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## THE CULTURE OF PEACE IN ADULT EDUCATION: ITS EPISTEMOLOGICAL BASES FROM THE JESUIT PHILOSOPHY

KULTURA POKOJU W EDUKACJI DOROSŁYCH:  
PODSTAWY EPISTEMOLOGICZNE W FILOZOFII JEZUICKIEJ

КУЛЬТУРА МИРУ В ОСВІТІ ДОРΟΣЛИХ:  
ГНОСЕОЛОГІЧНІ ОСНОВИ У ЄЗУІТСЬКІЙ ФІЛОСОФІЇ

### 1. Introduction

Now, the ways of life and the social conditions are living deep changes. The industry, the agriculture, the public health, the social adjustment, the culture, all are immersed in a changing historical moment characterized by increasing degrees of freedom, interculturality, metaheuristic learning, understanding that solutions to problems are approximate, provisional, and they aren't exact and definitive. Adult education also experiences recondite transformations.

Thus, in almost two decades of this new millennium, considerable development has been observed in the theories, conceptions and research in this sector, motivating educational systems to face the new challenges that must be faced, even though in many institutions the authoritarianism and the traditionalism prevail limiting the creative possibilities and the intelligences of the students. Starting from the scientific contributions about the regularities of the educational process and the elements that empower man as a transformer of his realities and of himself, today new educational projects are being implemented,

based on innovative teaching methods that enable the formation of individuals able to respond to the demands of the contemporary world. One of these reforming educational forms is based on complex thinking and provides, first, the development in the student of culture for peace.

The current concepts and practices on education for peace are the fruit of a long trajectory: from the moderate pacifies of the ancient Greeks to the postulates of interculturality, pluralism and culture for the peace of the 21st century. The foundations of thought on education for peace and reconstruction of the social tissue (Jesuit pedagogy), were developed by Father Pedro Arrupe<sup>1</sup> in his works in the seventies – nineties of the twentieth century. Since then, several proposals for Programs for the Reconstruction of Social Tissue and Education for Peace have emerged. Thus, in 2013 a group of professionals interested in contributing to the construction of peace in Mexico moved by the situation of violence in the country, has created the Center for Research and Social Action “Jesuits for Peace”.

Likewise, in 2018, the Forum of analysis and reflection “Educational approaches, a social perspective” was held. It was organized by the National Confederation of Private Schools, in coordination with the Mexico University Center, the Center for Research and Social Action “Jesuits for Peace”, the Federation of Private Schools of the Federal District, the Latin American Institute of Educational Communication, the Mexican Institute of Christian Social Doctrine, La Salle University and the Iberoamerican University. The theme of the Forum focused on the reflection of an education that is able to integrate the individual and social dimension in an articulated way, in order to become a training process that influences the harmonious development of people and permeates in construction of a more just, equitable, inclusive and co-responsible society with its community and with the environment.

Forum participants assumed that in the face of violence in Mexico, “[...] the school has become an important space for the construction of peace, since it can summon a diversity of actors in order to create processes to strengthen coexistence, and begin to spread problem-solving skills to the family, neighbors, work agencies, the government and also the churches, creating circuits of inclusive relationships that allow for good coexistence” (Centro virtual de la

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<sup>1</sup> Jesuit Father Pedro Arrupe dedicated his works to the problems of integral formation and the educational apostolate, promoted the apostolic renewal of the colleges and universities of the Company; created the Secretariat of Education in the Curia to strengthen the union and global coordination of the sector; encouraged the growth and international expansion of the “Faith and Joy” Popular Education Movement; founded the Jesuit Refugee Service, with a human, educational and spiritual commitment (Centro virtual de la pedagogía ignaciana, 2018).

pedagogía ignaciana, 2018). In the same way, the speakers expressed the need to create innovative pedagogical strategies to strengthen the construction and exercise of citizenship from the perspective of sensitive education or education through art, in order to promote culture and the collective construction of the agreements of coexistence.

However, what are the foundations of Jesuit pedagogy or education for peace? Answering this question allows the analysis of the thought of the legendary New Spain Jesuit Francisco Javier Clavijero<sup>2</sup>, who is considered as part of the renewing spirit of modernity, generator of pedagogical alternatives and new perspectives for education through the understanding of the Other (en the case of New Spain Education, through the teaching of the ancient Mexicans' culture). His reflection on education is found in his *Ancient History of Mexico* through a retrospective look at pre-Hispanic peoples and in his *Particular Physics*.

It is important to point out that to the analysis of the work of Francisco Javier Clavijero dedicated their researches M. Beuchot, 1992, 1996; P. Gonzalbo-Aizpuru, 1989; B. Navarro, 1948, 1992; A. Reynoso, 2011; C. Ronan, 1993, N. Esquivel-Estrada, 2005; A. López-Limón, 2016, among others. However, the educational ideas of this great Jesuit weren't studied thoroughly.

It should be noted that the writing of the book *Ancient History of Mexico*, corresponds to the period of expulsion and exile of Clavijero in Italy and the stage of his deep reflection and concern for claiming the truth about the American nation, to show and compensate for the propagated lies by some European authors such as Buffon, Raynal, Robertson and Paw. Its objective is rooted in the truth seeking to be impartial before the narration of the facts and to make known the legitimacy of the Mexican reality as a work that serves posterity. The work, therefore, converges in a philosophical anthropology, ranging from the defense of the American Indian to the configuration of a very precise idea of man.

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<sup>2</sup> Francisco Javier Clavijero is one of the most brilliant men of the XVIII century, introducers of modernity in New Spain. He was born in Veracruz on September 9, 1731. He studied the humanities cycle in the College of San Jerónimo in Puebla and then joined the College of San Ignacio to study philosophy and theology. As a member of the Jesuits, he assumes the chair in the schools of San Ildefonso (Mexico-city), San Francisco Javier (Puebla, Valladolid, and Guadalajara). In this time, he wrote *Particular Physics*. Before the expulsion of the Order, Clavijero, together with other Jesuits, produces the renovation in the sciences through the introduction and diffusion of the modern authors. With the expulsion, he established himself in Ferrara and later in Bologna (Italy), where he dedicated himself to writing his famous *Ancient History of Mexico*, such as *History of Baja California* and pamphlet *History of the Appearance of Our Lady of Guadalupe in Mexico*. He died in April 1787.

Secondly, it is important to point out that although it is true that Clavijero's arguments developed in his *Ancient History of Mexico*, and more broadly in his *Dissertations*, to refute the appreciations of those European authors of the supposed "degeneration of the Indians", are molded within of the scholastic, sticking to the argument of authority, these will be reinforced with a methodology derived from the illustration and modern thought. It is also true that the antagonistic role that we perceive in Clavijero, is philosophically compatible with his contemporary Giambattista Vico. Both are interested in recovering of the role of history: the first, on its origins; the second, on the culture of Mexicans.

Particularly, in the treatment of Vico's thought, the value that he attributes to the irrational and essential part of the human being, as well as the interest he has in feeling, common sense, fantasy, ingenuity, however, the point of promoting imagination or creativity doesn't imply in the Italian a devaluation of rationality: a person is a creature who reasons and who feels, who demonstrates and who thinks (Rebollo-Espinosa, 2000, p. 97). As far as Clavijero is concerned, the reason is raised, although not to the detriment of other elements considered pre-rational, such as myths or symbols, since, as he will insist on many sections of his *History*, the latter served the Mexican nation to propagate the tradition, in other words, its culture and the degree of civility achieved.

Located in the scenario of our interest, the goal of this work is to outline the foundations of Jesuit pedagogy or education for peace through the documentary-bibliographic analysis of the thought of Francisco Javier Clavijero, in particular, his works *Ancient History of Mexico* and *Particular Physics*.

## 2. Main material

According to Clavijero, the education, at first, is a means or pre-text to refute the insults of European philosophers of the alleged inferiority of Mexicans, having as a premise the reason that illustrate speak. However, Clavijero's work doesn't end there, from a new vision of history, delineated from the elements provided by the idea of modernity, the educational problem seems to occupy his thought from a shared interest with his European counterparts, who have a great faith in the power of education and want to modernize it, enrich it in its scientific aspects and make it available to the greatest number of people. They consider human nature to be essentially the same under all climates; they are often proclaimed citizens of the world and consider themselves twinned by common ideals across national borders (Abbagnano&Visalberghi, 1964, p. 369).

Seen in general, the emphasis falls on the way to approach the subject. As far as Clavijero is concerned, it is through a retrospective look at what the ancient Mexicans have bequeathed, that is, in the loophole of the cultural advance reached by the pre-Hispanic, in a particular way, he points to education as the formative element, by which it was possible to cement this culture and, at the same time, evidence that could serve as lessons for the men of that 18th century as perspectives or models to build a new type of society.

In *Dissertation VI*, after exposing religion, laws, customs, arts and everything that encompasses culture, as a sign of the degree of civilization of Mexicans, in defense of the point of the rationality of the indigenous and the equality between these and the Europeans, with the support of their sources and their experience, are in charge of clearly delineating the education system of Mexicans and the sense that the Jesuit assigns to it: "If more than what is said, we want to compare the educational system that existed among Mexicans with that of the Greeks, it will be recognized that the instruction of the Greeks in the arts and sciences was not as great as that of Mexican children and youth in the customs of their parents. The Greeks applied themselves more to illustrate the mind, Mexicans to rectify the heart ... [such a way of educating was that] ... Mexicans taught their children, along with the arts, religion, modesty, honesty, sobriety, laborious life, the love of truth and respect for the elderly" (Clavijero, 2003, p. 785).

Moreover, as a comparison on the way of proceeding in the exposition of what was said in the *Dissertation* with respect to his European counterparts, Clavijero (2003) ends by saying: "This is a true [...] sample of the culture of the Mexicans, taken from their ancient history, from the paintings and relationships of the most accurate Spanish historians. Thus were governed those inferior towns in industry and sagacity to the most rugged peoples of the Old Continent. That is how those peoples were governed, whose rationality some European people wanted to doubt" (p. 785).

Even, if you like, you can observe the relative superiority granted to the laws, religion and education of the ancient Mexicans in contrast to that of the Romans, Greeks and other peoples, who were considered the most cultured nations of ancient Europe. In another paragraph, which serves to complement the antecedent, Clavijero (2003) comments as if addressing his readers: "It's true that they vitiated their education with superstition; but the zeal that they had in the education of their children must confuse the negligence of our parents, and many of the documents that they gave to their youth can serve as lessons to ours" (p. 750).

Now, let's look at the argumentative cunning of Clavijero (2003) when he dedicates his *Ancient History of Mexico* to the Royal and Pontifical University of Mexico with these words: "A Mexican history written by a Mexican, who doesn't seek a protector to defend him but a conductor to guide him and a teacher to enlighten him, must undoubtedly devote himself to the most respectable literary body of that New World as the most educated in Mexican history and more apt to decide the merit of such work" (p. 750).

It's intelligent, without doubt, touching the heart of one of the most flourishing institutions of New Spain since its establishment in the sixteenth century. Nevertheless, how does Clavijero education conceive? In Book VII *Political, military and economic government of the Mexicans* of his *History*, he points out that: "[...] religion, politics and economics are the three factors that form the character of a nation and, without their knowledge, we can't form a complete idea of the moral constitution, propensities or intelligence of any people, whatever they may be" (Ronan, 1993, p. 186).

Undoubtedly, this character seems to find its foundations, based on the example of the Mexican nation, on education. In this scenario, Clavijero will say: "The education of the youth, which is the main foundation of a state and the one that best describes the character of a nation, was such among Mexicans that it alone suffices to confuse the proud contempt of certain critics who imagine reduced to the Europe's limits the empire of reason" (Ronan, 1993, p. 283).

According to the above, education could be understood as the principle, on which a political-social system is based, in this case on the society of the ancient Mexicans. Likewise, in Part 7 of his *Dissertation VI*, he will undertake, against those who indicated anarchy in Mexicans. A State is supported by the laws and in the case of the Kingdom of Mexico, says Clavijero, although the laws by which it were governed, were not written, however, they were perpetuated both by tradition and by paintings. Thus, an example serves to complement this idea, in the tradition written in their codices, by which the Mexicans perpetuated their laws: "There was no subject who didn't know them, because the parents didn't stop instructing them their children [...]" (Ronan, 1993, p. 776).

He also comments that in the times before the last years of the monarchy, the monarchs had always respected the laws promulgated by their predecessors and guarded their observance. Which couldn't be understood without analyzing the education of those who would govern: "The children of the kings and principal lords were given by their *ayos* [*servant, tutor*] to arrange their conduct, and before they could enter into the possession of the crown or lordship, they were regularly conferred the government of some city or minor state to be tried

in the difficult art of governing men [...] On this solid foundation of education the Mexicans raised the political system of their kingdom [...]" (Ronan, 1993, pp. 291–292).

What emerges from the antecedent? If the Americans paid attention to the education of the youth, then this is a test to support the degree of development reached by the pre-Hispanic nations. However, at the same time, education is the resource that makes possible the transmission of laws and customs, in short, a worldview of the world, which can be understood in terms more appropriate to culture.

In this regard, there is an irrefutable similarity with Giambattista Vico, because from his perspective, education is the foundation and pillar of the conditions that make us essentially human. For Vico, education is the activity that allows the transmission of man's creations (institutions, laws, language) to subsequent generations and the way in which societies express themselves in their becoming. The idea of education is comparable to the Greeks' term *Paideia* understood as culture, tradition, formation.

To complement this idea, it's worth emphasizing that Clavijero is dedicated to exposing the education system that the ancient Mexicans sought to their children with great diligence and refers the trades given according to age, gender, corrections and advice of the elderly to young people in that exercise of insertion into culture. In addition, another way of understanding education in Vico, is when he comments that: "[...] acts as an organizer of our lowest instincts and passions, domesticating them or, better, rationalizing them, making them enter a channel that we ourselves can control in own profit and enrichment" (Rebollo Espinosa, 2000, p. 191).

At the same time, Clavijero will argue that the vices as well as the virtues and not exclusively of the Americans are proper in men. In addition, if for some reason there is an error in the character, it can be amended with a correct formation. Which gives rise to the fact that Mexicans are apt for education. From this perspective, the educational processes in which most men are immersed contribute permanently to human educability and show themselves as computers of passions and instincts.

To this situation, we can add that, when Clavijero indicates that the pre-Hispanics are capable of all the sciences and that the point resides in the care of their education; and continues to state that: "[...] if from childhood they were raised in seminars under good teachers and protected and encouraged with prizes, they would stimulate their learning" (Clavijero, op. cit.). It's possible to sense in these lines the formation of the Jesuit, because, one of the constants of

the pedagogy of the Order to which he belongs (education for peace), emphasizes the promotion through prizes to stimulate the students.

At the same time, the role of teacher as counselor is evident, his dedication, ability and exemplary to his disciples. The foregoing means, therefore, promoting as points within education some elements that paid off in the formation of Francisco Javier Clavijero; that is, to recover some guidelines of Jesuit education for our context, in which it isn't unnecessary to point out that the main element is the student.

### 3. Conclusion

Despite having left many things in the pipeline, we finished this reflective continuum suggesting a brief reflection. For the understanding of thinking about education for peace, an essential place has the activity and work of the eighteenth-century humanists of New Spain, in particular, the Jesuit Francisco Javier Clavijero, as they resisted and were ascribed to enlightened modernity. However, the confidence that Jesuits feel in enlightened reason doesn't force them to renounce their religious condition. Under their Christian principles, they analyze everything that they consider a positive contribution of the sciences, thus converting education into the strategic device of their thinking.

From the treatment of the works of Francisco Javier Clavijero, both the *Particular Physics* and the *Ancient History of Mexico*, we can visualize the slopes, in which the Jesuit moves. On the one hand, we can recognize him as part of the generation of European enlightened, but at the same time, he looks back to the past with the intention of projecting a different future. Clavijero makes use of modern methodology, while seeking to reinterpret the Sacred Scriptures, in order to find the truth wherever it exists.

It's clear that Clavijero's intention isn't to attack tradition, therefore, through an eclectic attitude he seeks to reconcile modernity with tradition. This can be confirmed when trying to adapt and reconcile the modern thought with the Aristotelian-scholastic thought, showing a critical attitude towards the latter, in a mediatic stance around both currents; it's an eclecticism, a moderate or prudential attitude.

For this reason, we can affirm that he also assumes, as part of this eclecticism, the approach to verisimilitude as a criterion of knowledge in this process of adjusting to the truth within the philosophy of nature and history. Undoubtedly, Clavijero glimpses the double way to the truth, distinguishes the terrain of the natural science, in which the moderns are circumscribed and about which the



scholastics can't give reason. However, for him, and it is what he will not abandon, there is a land accessible only through faith.

Clavijero like his companions of religious Order cared for the introduction of philosophy and modern science-enlightened in New Spain. In Clavijero's thinking interact a doctrinal aspect and a pedagogical aspect: on the one hand, the way of thinking; and, on the other, the relationship of teaching-learning from this way of thinking. Both are significant.

It should be noted that Clavijero teaches his students to believe in the knowledge of the different philosophical systems, in which the truth is found. That is, looking for academic training of his students, he finds that education is the best strategy of thought and freedom.

**ABSTRACT:** This work is the result of the historic-pedagogical research studying the foundations of Jesuit pedagogy or education for peace through the documentary-bibliographic analysis of the thoughts of Francisco Javier Clavijero, in particular, his works "Ancient History of Mexico" and "Particular Physics". The authors have found that in Clavijero's ideas there reflected the following foundations of education for peace: eclectic attitude expressed in seeking for reconciliation between the modernity and tradition; using the approach to verisimilitude as a criterion of knowledge in the process of adjusting to the truth within the philosophy of nature and history; belief in the knowledge of different philosophical systems in which the truth is found.

**KEYWORDS:** foundations of education for peace; Jesuit pedagogy; the thought of Francisco Javier Clavijero; the idea of reconciliation of modernity with tradition

**АНОТАЦІЯ:** Виявлено філософські засади освіти для миру на основі документально-бібліографічного аналізу наукової спадщини видатного представника єзуїтського католицького ордену Франциска Хав'єра Клав'єро. На основі аналізу його праць «Давня історія Мексики» та «Особлива фізика» встановлено, що ідеї Клав'єро стали основою освіти для миру, серед яких такі: еkleктичне ставлення до наукового пошуку шляхом інтеграції різного бачення дійсності, а саме сучасного і традиційного; використання у процесі пізнання істини критеріїв різних філософських систем; спрямування пізнання у контексті філософії природи та історії.

**КЛЮЧОВІ СЛОВА:** філософське підґрунтя освіти для миру; педагогіка єзуїтів; наукова спадщина Франциска Хав'єра Клав'єро; ідея еkleктичного ставлення до наукового пошуку

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