

Presentation

FOR A PRESENT ARS LECTIA

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The current issue of this institutional journal (Vol. 3, No.1) intends to give readers the chance to bring back certain considerations within an *ars lectia* (art of reading), not only readings that assume in the other's body, or in he who writes, an exercise of writing for writing's sake, but a completely rational hermeneutics of *ars lectia* as a deconstructive process of he who writes.

Today's reading subject should become, paraphrasing Nietzsche's words², a *ruminant* of words, so that he can taste them and extract the best possible flavors, as well as hedonically and erotically interpret all possible perspectives offered by the whole of each text. Reading, as an exercise for one's soul, implies moving within space and time in different epochal directions, and in narrative spheres permanently oscillating amidst creation, action and memory. Reading today implies either being in the past or in the future. In reference for instance to Plato's *The Symposium* or *Phaedrus*, to *Memories of my melancholy whores*, 1984, Saramago's *Blindness*, *Fahrenheit 451*, *Funes the memorious*, Lipovetsky's *The Era of Emptiness*, Rousseau's *Social Contract*, or Kant's *Groundwork of the Metaphysic of Morals*, these texts and others provide an opportunity to remain either inside or outside this world.

Reading also implies establishing the necessary levels of empathy in order to know what still is not known, as if in time travel; listening to the dead with one's eyes and establishing a ceaseless and sometimes fleeting dialogue with them. Reading is an act of total anarchy, as it shakes the spheres of power. It is a searing pain inviting us to look at existence in a different way, thus modifying thought, knowledge and consciousness of he who reads.

Smoking, drinking, violating, harassing may be banned, but not reading, since it would imply ceasing to see through the eyes of one's soul, a kind of blindness that would wear out god Hermes, and clip the wings of the messenger of written words.

² Nietzsche, F. Así habló Zaratustra. p. 49.

Consequently, an invitation is extended, from *ars lectia*, to travel to the lands of Homer by means of the essay: *La fisiognomía del héroe épico y los ámbitos de la arête en la Odisea* (Physiognomy of the epic hero and the scope of arête within Homer's Odyssey). The purpose of that text is to establish a relation between heroic character and divinity, by relying on the Greek concept of arête, implying the ethical, esthetical and social characters in the classic Greeks. Still on Greek soil, our next companion is *Sobre la metáfora en Aristóteles* (On metaphor in Aristotle), a chance to notice how close metaphor is to formation, which holds the key to deconstruct texts whose structure makes them difficult to understand.

Then, three research papers focused on the family, an issue that remains relevant to social sciences. The first one is entitled: *Los axiomas de la comunicación humana en Paul Watzlawick, Janet Beavin, Don Jackson y su relación con la terapia familiar sistémica* (The human communication axioms in Paul Watzlawick, Janet Beavin, Don Jackson and their relation to systemic family therapy), which encourages the use of spoken-word in therapy, as well as in ethical agreements within the family. Then, the next exercise of research writing: *Aproximación a la noción de posmodernidad en terapia familiar sistémica* (An approximation to the idea of postmodernity within systemic family therapy), which encourages the search for heterogeneity in the idea of family, seemingly missing in postmodernity, and seems to find in reason a chance to discover a new notion of family, which does not fail to acknowledge its transformations. And the paper: *Sentidos de la externalización del problema en la terapia narrativa* (Senses of problem externalization within narrative therapy), which resorts to the magic of the use of words as a narrative process, and as an argumentative therapy aimed at bringing about possible changes for the benefit of the family.

Colombia is currently passing through a process which will be crucial for the coming generations related to the current peace talks. Dear readers, this issue includes the paper: *Desarrollo, sentimientos sociales y diálogo transformativo: una propuesta para la comprensión del proceso de DDR en Colombia* (Development, social feelings and transforming dialogue: a proposal for the full understanding of the Disarmament, De-mobilization and Re-Integration -DDR- process in Colombia), which copes with the wounds caused by the conflict and the ways to get over them, but also with how they have influenced changes in social issues as well as in the way the conflict is perceived, beyond traditional conservative views of the armed conflict in Colombia.

In recent decades, a general complaint regarding fatherhood, and how irresponsible young males can be when facing it, has become regular. This matter is discussed in: *Significados de la paternidad en adolescentes varones del colegio "Alfonso López Michelsen"* (Senses of fatherhood among male teenagers at "Alfonso López Michelsen" School), which mentions how new fathers associate fatherhood exclusively with economic responsibilities, rather than with emotional issues. This has generated new father figures, that is, it has changed the role of paternal categories in their relation with teenagers, or, in other words, the responsibility and the very analytical category of "father" seems to have been abandoned nowadays.

With the arrival of the new Pope, Francis, it is considered that women in religious habits will take a different position towards catholic traditions, that is, a new role for women within the Roman-Catholic church. This issue is dealt in the paper: *La mujer como discípula y apóstol en las prácticas evangelizadoras de la iglesia, desde Jesús hasta nuestros días* (Woman as a disciple and apostle in the evangelist practices of the Church, from Jesus to the present), a paper claiming validity and acknowledgement of the emergence of a new thought about the feminine within the church.

Finally, two research papers dealing with organizations: the first one, *Retención de empleados, una estrategia para el éxito de las organizaciones* (Employee retention, a strategy for success within organizations), refers to autonomy as the capability for showing creativity to tackle difficulties among employees, e.g. employee assessment with a sense of humanization rather than of utilization, in other words, of what is imperatively categorical rather than what is hypothetical. And the remaining: *Importancia de la planeación estratégica en las áreas de gestión humana de las organizaciones* (Relevance of strategic planning within human management areas in organizations), which reformulates the organizational aspects of companies in terms of new human management policies, an approach aimed at discovering the quality of efficiency present in everyday chores, for the benefit of the whole society.

Contemporary *ars lectia* is present in the current issue of this institutional journal (Vol.3, No.1) so that we can carry on in the hard task of making reading a part of our everyday life. Welcome.

References

Nietzsche, Friedrich. (1983). *Así habló Zaratustra*. Madrid, Alianza Editorial.