> To begin with, and departing from the *Point of view Methodology*<sup>6</sup>, the Pontifical University's aim was to provide a spirituality related to the Christian Faith path to students from the institution that preceded the emergence of the National University. The Knowledge Accumulation .

### **The Knowledge Accumulation against the Speculative Knowledge**

The Knowledge Accumulation was an objective that lasted throughout all the Colonial Period and also in the beginnings of Independent Mexico, with its ups and downs; that objective has emulated by the National University in its Face-to-Face modality since its beginnings in the Twentieth Century.<sup>7</sup> It would seem with some pedagogical adjustments of turning the human being into capital from the growing coupling to the Modern Narrative

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<sup>4</sup> Here I work *learning* as the substantivization of the act of believing-knowing-knowing, where subjects are able to respond to their life's concerns, either by being-happen, or to obtain different techniques that make them affordable to live in a medium, around a Society. To abound in this regard, the Mexican philosopher Luis Villoro (1922- 2014) uses the term belief as "an epistemic concept" which he defines as "an acquired dispositional state, which causes a coherent set of responses and which is determined by an object and objective situation apprehended".

<sup>5</sup> Gnoseology (from Greek γνῶσις, gnōsis, "knowledge" or "faculty of knowing", and λόγος, logos, "reasoning" or "discourse"), also called knowledge theory, is the branch of philosophy that studies nature, the origin and scope of knowledge. In: <https://es.wikipedia.org/wiki/Gnoseolog%C3%A>

<sup>6</sup> The methodology of the point of view has been developed by the physicist Sandra Harding, to demystify the objectivity of the theoretical and scientific view. Cf. Sandra Harding, *Science and Feminism*.

<sup>7</sup> Cfr.: "The concept of *formation* is linked to the educational field and represents a point of debate and controversy where different disciplinary and multireferential approaches converge, from which those of H. G. Gadamer and G. Ferry took up again. The origin of the word formation must be sought in the religious field, where it is conceived that man carries within him the image of God and must rebuild it. "In: Concepción Barrón Tirado, *Private universities. Education in Education*, p. 22

by the campus, but the Substantial way in which the learning of Universitarian Students in this question have been evaluated here through the direct measurement.<sup>8</sup> But What does this mean? Accumulation is a concept leaked from Medieval Economics thought other spheres of Human Action. Then, It would seem ridiculous to suppose those events that seem to us so far today, those of the collection of great treasures in the way to form solid and powerfull Kingdoms, like alchemists, would move towards the approach of the University as the basal stone<sup>9</sup>; then I can not leave aside the emergence of the first European Universities used to belong to this Medieval Narrative, where the summatorian art of knowledge would give a privileged place to those Who hold more Mastery in different Arts.<sup>10</sup> The Knowledge Accumulation by the students, an objective that has been jealously vigilanted by Face-to-Face Modality of the University, has given a reason to be and to compete the studies generation after generation, from the beginning of the Universitarian System until our days in Mexico.

This Original Accumulation comes to play in Political Economy almost the same role that the Original Sin plays in Theology. Adam bit the apple and with it Sin spread to all Mankind. The primitive Accumulation Origin is meant to be explained as a Past Anecdote. In very remote Times, there was, on one hand, a Working Elite, intelligent and above all thrifty, and on the other, a troop of shirtless, lazy people, who wasted everything They had and even more. It is true the Legend of Original Theological Sin tells us how Men were condemned to gain bread with the sweat of their face; but the Story of Original Economic Sin tells us Why there are people Who do not need to sweat to eat. It does not matter. This explains that while

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<sup>8</sup> "From the twentieth century onwards, the educational debate gained another modality:" the educational act began to be seen as a system of investment and economic costs, whose results deserve to be confronted in terms of efficiency and productivity. "Díaz, 1993 , p. 36. In Concepción Barrón Tirado, private universities. Education in Education, p. 25

<sup>9</sup> In the history of science, alchemy (from Arabic الخيمياء [al-khīmiyā]) is an ancient proto-scientific practice and a philosophical discipline combining elements of chemistry, metallurgy, physics, medicine, astrology, semiotics, mysticism, spiritualism and art. Alchemy was practiced in Mesopotamia, Ancient Egypt, Persia, India and China, in ancient Greece and the Roman Empire, in the Islamic Empire and then in Europe until the eighteenth century, in a complex network of schools and philosophical systems that covers at least 2500 years. In: <https://es.wikipedia.org/wiki/Alquimia>

<sup>10</sup> Scholasticus (from the Latin scholasticus, and this one in turn from the Greek σχολαστικός 'that belongs to the school') is a theological and philosophical current that used part of the Greco-Roman classical philosophy to understand the religious revelation of Christianity. Scholasticism was the dominant theological-philosophical current of medieval thought, after the patristic of late antiquity, and was based on the coordination between faith and reason, which in any case always involved a clear subordination of reason to faith (Philosophia ancilla theologiae 'philosophy is a servant of theology'). Dominated in the cathedral schools and in the general studies that gave rise to European medieval universities, especially between the middle of the XI century and the middle of the XV. In: <https://es.wikipedia.org/wiki/College>

the former accumulated wealth, the latter ended up having nothing to sell more than their skin. From this Original Sin, the Poverty of the great Masses, which still today, despite its hard work, have nothing to sell but themselves and the wealth of the few, a wealth that never ceases to grow, even though it already does their owners have long since stopped working. These Insubstantial Nonsense are those Which, for example, still serve, with the packing and the seriousness of the Men of State to the French, once so ingenious, in defense of *propriété*.<sup>11</sup>

From here it is argued the notion of Knowledge Accumulation is not far removed from the consequences of the sarcasm elaborated by Marx, those possessing the Accumulative Knowledge and the Nobility Titles that have occurred with them, they would have a Power of Reliability, a deeper Spirituality than those Who do not.<sup>12</sup>

By the way, Speculative Epistemology dates from Distance Education Modality Origin, which goes back to the first Correspondence University emergence in Pennsylvania United States towards 1890, same as from the incorporation of the Mechanical Engineering race, after a Mass of miners death in the local mine, the Newspaper Editor was the architect of this idea, When he was studying how Correspondence Courses Language occurs when they were carried out in advance in some European Countries, and from the Speculation of the Implementation of Courses in this way could solve the Massive death of miners, which had involved a High Cost for the Company.<sup>13</sup>

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<sup>11</sup> C. Marx, THE CAPITAL Chapter XXIV The so-called original accumulation 1. THE SECRET OF ORIGINATING ACCUMULATION, p. 102-103 Written: by C. Marx. Published for the first time: in the book: K. Marx. Das Kapital. Kritik der politischen Oekonomie. Erster Band, Hamburg, 1867. Spanish Versión: Institute of Marxism-Leninism & Editorial Progreso, Moscow. Translated from German. Digitization: Red Flag editions. Source: C. Marx & F. Engels, Selected Works (in three volumes), tome II, Editorial Progreso, Moscow, 1974. This edition: Marxists Internet Archive, 2002. Note that no greater economic power than the rest of the population, that this has never been linked to the level of studies of the performers.

<sup>12</sup> Note that no greater economic power than the rest of the population, that this has never been linked to the level of studies of the performers.

<sup>13</sup> Cfr: ICS Learn was founded in 1890 in Scranton, Pennsylvania by journalist and editor of the *Mining Herald*\*, Thomas J. Foster. Alarmed by frequent mine accidents, Foster advocated better working conditions and stricter safety regulations, which led to Pennsylvania's adoption of the Mine Safety Act of 1885 and the requirement for miners to pass a safety exam. In order to help workers pass the new test, Foster began an advice column in the *Mining Herald* answering mine safety questions. Unsatisfied with this solution, in 1890 he founded the Colliery Engineer School of Mines, the first distance learning institution in America. The organisation changed names several times, finally settling on International Correspondence Schools of Scranton. The mission of the school was to 'provide practical men with a technical education, and technical men with a practical education.' To achieve its goal, ICS did not instruct its students by standard textbooks, which it believed often contained extraneous amounts of material and "demand[ed] too great a knowledge of mathematics and other subjects." Instead, ICS created its own specially prepared, leather-bound "Instruction

But I want return to the purpose of this gentleman surnamed Foster, that one to carry out such a Company: speculation that this action can solve problems from an Universitarian Extension itself to the House and Workplace of the Miner.<sup>14</sup>

Those because whoever proposes to another a deal is making one of these propositions. Give me What I need and you will have what you want, it is the meaning of any kind of offer, and thus We obtain from the rest most of the services We need. It is not the benevolence of the butcher, the brewer or the baker who seeks us food, but the consideration of his own Interest. We do not invoke their Humanitarian Feelings but their Selfishness, nor speak to them of our needs, but of their Advantages.<sup>15</sup>

We return to the Theory that is based on the Classic Adam Smith Economics Doctrine, in its summit work of *The Wealth of Nations*; and from this Theoretical Anchoring it is argued that the being of the Epistemological Action of Distance Education focuses, as well as the notion of Wealth Emerged in the Eighteenth Century, in Speculation, and not properly in the Accumulation that would be the Classic Epistemological conception in the Conventional University. In such a way:

- The Productive System is determined by Specific Social Relations, which define how Production is produced, What is produced, Who is produced and How the Production is Socially distributed; these decisions are made on the basis of criteria for obtaining benefits.
- The Nature of Social Relations of Production determines Technical and Organizational Choices.
- The Labor Market is the necessary Institution for purchasing and sale of a Heterogeneous Labor Force, on Which depends the distribution in the different Occupations and Trades.

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and Question Papers," which provided exactly the information the student needed and questioned him only on that material.) It enrolled 2500 new students in 1894 and matriculated 72,000 new students in 1895. By 1900, one in 27 Americans had taken a correspondence course with ICS. The [Pennsylvania Magazine of History and Biography](#) states that it is 'by far the largest single educational institution in America's history'. En: [https://en.wikipedia.org/wiki/ICS\\_Learn\\_\(International\\_Correspondence\\_Schools](https://en.wikipedia.org/wiki/ICS_Learn_(International_Correspondence_Schools)

<sup>14</sup> In this regard, teacher Héctor Barrón, a researcher at CUAED at UNAM, says that the materials to make sense of the acquisition of knowledge from this form of teaching since its inception at the SUA were bought almost from the beginning to the Open University and UNED, which were composed of recordings that were translated by Mc Grown Hill for the SUA model, with methodological resources that approached the proposals of these modalities already established in other geographic areas and not to the own ideals of the National University of freedom of teaching and accumulation of knowledge.

<sup>15</sup> Smith A., 1776 b, p. 31 en *Visión del Futuro*, Año 7, No. 2. Volumen No. 14, July-december 2010.

- Educational Discrediting plays an important Role as a Criterion of Selection and Exclusion for Different Occupations.
- The differences between Majority of Occupations and Industrial Trades refer to Status, Power, Autonomy, Remuneration and quality of Work, notions derived from the arbitrary classification that the owners of the Means of Production perform.
- The Selection of the Workforce is, at the same Time, a Process of Selection and Social Differentiation.
- There is no Correspondence between the Level of Schooling and the Possibilities of Well-paid Employment; nor does the Increase in the Level of Schooling guarantee their Occupational Promotion.<sup>16</sup>

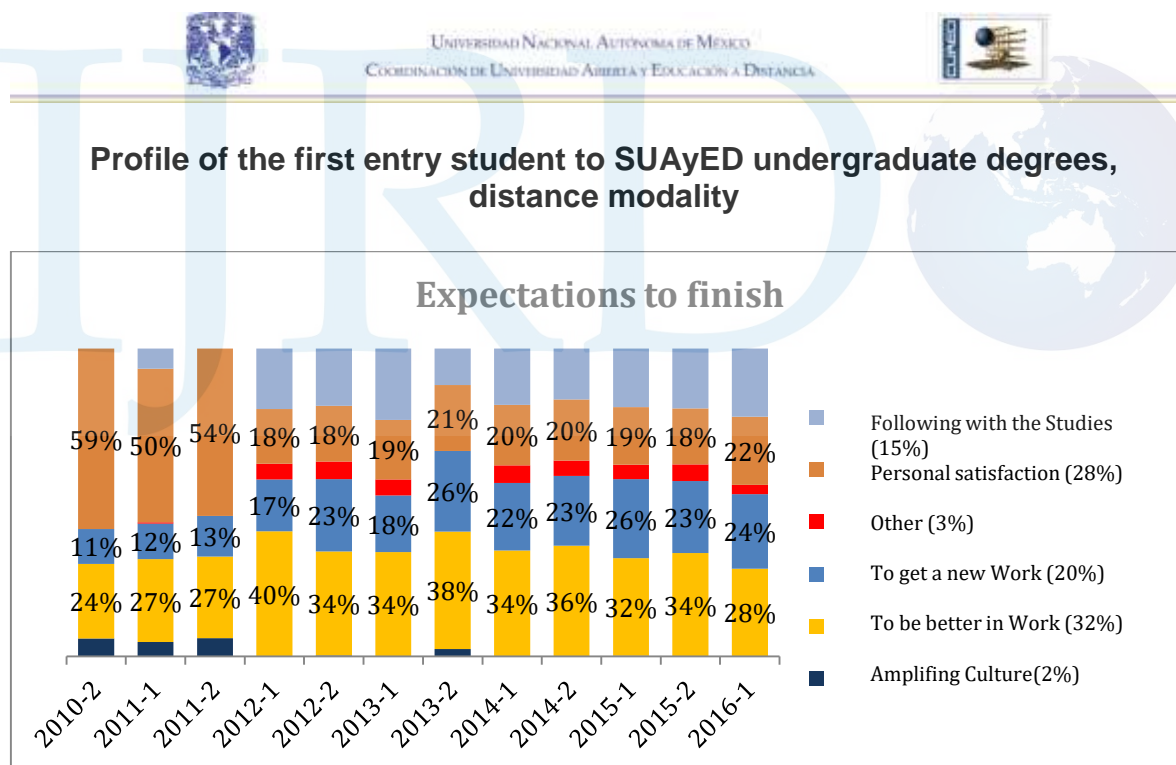
However, if we reflect on the Origin of this Way of transmitting Knowledge in What is properly the Mexican National University, the tacit axis of incorporation of E-learning Education has been in expanding the functions of the Open University System. So that the existence of SUAyED attends to the concept of Universitarian Extension, from where, it is pertinent to say, the conception of this System corresponds to a compensation by the State to the Youth of the damages caused to Them in the year of 1968. Therefore, When We locate ourselves on the problem *in situ* of the Speculative Epistemological Action of the System of E-learning Education in a Framework of Universitarian Extension seen as the product of a compensation of damages made to the youth, We are faced with the ethical need to refocus the Gnoseological Apparatus of this same Educational System of resolution of Specific Problems of some Teleological Aspirations to an union factor, a new generator of Community, of Space, of Life.

When We think about E-learning Education as a specific product of Modernity and if We think of Modernity as the main Idea coined during the Evolution of Capitalism, Which considers "Men" will have to find social emancipation in the community "free from the idea of God". From that path, the Universitarian Extension of SUA is created; however, for the moment of the reform of the same to SUAyED is lived as a historical reality where the Old Modern Yearning for Social Emancipation has collapsed to find Happiness in front of the Collectivities. But the question is Whether there is left there What was properly the

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<sup>16</sup> Synthesis elaborated based on criteria presented in Ibarrola and Reynaga, 1983, and Gómez and Munguía, 1988. In: Concepción Barrón Tirado, Synthesis elaborated based on criteria presented in Ibarrola and Reynaga, 1983, and Gómez and Munguía, 1988. In: Concepción Barrón Tirado, *Universidades privadas. Formación y educación*, p. 27-28

reparation to the Bloodshed made to the Youth years before; I think that now from the Individual Consciousness of the SUAYED students, that They do not form a Collective, and that there is a Disenchantment of the Ideal of Social Emancipation; from a Consciousness in which Subjects are conceived as a part of a Mass and their happiness lies in their individual survival in a Macrosystem of Competition and in keeping the area of Collective Interest depressed. I present for the c reader's of this paper consideration a table carried out by Dr. Tomas Bautista, researcher in CUAED, a paper elaborated in the year 2016 to think about What the expectations of the students of SUAYED of the UNAM are in order to finish a race in the E-learning Modality .



Source: CUAED, Income profile questionnaires

Then, the statistic presented here shows, from the data thrown in the surveys of students in their initial and Annual Income to the Courses offered by the UNAM in its E-learning Mode How the Teleological Purpose of expanding Culture, Which would be the Knowledge Accumulation is the one of the least interest in Students; and, on the other hand, the Speculation of this study will give to them the Opportunity to improve at Work

(We assume economically first of all), Where it has the Highest Percentage in motivation to carry out Studies. From this situational framework, What can we wait from the Speculative Epistemology at the SUAyED of the UNAM achieve?

What I have been developing in my research within CUAED, UNAM has been about the Partial Conclusion of the main cause of School failure in the Distance Education Modality has been due to the feeling of Solitude found in the classrooms. Faced to this Situation, there have been those who have been argued the problem of dropping out of the UNAM's SUAyED is multifactorial and it can not be worked from a Single Front; but if something has inherited us the Modern Experience is that the Reality has become fragmented and it can study the whole from each of its pates. Then, the Feeling of Loneliness itself is a Ubiquitous Factor in College Online Students. Here the Specific Action of Accumulative Epistemology does not meet specific needs in the Sense of belonging that characterizes the Subjects of the Human Species. What I propose then is the implementation of a Model of Friendship Politics that will intervene in this type of Speculative Action. A Model that transforms the Self-awareness into the Citizenship that constitutes the student of the E-learning University, to prop up a new type of Community, that in the use of the tools that facilitate the distance communication, that one could be perceived and realized more beyond a Subject in the Mass, as an awareness of belonging in the Global Society.

This model of Politics of Friendship has to be thought from the environment of the MOOC, or massive open courses, where the autonomous learning experience remains focused on the individual, although in an increasingly collectivized position. Cf. MOOC Modern American Poetry.<sup>17</sup>

## Conclusions

Geolocal Friendship Politics that would efficiently transform the Educational Epistemology of the E-learning Universitarian System: Then there is an Epistemological Stance that I worked some years ago, Which can give a different air to MOOC, and that is also to be taken into account for the construction of this new Cognoscent Subject Whose work Environment is the Technology-mediated University and properly the SUAyED of the

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<sup>17</sup> <https://es.coursera.org/learn/modpo>



UNAM. To work this, it is proposed a reflection made by me, rethinking the Carlos Lenkerdorf book, *To think in Tojolabal code*. Well then, here it is shown that:

*Tojolabal thought* is presented as a subversive position before the annihilation of the forms of life that are opposed to the understanding of What the Mexicans are in the "progressive" Global Sense, in addition to that it carries out a deterritorialization of certain conceptions that predispose the Difference of Gender and Ethnicity.

The EZLN movement of Tojolabal thought is characterized by dissolving the art of daily life in the indigenous societies of the continent. Here the art is combined with ethnicity itself, this is due to the emergence of Strategies of Reconception of the World's born of other Epistemologies such as those found in the Zapatista School.<sup>18</sup>

In an even clearer Way:

- The Tojolabal thought establishes a combat against the Institutional Dominant *logos* through a Position in the Pathos of the fight and in the Cultural Combat with the Military War in its First years of Existence and with the Epistemological War in a nearer Time . Decision that was carried out following the indiscriminate killing of many civilians in Acteal town, by December 1997.
- Tojolabal thinking tries to disturb and modify consciences; so that, as *zapatistas*, they have used the Mass Media to get closer to Public Opinion, and to provoke a Change of Attitude in Population before the Marginalization of Indigenous Majority in American Continent.

Thus, this epistemological subversion from the Latin American *ownistic* intervention, which would include the Tojolabal thought of the EZLN, Which is also an opponent to the Movement of the Spirit described throughout Hegel's Work, Which represents the Effectiveness [Wirklichkeit] of People Who have dominated some others, a Spirit that requires a Civic Form for the articulation of Power, which will move or remain Where it has to do (as an example of the Movement of the Spirit is that historically verified how the

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<sup>18</sup> The *Zapatista* school implies a system of education that leaves the institutional causes established by the Ministry of Public Education, which have an ideological aim aimed at the creation of loyal subjects to the technocratic system. The *Zapatista* school revolts to create in its students another awareness of themselves and the world around them from the epistemologies that are not based on the self, but on the we, which are crushed by the dominant *logos*. It should be mentioned that among what is currently taught in the *zaptaitsta* school is music, art and sport; disciplines that are not contemplated in the traditional Mexican rural formation.

Imperial Power ran from Rome to Spain and from there to England, to finally reach the United States). On the other hand, we have the tojolabal phrase *wa xna 'awatikon* (We remember you), a phrase that implies the directing of the political and of the buried historically under the principle we remember of you (Earth and Forests), that do not require Civilization, but rather, *Ethos* Conscience in its *ownistic* slope.

Epistemological Subversion is the opposite to the Movement of the Spirit because it is not inaugurated by Western Civilization, but from the Clandestine *Ethos* that subverts the Western Epistemological Order, to show Where the Faceless walk. Epistemological Subversion is, in such a Way, an inverted Revolution because its goal is not Domination, but Autonomy, Whose only Purpose is to keep life without further Characterization in a Permanent State of Self-Management, hence all members of EZLN change its name and that of its communities, after searching for Autonomy of the Dignity, which breaks, as it does with Institutional Revolution that has imposed itself in the Country since the triumvirate imposed after the government of Calles there back in 1928, When the National Revolutionary Party was founded, today Institutional Revolutionary Party (PRI).

Thus, it is argued, by one hand, that this type of images of the Faceless forms much of the Praxis of Other Politics that represents the Others of the American Continent that say "if We walk looking down is because We are looking good our path not to stumble, not to forget, and not to walk lost. [Hence] the struggle for the recognition of Indigenous Rights and Culture is also the Struggle for respect for our Language, for its care, for its aggrandizement. " The *Tzotzil* Faceless who include both Men and Women, children and Old Men, Who have fought in their Field of Action against the Heteronormative Criteria City, Which pose the division of Labor from a Sex-Generic Position, to bring their existence to a *Zoé* of Creativity that is farther away from the Canons brought from the West and from the Mestizo World, which has been for five Hundred years to Marginalization and Poverty. ”<sup>19</sup>

Finally, the Epistemological Subversion of Tojolabal thought by Zapatista School of the EZLN gives us the key of Dignity in Becoming a Faceless, Where the Permanent Anonymity of the E-learning Universitarian Students have to give a twist to the Speculative

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<sup>19</sup>Words of Subcomandante Marcos in Juchitán, Oaxaca, February 25, 2001, in: Guiomar Rovira (selector), EZLN, Documents and communiqués 5. The march of the color of the earth December 2, 2000 / April 4, 2001, . Collection Problems of Mexico, 2003, p. 125

Epistemology. A Collective Action for the sake of Friendship Politics Where Faceless become in the Virtual Classroom contains the Numberless Number of Nodes learning, Where the Space of MOOC must be acted upon by and for the Mexican and Latin American people, all those Who, as Hanna Arendt said, Who are in the Certainty the Third World is not a Reality, but an Ideology.

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