

## Violencia: ética discursiva, representación social y saber

*Violence: discourse ethics, social representation and knowledge*

*Violência: a ética do discurso, representação social e do conhecimento*

**DOI:** <http://dx.doi.org/10.23913/ricsh.v6i11.121>

**Mauricio Ávila Barba**

Facultad de Filosofía, Universidad Autónoma de Querétaro, México

[mauricio40@hotmail.com](mailto:mauricio40@hotmail.com)

### Resumen

El presente trabajo analiza la noción de ‘violencia’ desde la perspectiva de las representaciones sociales (Serge Moscovici). En particular, indaga en las creencias de los individuos en torno a los saberes y las prácticas que pueden implementar para prevenirla, centrándose en la psicología, el sistema jurídico judicial, el arte y la religión. El objetivo es problematizar la discordancia o concordancia que puede haber en la manera como el sujeto se experimenta a sí mismo a partir de determinados saberes y prácticas (Michel Foucault), así como en otros horizontes hermenéuticos de comprensión del mundo; por ejemplo, su creencia en la asimetría entre la violencia y las estrategias de prevención que pueden programarse dentro de un proyecto de intervención comunitario.

Los resultados de este caso muestran que 87.4 % de los estudiantes encuestados consideró que las causas de violencia tienen un origen psicológico: enojo, depresión, etcétera. Asimismo, la mayoría, 84.4 %, afirmó que la psicología es el saber más apropiado para prevenirla, por ejemplo, a través de medicación y terapia. De igual manera, 84.4 % declaró que la falta de actividades artístico-culturales en su comunidad produce violencia, por lo que determinaron que la promoción de dichas actividades puede ayudar a prevenirla. Por otro lado, un porcentaje muy alto, 73.3 %, declaró que la religión no tiene ninguna relevancia en la prevención de la violencia; y 85 % que no espera que se tomen medidas al respecto. A partir de estos resultados se concluye

que existe concordancia entre los presupuestos de un proyecto artístico-cultural o psicológico y la representación social de los estudiantes encuestados, lo que quizás signifique mayor disposición de su parte a participar en un proyecto de vinculación. Por otro lado, un proyecto con aspectos religiosos puede ser recibido con dificultad por parte de los estudiantes. Estas circunstancias -encuentro y desencuentro, concordancia y discordancia (Jürgen Habermas)- propician el entendimiento entre individuos con diferentes perspectivas del mundo, es decir, un encuentro entre sujetos con diferentes maneras de experimentarse a sí mismos, quienes no necesariamente llegan a un acuerdo.

**Palabras clave:** violencia, ética discursiva, representación social, saber, sujeto.

### Abstract

On this paper, we discuss the notion of 'violence' under the siege of social representations (Serge Moscovici). Particularly, we inquire about the beliefs individuals have around knowledge and the practices that could be implemented to foresee and/or address violence, as well as that which could be expected to be done in the frame of such knowledge; we center our study on psychology, the judicial law system, art and religion. We use this case with the purpose of problematizing the discordance -or the concordance- that could exist between the ways in which an individual makes an experience of himself inside certain knowledge and practices (Michel Foucault) and other hermeneutic horizons of understanding of the world; for instance, the asymmetry between that which the individuals of a community believe about violence and the strategies of attention and/or prevention of it that could be programmed in an intervention project in said community.

On the analyzed case, the results we obtained show that 87.4% of the students inquired, consider the causes of violence to be of a psychological character (anger, depression, etcetera). Besides, 84.4 % of the students sustained psychology as the most appropriate knowledge to prevent and/or attend violence, this medication and therapy. In a similar percentage, 84.4 % of the inquired students declared that the lack of artistic and cultural activities, that could stimulate people creativity, in their communities, represent one of the causes of violence. As well, they judged that the promotion of artistic-cultural activities in their community would be one of the most appropriate mediums to prevent and attend violence. On the contrary, a very high percentage of students (73.3%) declared that religion has no relevance on prevention or attention of

violence; it isn't expected either that it is used to do anything about it (85% of inquired students). From the results we conclude that there are a concordance between the premises of a cultural-artistic project, or one that contemplates psychological intervention, and the social representation of violence held by the inquired students; condition that, maybe, means a better disposition to participate in a vinculation project that starts with the students. On the contrary, we infer that a vinculation project or an intervention that implies religious aspects could confront many problems in its reception by the inquired students. Under these circumstances -between the encounter and disencounter, between a concordance and discordance-, with Jürgen Habermas, we propose some dialogical guidelines that enable the understanding between individuals that have dissimilar horizons of understanding of the world, the encounter between subjects that have different ways of making an experience of themselves –orientation that doesn't, necessarily, mean reaching an understanding among the parts.

**Key words:** violence, discourse ethics, social representation, knowledge, subject.

## Resumo

Este artigo analisa a noção de 'violência' a partir da perspectiva das representações sociais (Serge Moscovici). Em particular, explora as crenças dos indivíduos sobre conhecimentos e práticas que podem ser implementadas para prevenir, concentrando-se em psicologia, sistema legal judicial, arte e religião. O objetivo é discutir o desacordo ou acordo que pode ser na forma como o sujeito experimenta-se de certos conhecimentos e práticas (Michel Foucault), bem como outros horizontes hermenêuticos de compreender o mundo; por exemplo, sua crença na assimetria entre as estratégias de prevenção da violência e que podem ser programados dentro de um projeto de intervenção comunitária.

Os resultados deste caso mostram que 87,4% dos estudantes pesquisados considerou que as causas da violência têm uma origem psicológica: raiva, depressão, e assim por diante. Além disso, a maioria, 84,4% referiram que a psicologia é o mais apropriado para evitar, por exemplo, por meio de medicamentos e terapia conhecida. Da mesma forma, 84,4% afirmaram que a falta de atividades artísticas e culturais em sua comunidade produz violência, então eles determinaram que a promoção de tais atividades podem ajudar a preveni-la. Por outro lado, uma percentagem

muito elevada, 73,3% disseram que a religião não tem nenhuma relevância na prevenção da violência; e 85% espera nenhuma ação foi tomada. A partir destes resultados conclui-se que há um acordo entre os orçamentos de um projeto de representação psicológica e social cultural ou artística dos alunos pesquisados, o que pode significar maior disposição de sua parte para participar de uma ligação projeto. Por outro lado, um projeto com aspectos religiosos pode ser recebido com dificuldade pelos alunos. Estas circunstâncias -Encuentro e desacordo, concordância e discordância (Jürgen Habermas) - promover o entendimento entre os indivíduos com diferentes perspectivas sobre o mundo, ou seja, um encontro entre indivíduos com diferentes maneiras de experimentar a si mesmos, que não necessariamente chegar a um acordo.

**Palavras-chave:** violência, ética do discurso, representação social, nomeadamente assunto.

**Fecha Recepción:** Junio 2016

**Fecha Aceptación:** Octubre 2016

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## Introduction

It is common for people to confuse violence with aggressiveness; Both are not mutually exclusive but they are not equivalent either. The concept of aggression can be understood as "a motivational state, a characteristic of personality, a response to frustration, an intrinsic impulse, or the satisfaction of a social role requirement learned" (Harré and Lamb, 1992, 27). ). It can be approached from the biological perspective (aggression is natural in man) or from social learning. For example, Hogg and Vaughan (2011, p. 455) assert that "children learn rules that are around them, so that aggression is internalized." In this way, individuals learn to react violently in different situations.

A difference between aggression and violence can be as follows:

Aggressiveness serves to define the territory of each and enforce 'their right'. Violence, on the other hand, breaks the limits of one's territory and those of the other, invades the relationship and confuses them. It is a destructive force of self and of the other. It is consensual to define the violent act as any attack on the physical and mental integrity of the individual, accompanied by a feeling of coercion and danger (Perrone y Nannini, 1998, p. 30).

Various investigations have characterized 'violence' and 'aggression', focusing mainly on the social and / or biological conditioning that causes and maintains them, which can establish the prevention mechanisms required to reduce them, for example, Artistic, ethical and civic education, strengthening of material conditions, employment, social security, health, and so on. They also highlight the advantages and disadvantages of corrective procedures: prison, laws, psychiatric hospitals, etc. (Gavira, Cuadrado and López, 2009, pp. 219-250, Hogg and Vaughan, 2011, pp. 451-453).

The present work has another purpose. It does not seek to speak about the conditions and causes of violence, nor the strategies for its prevention and care, but to investigate the notions of 'violence' that are assumed by the subjects and define them. We refer to knowledge and practices, such as psychology, the judicial legal system, art and religion. It inquires about the knowledge that subjects believe defines violence, its causes and what they expect from such knowledge. An example: a person may have the belief that violence is caused by the misery in which the inhabitants of their community live; Therefore, the same subject may believe that the way to solve the problem is through the creation of jobs, which would require certain professionals competent to implement it, perhaps politicians, economists, businessmen, and so on.

The truth is the problem is more complex. It is not solved with a mechanism-causal procedure that combats the effects by eliminating its causes. The causes of violence can be multiple and varied; The strategies of attention and prevention do not always coincide with the dispositions of the subjects object of said strategies. For example, imagine the case of a social psychologist who performs fieldwork in a community where problems are often solved by the parish priest; This psychologist has a care project that involves a psychological therapeutic intervention. What is the result of this dissymmetry? Not only the failure of the project, but also a frontal transgression of the forms of organization of the community. It is very likely that in a fieldwork or intervention project, social psychologists, anthropologists, sociologists, sexual educators, and so on will

confront these conditions.<sup>1</sup> For this reason, it is justified to problematize the encounter between different ways of understanding the world and, in addition, to propose some dialogical guidelines for an understanding.

To exemplify this in a particular case, we analyze how some symmetry and asymmetry is established between the ways in which individuals perceive violence and the ways in which it is believed - perhaps by government, educational institutions, among others - Should be prevented and addressed. In other words, discussing the ways in which individuals think-they become experienced of themselves-within a certain knowledge about violence and, how can this tie in with ways of preventing and dealing with violence. This is analyzed with the aim of describing, on the one hand, the encounter between individuals who have different ways of understanding reality and, on the other hand, together with Jürgen Habermas (1999), to propose some dialogical guidelines that allow the encounter between two Different horizons of understanding of the world.

In order to achieve our objective we resort to the notion of 'social representation' of Serge Moscovici, and to 'know', 'subject' and 'subjectivity' of Michel Foucault. In addition, we used a case study with the application of surveys to students of the UAQ Baccalaureate, Campus Amazcala, within the framework of the FoVin 2015 linkage project entitled "Teatro Náhuatl as a resource to reinforce the values of the inhabitants of Amazcala ", By Luz de Lourdes Álvarez, professor at the Universidad Autónoma de Querétaro. The project aims to collaborate in the care and / or prevention of violence, through the implementation of creative activities, such as theater, among the students of the campus. It should be noted that in this project there may not be a concordance between the forms that are being proposed to address the problem of violence in the community (theater, psychological intervention) and the ways in which the inhabitants of this community conceive of violence Forms that could include, for example, the intervention of the priest, the family, among others).<sup>2</sup>

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<sup>1</sup> Aunque la *asimetría* se podría plantear como un error metodológico que puede salvarse con un estudio previo al desarrollo de un proyecto de intervención, consideramos que vale la pena plantear el problema no solo como un *asunto metodológico*. Obviamente, también está el problema *paradójico* de si es lícito o no intervenir, desde un afán ilustrado y civilizador, en las formas de vida de las comunidades. Por el contrario, también está el problema de si es lícito no entrometerse y “dejar a su suerte” a las comunidades, por ejemplo, respetar sus *formas* de medicina para tratar enfermedades, aunque haya otros protocolos más efectivos en la medicina alópata.

<sup>2</sup> Con lo anterior no estamos diciendo que de no haber *concordancia* se tiene que abandonar un proyecto de vinculación; por el contrario, de no haber *concordancia* tendría que replantearse y hacerse frente a las *discordancias*.

Our main intention is to show the forms of discordance or concordance that exist between the different horizons of understanding of the world, as well as to suggest some ideal dialogical guidelines. For this reason, another element to achieve our objective is to define some guidelines of the discursive ethics of Jürgen Habermas, as a way of analyzing the problems and possibilities of understanding that arise in the encounter of two horizons of understanding the world, In this case violence.<sup>3</sup>

## BACKGROUND

We start from the idea that knowledge, whether about violence, education, medicine, among other things, involves and is accompanied, at least, by concrete practices (such as the position of a teacher before a student, the relationship Doctor-patient, among others) and institutions (school, prison, hospital, among others). For this reason, a knowledge can not be anything more explicit to account for its explanatory potential or its social effectiveness, in other words, in the case of violence we can not only inquire about the truth or falsity of religious knowledge, Medical, legal, among others; Or on the effectiveness of practices and institutions whose task is to predict and reduce violence, but also to study them as social representations.

According to Moscovici (1979, p.18), the notion of 'social representation' refers to 'an organized corpus of knowledge, through which men make physical and social reality intelligible, are integrated into a group or daily relationship of Exchanges, free the powers of your imagination. " As G. N. Fishner (1990: 121) points out, one of the aspects of social representations at the functional level is anchoring:

The representation functions as a system of interpretation; This is translated in the fact that a value of social utility will be attributed to a representation, so this system of interpretation becomes a mediator system capable of regulating the social relation, proposing repertoires, typologies that will serve to evaluate the events and the behaviors.

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<sup>3</sup> Cabe destacar que el objetivo de este trabajo no se centra en mostrar lo que los estudiantes de dicho *campus* piensan sobre la violencia. Al contrario, nos interesa pensar la discordancia o la concordancia que resulta entre su percepción sobre la violencia y las formas con las que se cree se debe atender, por ejemplo, en el proyecto de teatro. Así, el asunto de este trabajo es de carácter epistémico-discursivo, en tanto se buscan con Habermas condiciones ideales de posibilidad de un diálogo entre diferentes horizontes de comprensión del mundo.

It is proposed that this interpretative system, pointed out by Fishner, can be composed, among other elements, by different knowledges. From the perspective of Michel Foucault (2002, pp. 305-309), the notion of 'knowledge' does not necessarily refer to scientific knowledge; Knowledge implies the delimitations of and relations between: 1) That of which one can speak in a discursive practice: the dominion of objects; 2) The space where the subject can be located to talk about objects: subjective positions; 3) The field of coordination and subordination of statements where concepts appear, are defined, applied and transformed; And 4) The possibilities of using and appropriating speeches.

In this definition the first two aspects stand out: the discursive practices and the subjective positions. Violence can be understood as a "domain" that belongs to different knowledges: religion, art, psychology, law, among others; In addition, a position can be taken in relation to these knowledges. For example, in *The History of Sexuality*. The desire to know, in relation to the notion of 'repressed sex', Foucault (2007, pp. 15 and 16) pointed out that:

The question I want to ask is not why we have been repressed? But why do we say with so much passion, so much rancor against our nearer past, against our present and against ourselves, that we are repressed? Come to affirm that sex is denied, to show ostensibly that we hide it, to say that we silence it, all this formulating it with explicit words, trying to be seen in its most naked reality, affirming it in the positivity of its power and its Effects

This emphasizes a position, a subjection of the subject to the discourses and practices of what is said is sexuality. It should be noted that Foucault is not proposing that, once we know that we are subject to a discourse on the sexual, we can free ourselves from it and return to a state of integrity or neatness. It simply mentions the conditions under which the modes of subjectivation are defined, that is, the way in which one becomes "a legitimate subject of one or another type of knowledge. "It is not the same when knowledge has the form of exegesis of a sacred text, an observation made by natural history or an analysis of the behavior of a mentally ill. They are the procedures by which the subject is led to observe himself, to be analyzed, to be deciphered, to be recognized as the domain of a possible knowledge "(Foucault 1994, 632). Thus, whenever one speaks of a subject, it is thought as subject, at least to a possible knowledge. Under these



assumptions, the knowledge whose dominion is violence has defined the subject, who in some way is subject to them, whether through education, family, religion, "own decision", etcetera.

The notion of 'subject', equated here carelessly with that of 'individual', can be considered within a slope of subjection and subjectivation; Foucault meant that, in the face of any Cartesian or phenomenological tradition that weighs a substantial 'I', the notion of 'subject' must be defined based on the knowledge to which it is subject. For example, since Foucault can define the subject of knowledge as a worker subject (economy), subject-speaker (linguistic), living subject (biology); And also define it in relation to divisive practices such as sick-healthy (medicine, psychiatry, etcetera), normal-delinquent (right); And finally define it on the basis of which human beings guide their life: when I experience myself as repressed, as healthy or as sick, as heterosexual, and so on.

That the subject is thought as subject does not imply that he is condemned by the circumstances and knowledge that go through it. In this regard, Foucault (1996, pp. 5 and 6) noted:

There is a tendency that we might call, in a somewhat ironic, Marxist academic or academic Marxism, which consists in looking at how the economic conditions of existence find in the consciousness of men their reflection or expression. I believe that this form of traditional analysis in university Marxism in France and in Europe in general has a very serious defect: that of assuming at bottom that the human subject, the subject of knowledge, the same forms of knowledge, are given in a certain A prior and definitive way, and that the economic, social and political conditions of existence are only deposited or printed in this subject that is given definitively.

When we talk about people's knowledge of violence, we not only refer to those who call themselves pre-scientists (magical or religious knowledge), but also to the fact that today and in some populations "sciences invent and propose the majority Of the objects, concepts, analogies and logical forms we use to confront our economic, political and intellectual tasks "(Moscovici, 1979, p.13). To explain the above, we refer to the analysis that this author made about the social representation and the diffusion of psychoanalysis in French society of the second half of the twentieth century (1979, p. 15):

To the extent that this knowledge (psychoanalysis) has left the academic spaces to enter the life of the people, to the extent that the principles of its therapeutics are better known, that its concepts are assimilated and discussed, many individuals have begun to practice psychoanalysis about themselves and others. Thus, to speak of sexuality, of conflicts with parents, of this or that neurosis, becomes lawful and even recommendable.

Specifically, with psychoanalysis - and so with other disciplines, or with religion, myths, and so on - from Moscovici's perspective, subjects "make an opinion about their own behavior or the behavior of their neighbor and act accordingly" (Moscovici, 1979, p.12). Here are three examples of how psychoanalysis has become an essential aspect of the experience of many people in the article "Following in the footsteps of Samuel Ramos: a methodological proposal for analyzing our circumstances" (Ávila, 2015, p. 282):

In an interview for online magazine *Letra Urbana*, psychologist Alejandro Dagfal warned that the customs and language of the Argentine are strongly linked to psychoanalysis. In addition, Dagfal pointed out that psychoanalysis in Argentina was blocked by the military coups of 1966 and 1976, so that it could only be developed under democratic regimes (see Dagfal, s / a). On the other hand, the importance of psychoanalysis in Argentina was also pointed out by the right-wing newspaper *Clarín*. This newspaper warned the tendency of porteños to psychoanalyze: "One thousand pesos spend per year, on average, a person who goes twice a week to therapy, according to statistics of the Argentine Psychoanalytic Association (APA). There are 154 psychologists per 100,000 inhabitants in Argentina, a figure that is three times that of the United States" (2012). We consider that this southern country is a significant case, not only to understand the institutionalization and development of psychoanalysis, but also to demonstrate conditions of possible experience, at least of the Buenos Aires.

On the other hand, in his article "Varieties of a Freudian Mexico", published on December 1, 1979 in the journal *Nexos*, Carlos Monsivais explains that by the notion of 'Freudian Mexico' he means 'an order of social acceptance of sexual realities which derives its basic platform from the encounter of certain classes in ascension with some theories of Freud'.

Finally, Mexican philosopher Jorge Portilla (1984, p. 146) explained in his book *Phenomenology of Relaxation* what he considered a crisis in the United States and warned:

Whatever is wanted of psychoanalysis as therapeutic ..., [the truth is] that from a moral point of view is or can be a system of excuses. It is obvious that at the level of individual psychology is a kind of other self, a Mrs. Hyde, that psychoanalysis is able to tame by means of a suitable technique. The ego is on the one hand innocent of the excesses of the "it", but also these excesses can be controlled with a rational technique. In its first aspect, it is undoubtedly an excuse and allows us to assume the mistaken impulses in a horizon of innocence, and in its second aspect it turns evil into something dominable, in a passing phenomenon, so to speak artificial that does not affect the very core of the personality, Since the "it", despite being a modest guest in the psyche, is conceived as radically alien, as a controllable, removable relic of an infrahuman world.

The above examples show ways in which certain perspectives of psychoanalysis have become the "interpretive framework" (Fishner) assumed by many individuals. Through this knowledge, they see their world and act.

As previously suggested, knowledge has practical implications. For example, if I consider that violence is a consequence of unemployment, in order to be able to predict it, the most logical step would be to create jobs, empower workers or implement any strategy that promotes employment. Likewise, if I believe that violence is attacked by the promotion of artistic activities, it would be logical to promote projects of social linkage in this direction. However, the problem and its solution do not always go hand in hand. Let's look at the following cases in different contexts:

In the results of the National Survey on Political Culture and Citizen Cultures (ENCUP), carried out in 2012 by the Ministry of the Interior (SEGOB), which aims to "obtain information on the political culture and the predominant citizen practices Among Mexicans aged 18 and over "(SEGOB, 2012), shows a paradox, a dissymmetry between what is promoted, what is expected and what is wanted:

1. Six out of ten citizens interviewed see in democracy the form of government they prefer.
2. 65% of the citizens interviewed declared having little interest in politics.

The paradox is that there is a significant population in Mexico that regards democracy as desirable, but is not interested in participating in it. How can democracy be achieved with non-citizen participation?

The dissymmetry mentioned above makes us think of others. In his book *Multiculturalism and Pluralism*, León Olivé analyzes the Zapatista conflict, mainly the linguistic and ontological differences that were a backdrop not explicit in the "dialogue" between the Tojolabal communities and the federal authorities of the Mexican republic. To show the case, Olivé refers to the studies of the linguist Carlos Lenkersdorf, where he emphasizes:

A simple sentence like '(I) said, you (heard)', does not admit an exact translation to the tojolabal. This sentence refers to a fact to which no phrase in tojolabal can refer. [The] fact to which the phrase in Spanish alludes is impossible to recognize from the worldview of the Tojolabales. But the fact exists by virtue of the very structure of the Spanish language. Thus, it is not that the Tojolabales can not recognize it, but that it does not exist as fact in their world (Olivé, 2007, p. 109).

Olivé emphasized that linguistic differences do not present simple translation problems. On the contrary, different forms of understanding, experiencing and interacting with reality are at stake. Thus, he warns that "the indigenous communities of Chiapas and the Spanish-speakers of modern societies live in different worlds" (Olivé, 2007, p.95). The paradox we wish to emphasize in this case is that a large part of the community in conflict was ordered from a form of social organization, in which the solution of the conflicts was not formulated by means of a "majority agreement"; On the contrary, agreement is not possible (Olivé, 2007, p. 93). It is common to think that democracy means an agreement between the majority through the vote. So the obligatory question is: how can a democratic dialogue be established under these conditions? If this difference is not contemplated, the solution may be somewhat artificial and biased.

In the National Survey on the Public Perception of Science and Technology in Mexico 2015 (ENPECYT), carried out by the National Institute of Statistics and Geography (INEGI, 2015), in section IV Understanding and perception of science and technology, A study is made between people who believe in science or in faith (religion), in either or none; And another on the appropriate medium for the treatment of diseases that science does not recognize (acupuncture, chiropractic, homeopathy, clean). This study was performed in a population of 36,068,661 individuals (16,998,481 men and 19,080,128 women). The results were the following:

Figure 1. Results of the surveys (by quantity)

Sexo y grupos de edad	Total	Confiamos demasiado en la fe y muy poco en la ciencia				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sabe
<b>Total</b>	<b>36 068 616</b>	<b>4 682 413</b>	<b>21 067 955</b>	<b>8 812 254</b>	<b>1 024 071</b>	<b>481 923</b>
18-29	9 858 763	1 265 712	5 233 964	2 728 748	581 829	48 510
30-39	6 992 423	1 215 081	4 185 537	1 355 679	172 031	64 095
40-49	7 782 279	1 103 944	3 810 374	2 618 209	202 109	47 643
50-59	5 450 204	462 576	3 966 263	907 103	45 399	68 863
60-98	5 984 947	635 100	3 671 817	1 202 515	22 703	252 812
<b>Hombres</b>	<b>16 988 488</b>	<b>2 070 174</b>	<b>10 090 263</b>	<b>3 757 063</b>	<b>776 458</b>	<b>294 530</b>
18-29	5 339 232	587 524	3 323 930	905 263	486 905	35 610
30-39	3 364 397	616 217	2 031 623	591 015	80 447	45 095
40-49	3 485 584	489 866	1 843 157	965 965	166 330	20 266
50-59	2 079 690	217 047	1 304 831	503 131	34 101	20 580
60-98	2 719 585	159 520	1 586 722	791 689	8 675	172 979
<b>Mujeres</b>	<b>19 080 128</b>	<b>2 612 239</b>	<b>10 977 692</b>	<b>5 055 191</b>	<b>247 613</b>	<b>187 393</b>
18-29	4 519 531	678 188	1 910 034	1 823 485	94 924	12 900
30-39	3 628 026	598 864	2 153 914	764 664	91 584	19 000
40-49	4 296 695	614 078	1 967 217	1 652 244	35 779	27 377
50-59	3 370 514	245 529	2 661 432	403 972	11 298	48 263
60-98	3 265 362	475 580	2 285 095	410 826	14 028	79 833
<b>Existen medios adecuados para el tratamiento de enfermedades que la ciencia no reconoce (acupuntura, quiropráctica, homeopatía, limpias)</b>						
<b>Muy de acuerdo</b>	<b>De acuerdo</b>	<b>En desacuerdo</b>	<b>Muy en desacuerdo</b>	<b>No sabe</b>		
<b>3 036 767</b>	<b>23 854 988</b>	<b>5 299 027</b>	<b>1 395 039</b>	<b>2 482 795</b>		
955 122	5 897 241	1 442 324	857 048	707 028		
633 058	4 706 110	1 150 731	151 117	351 407		
584 498	5 797 926	953 474	126 472	319 909		
273 375	3 532 257	1 107 958	82 496	454 118		
590 714	3 921 454	644 540	177 906	650 333		
<b>1 684 355</b>	<b>11 105 529</b>	<b>2 417 698</b>	<b>815 850</b>	<b>965 056</b>		
480 502	3 057 310	929 670	622 366	249 184		
317 060	2 306 342	324 184	109 199	307 612		
261 696	2 610 275	512 082	51 961	49 570		
178 435	1 338 638	349 519	5 607	207 491		
446 662	1 792 964	302 043	26 717	151 199		
<b>1 352 412</b>	<b>12 749 459</b>	<b>2 881 329</b>	<b>579 189</b>	<b>1 517 739</b>		
474 620	2 839 931	512 454	234 682	457 844		
315 998	2 399 768	826 547	41 918	43 795		
322 802	3 187 651	441 392	74 511	270 339		
94 940	2 193 619	758 439	76 889	246 627		
144 052	2 128 490	342 497	151 189	499 134		

Source: INEGI, 2015

Figure 2. Results surveys (by percentage)

Sexo y grupos de edad	Total	Confiamos demasiado en la fe y muy poco en la ciencia				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sabe
<b>Total</b>	<b>100.00</b>	<b>12.98</b>	<b>58.41</b>	<b>24.43</b>	<b>2.84</b>	<b>1.34</b>
18-29	100.00	12.84	53.09	27.68	5.90	0.49
30-39	100.00	17.38	59.86	19.39	2.46	0.92
40-49	100.00	14.19	48.96	33.64	2.60	0.61
50-59	100.00	8.49	72.77	16.64	0.83	1.26
60-98	100.00	10.61	64.69	20.09	0.38	4.22
<b>Hombres</b>	<b>100.00</b>	<b>12.19</b>	<b>59.39</b>	<b>22.12</b>	<b>4.57</b>	<b>1.73</b>
18-29	100.00	11.00	62.25	16.95	9.12	0.67
30-39	100.00	18.32	60.39	17.57	2.39	1.34
40-49	100.00	14.05	52.88	27.71	4.77	0.58
50-59	100.00	10.44	62.74	24.19	1.64	0.99
60-98	100.00	5.87	58.34	29.11	0.32	6.36
<b>Mujeres</b>	<b>100.00</b>	<b>13.69</b>	<b>57.53</b>	<b>26.49</b>	<b>1.30</b>	<b>0.98</b>
18-29	100.00	15.01	42.26	40.35	2.10	0.29
30-39	100.00	16.51	59.37	21.08	2.52	0.52
40-49	100.00	14.29	45.78	38.45	0.83	0.64
50-59	100.00	7.28	78.96	11.99	0.34	1.43
60-98	100.00	14.56	69.98	12.58	0.43	2.44

  

Existen medios adecuados para el tratamiento de enfermedades que la ciencia no reconoce (acupuntura, quiropráctica, homeopatía, limpias)					
Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sabe	
8.42	66.14	14.69	3.67	6.88	
9.69	59.82	14.63	8.69	7.17	
9.05	67.30	16.46	2.16	5.03	
7.51	74.50	12.25	1.63	4.11	
5.02	64.81	20.33	1.51	8.33	
9.87	65.52	10.77	2.97	10.87	
9.91	65.37	14.23	4.80	5.68	
9.00	57.26	17.42	11.66	4.67	
9.42	68.55	9.64	3.25	9.14	
7.51	74.89	14.69	1.49	1.42	
8.58	64.37	16.81	0.27	9.98	
16.42	65.93	11.11	0.98	5.56	
7.09	66.82	15.10	3.04	7.95	
10.50	62.84	11.34	5.19	10.13	
8.71	66.15	22.78	1.16	1.21	
7.51	74.19	10.27	1.73	6.29	
2.82	65.08	22.50	2.28	7.32	
4.41	65.18	10.49	4.63	15.29	

Source: INEGI, 2015.

It is not surprising that there is a high percentage of people who believe more in faith or in faith than in science. In Mexico, the above is predictable with certain ease and certainty. What is striking is whether this should be taken into account for public policies, intervention projects in communities, and so on. We suppose yes.<sup>4</sup>

The above examples show the different ways in which subjects experience themselves within the framework of certain knowledge, such as psychology or psychoanalysis. In addition, they show the asymmetries that can be, for example, in a democratic dialogue, in the forms of government

<sup>4</sup> En el estado de Querétaro existe un alto porcentaje de católicos: 89.3% de la población, según el INEGI (2010). Por tanto, ¿podría proceder una iniciativa pública a favor del aborto en dicho Estado? Si en realidad se llevara la voz de los ciudadanos al Congreso, sería muy problemático y poco probable que fuera aprobada.

or in the care of diseases. Next, we raise this problem in a case of intervention within the framework of a linking project.

## METHOD

In order to investigate, in a specific case, the agreement and / or discordance mentioned above, the following case study is presented, with the project "Náhuatl Theater as a resource to reinforce the values of the inhabitants of Amazcala", by Professor Luz de Lourdes Álvarez. This project aims to help, through theater, to solve the problems of violence. The objective is to know if the forms proposed as intervention mechanism in the project on violence and theater in the community of Amazcala, Querétaro, are congruent with the knowledge that the people of the community consider should intervene in the solution of the problem of violence; Or if, on the contrary, it is considered that there is no relevance of theater or art. In this specific case, recreational-creative activities are planned with the staging of a Nahuatl play.

We insist that, even if there is no agreement between the budgets of the theater project and the ways in which students think violence, the proposal should not be aborted. On the contrary, guidelines for mutual understanding could be sought to accept or reject the project proposals.

According to the notion of 'know' proposed by Foucault, the issues raised in the surveys are delimited:<sup>5</sup>

1. The preferences of the students for the knowledge that should be in charge of anticipating and / or dealing with violence: art (theater), psychology, religion and legal system.
2. What students expect to be done to prevent and / or address violence, for example: to make violent people creative, to advise and give them spiritual values, to meditate on them and / or to give them therapy, or That punishes and encloses them.

To these two aspects is added the opinion of students about the causes of violence.

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<sup>5</sup> No consideramos que los entrevistados tienen una teoría completa, coherente y justificada sobre la violencia. Apelamos a que *suponen* algo sobre la violencia de manera fragmentada, y que aun así esto determina su experiencia y perspectivas sobre ella.

Thus, in summary, the surveys offer us three aspects: 1. The causes of violence, 2. The knowledge that must deal with violence, and 3. What is expected to be done to prevent and / or address violence.

### SELECTION OF SAMPLE

UAQ-Amazcala Baccalaureate students, in the municipality of "El Marqués", in Querétaro.

Age: 15 to 19 years old.

Sample: 74 estudiantes.

Population: 90 estudiantes.

### FORMS OF DATA COLLECTION

Poll.<sup>6</sup>

### RESULTS

**Table 1.** What are the disciplines, know-how and best practices to prevent and address violence in my community?

Muestra/Sexo	Total	Considero que la psicología es la más adecuada para prevenir y atender la violencia en mi comunidad.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	76*	9	55	5	1	5
Hombres	34	5	23	2	0	4
Mujeres	39	3	31	3	1	1
Personas que no se identificaron	3	2	1	0	0	0

\*Una persona no contestó este rubro. Por esta razón la muestra es de 76 estudiantes.

Muestra/Sexo	Total	Considero que la religión es la más adecuada para prevenir y atender la violencia en mi comunidad.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	77	4	13	36	22	2
Hombres	34	2	6	12	13	1
Mujeres	40	2	6	22	9	1
Personas que no se identificaron	3	0	1	2	0	0

<sup>6</sup> Realizamos dos precisiones: 1. En la encuesta se agregó una pregunta que hacía referencia a la autorización de los estudiantes para publicar los resultados de las encuestas. Todos dieron su autorización para publicar los resultados; y 2. Las encuestas fueron revisadas por la profesora Mariana Patricia Salinas Camberos y aplicadas por la profesora Luz de Lourdes Álvarez.



Muestra/Sexo	Total	Considero que el arte (el teatro, la música, etcétera) es el más adecuado para prevenir y atender la violencia en mi comunidad.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	77	15	46	11	2	3
Hombres	34	6	19	7	0	2
Mujeres	40	9	24	4	2	1
Personas que no se identificaron	3	0	3	0	0	0

Muestra/Sexo	Total	Considero que el sistema normativo judicial (código penal, policía, tribunales, etcétera) es el más adecuado para prevenir y atender la violencia en mi comunidad.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	77	4	31	24	6	12
Hombres	34	2	14	12	1	5
Mujeres	40	2	17	11	5	5
Personas que no se identificaron	3	0	0	1	0	2

Source: elaboración propia para el estudio “Violencia: ética discursiva, representación social y saber”.

**Table 2.** What do I hope to do to prevent and address violence in my community?

Muestra/Sexo	Total	Espero que los psicólogos mediquen y den terapia a las personas violentas para que ellas puedan superar sus problemas.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	77	15	50	9	2	1
Hombres	34	6	22	6	0	0
Mujeres	40	6	28	3	2	1
Personas que no se identificaron	3	3	0	0	0	0

Muestra/Sexo	Total	Espero que los sacerdotes promuevan la fe en ‘Dios’ y den consejos a las personas violentas, así ellas se arrepentirán y dejarán de ser violentas.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	77	1	11	22	37	6
Hombres	34	1	4	7	20	2
Mujeres	40	0	5	15	17	3
Personas que no se identificaron	3	0	2	0	0	1

Muestra/Sexo	Total	Espero que los artistas promuevan actividades que permitan a las personas violentas orientar sus inquietudes y comportamientos hacia actividades creativas.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	77	22	43	5	3	4
Hombres	34	7	21	3	2	1
Mujeres	40	14	21	2	1	2
Personas que no se identificaron	3	1	1	0	0	1

Muestra/Sexo	Total	Espero que la policía detenga a las personas violentas y las encierre en la cárcel. Esto será un ejemplo para otras personas, así ellas dejarán de ser violentas.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	77	10	34	24	5	4
Hombres	34	6	14	12	1	1
Mujeres	40	4	17	12	4	3
Personas que no se identificaron	3	0	3	0	0	0

Source: elaboración propia para el estudio “Violencia: ética discursiva, representación social y saber”.

**Table 3.** What is one of the causes of violence in my community?

Muestra/Sexo	Total	Problemas de personalidad: las personas violentas están deprimidas, enojadas, tristes, etcétera.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	77	22	44	1	1	9
Hombres	34	4	22	1	1	6
Mujeres	40	17	20	0	0	3
Personas que no se identificaron	3	1	2	0	0	0

Muestra/Sexo	Total	Las personas violentas se han alejado de Dios y de la fe.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	77	9	6	21	26	16
Hombres	34	2	2	10	12	8
Mujeres	40	5	4	10	14	7
Personas que no se identificaron	3	1	0	1	0	1

Muestra/Sexo	Total	En la comunidad hay pocas actividades artístico-culturales que promuevan la creatividad de las personas.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	77	25	40	10	0	2
Hombres	34	12	15	6	0	1
Mujeres	40	13	23	3	0	1
Personas que no se identificaron	3	0	2	1	0	0

Muestra/Sexo	Total	Las autoridades (policías, jueces, etcétera) no tienen un sistema adecuado para vigilar y castigar a las personas violentas de la comunidad.				
		Muy de acuerdo	De acuerdo	En desacuerdo	Muy en desacuerdo	No sé
Muestra	77	20	37	12	3	5
Hombres	34	6	18	6	1	3
Mujeres	40	13	18	5	2	2
Personas que no se identificaron	3	1	1	1	0	0

Source: elaboración propia para el estudio “Violencia: ética discursiva, representación social y saber”.

In summary and in relation to the causes of violence, the results show that there is a tendency to believe that they are psychological (87.5% of the sample), or that they are due to the lack of artistic and cultural activities (84.4%), And the poor judicial system to monitor and punish violent persons (74%). On the contrary, there is a low index in the perception on the influence of religion on the causes of violence (6.1%).

With regard to knowledge and practices that could play an important role in violence prevention and care, the results show that psychology (83.1% of the sample) and art (79.2%) are considered relevant for this task. Only 45.5% of the sample considers that the judicial system to monitor and punish is relevant in the prevention and attention of violence; On the other hand, 38.9% said no and 19.4% said they did not know. In religion there was a high percentage of students who said that it is not relevant to prevent and treat violence (75.3%).

Finally, in what is expected of actions to prevent and deal with violence, the results show that there is a tendency to believe that psychology - medicine and therapy (84.4% of the sample) and art - artistic activities - (84.4% %) Might be useful for this task. In the legal system - the police - 57.1% of the sample considered that it has an important role in the prevention and attention of the violence; On the other hand, 37.6.3% consider that no and 6% do not know. With regard to religion, 76.6% say that it does not play an important role.

## DISCUSSION

Based on the results, it can be affirmed that there is a concordance between the objectives of the Nahuatl Theater program and the students' perception of causes, knowledge and practices to prevent or deal with violence. In this concordance can be included to psychology and to a lesser extent to the normative legal system. Finally, it can be affirmed that there may be greater disagreement between a religious intervention project and social representation about the violence of the students surveyed.

What, then, can one do with discordances? As already mentioned, according to the National Survey on Political Culture and Citizen Cultures (ENCUP), people show little interest in politics, despite considering that democracy is the most desirable political system. Therefore, it is not preferable to change the political regime and implement, for example, a dictatorship. On the other hand, if the National Survey on the Public Perception of Science and Technology in Mexico 2015 (ENPECYT) reveals that a high percentage of the respondents prefer some means for the treatment of diseases that science does not recognize, Such as acupuncture,<sup>7</sup> Does not mean that acupuncture activities should be scheduled, or that priests are taken to a very religious community, etc., in an intervention project.

Good intentions are not enough and, for example, humanitarian linkages or intervention projects; It is necessary to analyze the forms of compression of the world and to determine, at least as a preliminary work, the concordances and dissonances between the different social representations, in this case violence. In his article "The Realm of Hyperculture: Cosmopolitanism and Western Civilization," Guilles Lipovetsky (2011, pp. 62-69) examined the planetary horizon of human rights. There he stressed the tensions that are present in this universalization, for while human rights may represent principles of a generalizable and desirable morality, on the other hand, human rights themselves can be seen as a moral imperialism, principles of humanitarian interference, intervention in countries "Immoral" or as a process of individualization that increasingly dissolves the otherness of cultures.<sup>8</sup>

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<sup>7</sup> Recordemos que de los 36 068 616 individuos de muestra, 74.56 % está de acuerdo, 18.56 % no está de acuerdo y 6.88 % no sabe.

<sup>8</sup> Por ejemplo, actualmente hay una discusión importante sobre el imperialismo moral que se difunde a través de Fogarty International Center, asociación que entre otras cosas impulsa la creación de centros de bioética en

It is therefore a matter of recognizing diversity in the ways of understanding the world, the knowledges and practices that cross the experience of individuals, and implement dialogic strategies that allow, as far as possible, mutual understanding of the participants In a project or even in a conflict. While we recognize that the encounter between different horizons of understanding of the world may imply legal or economic aspects for its correct approach and resolution, we believe that at least in these cases, in principle, agreements should be sought; Which does not imply that participants in a dialogue or, in this case, in a project, accept or value the same. This only involves an attempt to expose the presuppositions-social representations-that structure the participants' world. For this purpose, we could think of some ideal guidelines proposed by J. Habermas in his discourse ethics.<sup>9</sup>

Although Habermas' discourse ethics refers to a rational way of agreeing on moral content - a point that we do not now discuss - the patterns that structure this discourse ethic may serve to seek other types of agreement and not only in moral matters. Regarding Habermas's discourse ethics, María José Guerra Palmero (2015) points out that for a dialogue to exist, one must contemplate a situation of ideal speech, which implies:

Equality of opportunity to expose one's own points of view and freedom to express oneself, together with the recognition of others as valid interlocutors, are the premises of the ideal speech situation:

[1] The same opportunity (for all) to use communicative speech acts, so that at all times they have the opportunity both to open a speech and to perpetuate it through interventions and replicas, questions and answers.

[2] Equal opportunity to make interpretations, affirmations, recommendations, give explanations and justifications and to problematize, reason or refute the pretensions of validity of them, so that in the long run no prejudice is subtracted from thematization and criticism.

[3] Let everyone have equal opportunities to use representative speech acts, that is, to express their attitudes, feelings and desires. For only the reciprocal attunement of the spaces of individual expression and complementarity in the play of proximity and distance in the contexts of action guarantee that agents, as participants in discourse, are truthful to one another and make their internal nature transparent.

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diferentes países (Philpott-Jones, Gefenas, MacPherson, Strosberg y Hall, 2016). Esto no invalida la pertinencia de los derechos humanos, por ejemplo, en el marco jurídico de un país. Por el contrario, se quiere destacar el horizonte problemático en el que se promocionan y se pretenden institucionalizar los derechos humanos.

<sup>9</sup> Hay que aclarar que esto solo puede prosperar en un diálogo o en un proyecto donde los participantes tomen la palabra o tengan posibilidades de apropiarse de ella; es un límite de la propuesta de Habermas. Quizá dicha propuesta no funcionaría en un proyecto asistencial en el cual no se pida la opinión de los participantes y se les conduzca hacia lo que se considera su bien, independientemente de lo que opinen; tampoco funcionaría en una situación en la cual no haya la disposición ni las condiciones para dialogar.

[4] Talking agents will have the same opportunity for regulative speech acts, that is, to command and oppose, to allow and prohibit, to make and withdraw promises, to give reason and demand it. For only the complete reciprocity of behavioral expectations, which excludes privileges in the sense of unilaterally binding rules of action and valuation, can guarantee that the equitable formal distribution of opportunities to open a discussion and pursue it, is also factually employed to leave Suspended the constraints of reality and move to the field of communication free of experience and discharged action that is the speech (Guerra, 2015, pp. 86-88).

These ideal guidelines place participants - from a dialogue, a conflict, a project, and so on - in a situation of equal conditions of participation. It would lack to add elements that compromise to the people that participate in this encounter. Habermas (1999, pp. 43-68) points out that one should look for at least four aspects that would give a dialogue minimal conditions of rationality: 1. That what I express may be understandable by others; 2. That the facts to which he refers in a dialogue are possible, reliable; 3. Let the dialogue be sincere and 4. Let the dialogue be not only carried away by their passions (morality).

If these conditions are fulfilled or at least sought, then one can advance in the understanding of the encounters and disagreements that occur when different horizons of understanding of the world - call social representations - are stumbled, whether in a dispute, in a project of Linkage, etcetera. By highlighting our presuppositions about what the world is like through a dialogue between equals, although this does not guarantee the solution of a problem or the good development of a project, it favors the definition of a heuristic route that allows agreements And disagreements, and with it the recognition of alternative routes of work.

## CONCLUSIONS

The notion of 'violence', seen as a social representation, can be defined by the knowledges and practices that determine the experience of subjects. This hermeneutical horizon, through which we regulate our social ties and make ourselves experience, we seek, observe, evaluate ourselves, etc., is put into play in any dialogue, practice, intervention project, etcetera. This does not mean that solving problems such as violence necessarily coincides with people's beliefs, that is, if a person believes that violence is caused by an evil spirit, it is not inferred that in a bonding project they are due To schedule spiritualistic ceremonies. On the contrary, as we saw in the examples mentioned, both in the background and in the Nahuatl Theater project, a relevant aspect in all interaction - and in this case in an intervention - is to highlight the asymmetries that could result from the encounter between Different ways of seeing and assessing violence.

The ideal dialogical rules proposed by J. Habermas could serve as heuristic guidelines-a condition that regulates our understanding-in the discussion and in the establishment of agreements necessary, in this case, for the organization and carrying out of activities with the purpose of preventing and / Or attend violence. However, Habermas's indications have limitations, but they do not necessarily make them useless. For us it is clear that they can only be applied in situations where people involved in a dialogue or a project want to take the floor and stay in this exercise; On the contrary, if it is an intervention project where the opinion of those involved is not present, either because they are denied or because they themselves do not externalize it, hardly anything can be done with Habermas's proposal.

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