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Artículos científicos

¿Inteligencia de la pasión? En búsqueda de una educación contemporánea integral e inteligentemente apasionada

Passion Intelligence? In search of a comprehensive and intelligently passionate contemporary education

Inteligência de paixão? Em busca de uma educação contemporânea abrangente e inteligente e apaixonada

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Resumen

En el presente trabajo se introduce el concepto *inteligencia de la pasión* orientada al logro de objetivos, por lo que se aborda la necesidad de desarrollarla para lograr una educación humana y significativa. En tal sentido, se concibe la pasión como una herramienta educativa que permite motivar al alumnado en la atención, elemento vital para conseguir una educación integral. Asimismo, se describe el origen filosófico desde la ilustración de los términos *emoción* y *pasión*, para lo cual se consideró el pensamiento de Kant, Descartes, Goleman, Gardner y Csikszentmihalyi para contextualizar su importancia en el marco teórico educativo de la neurociencia, la inteligencia emocional y las inteligencias múltiples. Por otra parte, se destaca la vinculación de ciencias como la psicología, la filosofía y la educación para comprender de manera holística la esencia del ser, y se propone incluir la inteligencia de la pasión en los programas educativos con la intención de formar jóvenes apasionados por el trabajo que sean productivos, creativos, con iniciativa y convicción, y que busquen lograr y cumplir sus metas y sentir gozo durante el proceso.



Palabras clave: educación integral, inteligencia de la pasión, meditación, motivación, neurociencia.

Abstract

The present work addresses the need to develop the passion intelligence oriented to the achievement of objectives to achieve a humane and meaningful education. Passion is conceived as an educational tool that allows students to be motivated in attention, achieving a comprehensive education as the final goal. The philosophical origin is described from the illustration of the terms "emotion" and "passion" considering the thought of Kant, Descartes, Goleman, Gardner and Csikszentmihalyi to contextualize its importance in the educational theoretical framework of neuroscience, emotional intelligence, and multiple intelligences.

The linking of sciences such as psychology, philosophy and education was highlighted to holistically understand the essence of being and it is proposed to include the intelligence of passion in educational programs with the intention to train young people to be passionate about work, productive, creative, with initiative and conviction, who seek to achieve and fulfill their goals and feel joy during the process.

Keywords: comprehensive education, passion intelligence, meditation, motivation, neuroscience.

Resumo

No presente trabalho é introduzido o conceito de inteligência da paixão orientada para a realização de objetivos, razão pela qual se aborda a necessidade de desenvolvê-la para uma formação humana e significativa. Nesse sentido, a paixão é concebida como uma ferramenta educativa que permite aos alunos serem motivados no cuidado, elemento vital para o alcance de uma formação integral. Da mesma forma, a origem filosófica é descrita a partir da ilustração dos termos emoção e paixão, para os quais o pensamento de Kant, Descartes, Goleman, Gardner e Csikszentmihalyi foi considerado para contextualizar sua importância no quadro teórico educacional da neurociência, inteligência emocional e inteligências múltiplas. Por outro lado, destaca-se a articulação de ciências como psicologia, filosofia e educação para compreender holisticamente a essência do ser, e se propõe incluir a inteligência da paixão nos programas educacionais com o intuito de formar jovens



apaixonados pelo trabalho que são produtivos, criativos, com iniciativa e convicção, e que buscam atingir e cumprir seus objetivos e sentir alegria durante o processo.

Palavras-chave: educação abrangente, inteligência da paixão, meditação, motivação, neurociência.

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Introduction

The Tamaulipas Ministry of Education (SET) (2017) conceives education as “an essential factor for the development of nations. It is a tool for progress and a motor of change associated with social mobility”(p. 14), hence it is valued as a means“ to generate peace, restore order and the rule of law, without fighting insecurity with more violence. and crime”(p. 10). According to Gardner (2012), the objective of education is to train people, “transmit values, model roles, master notations and disciplines” (p. 34), while for García, Álvarez, González and Guzmán (2019) “train a student implies the responsibility of forming a new human being capable, efficient and well prepared for a new future”(p. 4).

From another perspective, the fundamental vision of education is also related to “exposing what is true, what is beautiful and what is good”, where “what is true belongs to the realm of truth and its counterpart: what is false and indeterminable. The beautiful, the realm of beauty, which also includes what is lacking in beauty, such as unpleasant experiences and objects. Finally, in the field of morality, there is what is judged as good and bad”(Gardner, 2012, p. 16). Along these lines, Burlando (2011) affirms that for Descartes morality is “to do what is judged best” (p. 12), and that “the supreme good of each person only consists of a firm will to do good and glad that this produces”(p. 4).

Taking as a foundation ideals linked to those mentioned above, various universities have incorporated words that refer to these principles into their slogans. An example of this is the motto "Truth, beauty, probity" of the Autonomous University of Tamaulipas (UAT), where truth refers to the description of the conformity of things with their mental representation, beauty is associated with the property of the things that make them love, infusing spiritual delight, and probity is linked to honesty and uprightness of mind and integrity in acting (UAT, 2021).

Now, from the 16th century on, two conceptions arose on the way to reach knowledge: empiricism and rationalism (Pimienta, De la Orden and Estrada, 2018). Empiricism is represented by Francis Bacon and John Locke, and rationalism by René Descartes. Empiricism "considers experience as the basis of scientific knowledge", while rationalism "emphasizes the role of thought and reason as the foundation of all knowledge" (Pimienta et al., 2018, p. 7).

As society progressed and the types of knowledge began to be enriched and differentiated, various sciences emerged that "became independent from the single common core: philosophy" (Ramírez, 2010, p. 8). The sciences were divided into formal and factual, where "the formal ones encompass the exact sciences such as logic and mathematics and the factual ones to the natural and social ones" (Pimienta et al., 2018, p. 8). Then, as Ferreiro (2012) affirms, in the 20th century, with the aim of understanding the teaching-learning process, "various psycho-pedagogical paradigms emerge such as behaviorism, humanism, cognitive, sociocultural and constructivist" (p. 8), thus as a more recent one called connectivist, which aims to understand learning in the digital age (Sánchez, Costa, Mañoso, Novillo and Pericacho, 2019). This has arisen due to a modern society that presents an attention deficit derived from constant distractions and emerging technologies. This statement is supported by studies that show that 47% of the time people are not paying attention to what they are supposed to be attending (Raij, 2019).

Therefore, it is logical that new strategies are required to understand the cognitive processes of learning and adopt them to improve current education. In accordance with this idea, and to achieve a comprehensive training, the importance of promoting interdisciplinarity between sciences such as psychology, philosophy and education is highlighted. Thus, according to Jiménez, Mendoza, Aimaretti, Flores, Montalvo and Mena (2020), "the movement of the mind, brain and education known as neuroeducation arises that is gaining more and more momentum in scientific research" (p. 12). In this regard, Navarro (2020) adds that neuroscience must be studied in a comprehensive and complementary way to understand how the brain interprets the environment, interpersonal relationships, work collaboration, human behavior or learning.

Taking into account the above, and with the purpose of contributing to the construction of an integral education that considers human development to achieve a positive and competitive society, this research seeks to introduce the intelligence of passion as an

intellectual capacity to solve problems and achieve goals through mindfulness training through the technique of meditation.

Philosophical origin of the terms emotion and passion

For Descartes "the most important thing in human nature is the physiological basis and the psychological dynamics of the emotions that arise in the soul when it is affected by the body" (cited by Burlando, 2011, p. 4). For Vílchez (2018), emotion is an "authentic moral motor that must be filtered by reason" (p. 4), while Kant defines it as "the organic dimension of feeling, the pleasant or painful quality of the condition that he experiences. the subject" (González, 2015, p. 1), so he categorizes it into two types: energetic and depressing.

The energetic emotion "is accompanied by awareness to overcome all resistance while the depressing is accompanied by the effort to resist pain" (p. 9). Along these lines, he classifies feelings into three types (González, 2015): those related to the faculty of desire, those associated with the will, and those related to aesthetics. The former - linked to desires - may or may not satisfy their own appetites and may or may not "facilitate the receptivity of the mind to moral duties" (González, 2015, p. 3). Those related to the will are moral feelings whose origin is found in the representation of the law, and the aesthetic ones "disinterestedly indulge in a contemplative way, without being related to desires or will" (p. 4).

For Urbina and Ávila (2013), passion is a "captivating, inexplicable force that involves all the senses and produces an experience of flow that involves the person in the development of their projects" (p. 11). Day (2006) defines it as a "motivating force that emanates from emotion", and adds that passion "generates energy, determination, conviction, commitment and obsession" (p. 27). For Descartes, passion is a composite relationship, "a soul / body hybrid that teaches the soul about the usefulness or harm of things for the body to which it is attached. Its natural function is to incite the soul to consent and contribute to actions that can serve to preserve the body or make it in some more perfect way" (citado por Burlando, 2011, p. 10).

Lázaro (2012) argues that the usefulness of the passions lies in that they help the soul to retain the perceptions that suit it, and "without them the soul could easily erase them" (p. 8). In addition, he points out that the goal of man is to ensure that passion "does not spoil or impede self-control, self-determination and self-esteem" (p. 9).

Kant makes a difference between emotions, passions and feelings. For him, emotion is "the organic dimension of a feeling, without any type of action." Instead, "the feeling is broader, something of the spirit, the subjective aspect of the sensation that can produce pleasure or pain, and passion is the faculty of desire, incorporating intentional content with morally negative connotations" (pp. 2-3). For Kant, passions and emotions are negative because they block reason and reflective activity: emotion momentarily and passion permanently. "In emotion, the freedom of the spirit is suspended, but in passion it is annulled" (González, 2015, p.15). In this sense, Urbina and Ávila (2013) affirm that "passions remain, they are not fleeting like emotions and they survive thanks to the rational substratum that characterizes them" (p. 12).

Kant explains that reason cannot defeat the passions. According to González (2015), they are inclinations that "subordinate reflective activity to its own irrational ends and contaminate rational action from the roots", in such a way that they deprive the human of freedom. He exposes as an example the following: "Indignation as anger is an emotion: but as hatred (desire for revenge) it is a passion" (p. 15). In contrast, Urbina and Ávila (2013) argue that "passion is not a force that we should banish from our lives" because "it disposes the person to action so that the intentions of reason are not only longings". He adds that "this is possible to the extent that brain activity is charged with physical energy, to guide these impulses to the achievement of purposes" (p. 7).

Goleman, Kaufman and Ray (2016) define passion as "the urge to do something for the mere pleasure of doing it" and state that "the psychological term for this is intrinsic motivation" (p. 37). Teresa Amabile includes passion as part of "the three components of creativity: expertise, creative thinking skills and passion" (cited by Goleman, Kaufman and Ray, 2016, pp. 35-37). On the other hand, Nelson (2019) includes passion in the list of positive emotions, as well as gratitude, trust, satisfaction, empathy, curiosity, happiness, hope, humility, acceptance, generosity, benevolence, love and interest. He argues that "feeling positive emotions about what you want literally helps to achieve dreams" (p. 288). Navarro (2020) considers that dreams become real during the creative process and defines creativity as "the ability to innovate, to contribute new ideas, technologies or artistic expressions" (p. 6).

Motivation and goal achievement

Achieving goals is important for anyone seeking self-fulfillment. There are emotional skills linked to the achievement of goals, such as the desire to succeed and initiative. These skills are part of one of the five dimensions (motivation) that make up emotional intelligence in the Goleman model. According to the Royal Spanish Academy, motivation is "the set of internal and external factors that motivate and determine a person's actions" (cited by Márquez, Azofeita and Rodríguez, 2019, p. 2).

Gardner (2012) states that when motivation is intrinsic and arises for the pleasure of satiating curiosity, it makes the person more persevering and enter the state of flux. The state of flow requires that attention, motivation and the situation meet and balance in order to achieve harmony and fulfillment (Raij, 2019), and is related to happiness, the meaning of life and intrinsic motivation (Csikszentmihalyi, 2000). In the state of flow, people are so concentrated on an activity that "they lose track of time, space, worries and pain" (Gardner, 2012, p. 88). In short, "the experience is so pleasant that people do it even at great cost" (Csikszentmihalyi, 2000, p. 14).

Goleman (2015) believes that people who are in this state feel happy and obtain better results because they work their capacities to the maximum. In this sense, he describes three ways to enter the state of flow: the first "consists of adapting the task to the set of skills of the person, the second, in finding a job that he is passionate about and the third through the development of a total concentration" (p. 133). He adds that many of the successful entrepreneurs affirm that what moves them is "the passion to lead, to serve their clients, to support a cause or a product" (p. 111). Therefore, the phrase "follow your passion and you will not have to work again" never made so much sense.

Positive psychology can also help achieve goals through the coaching approach. According to Cantón, Sánchez and Peris (2019), coaching works as a strategy that allows "modifying behavior through reflection, self-discovery, learning and action; where the expert creates an environment that enables the client to achieve her objectives using their own resources" (p. 3). For these authors, the development of therapeutic strategies to improve the positive emotional experience and prevent psychopathologies caused by negative emotions is one of the objectives of positive psychology. "Positive psychology is linked to psychological well-being through its two approaches: hedonic well-being, linked to

happiness, and eudaimonic well-being related to personal development, life purpose and self-realization" (p. 3).

Understanding the human essence: the origin of passion

In the 18th century, the philosopher René Descartes began the study of passions to understand “what they are, where, how and why they are produced and what they are for” (cited by Lázaro, 2012, p. 3). To understand the origin of passions it is important to know the dualities that make up the human being. For Plato the human is a duality between soul and body; for Marcel the duality is being-having, and for Descartes subject-object (Selles, 2007).

In an attempt to explain human complexity, Selles (2007) invites us to see the human as a composite made up of four dimensions: nature, essence, native instruments of the person and the act of being personal. Nature corresponds to the received life that is inherited by the parents. The essence refers to added life and corresponds to what each person adds to her life in the form of knowledge: cognitive habits that cultivate intelligence and acquired virtues that enrich the will. The native instruments are three capacities with which one is born and that can also be developed: the ability to judge correctly, which allows knowing and governing the essence and human nature; the ability to understand the existence of external reality; and the wisdom that allows a person to know himself. Finally, "the spirit refers to language, to the act of being, to the human heart that together can be called personal life" (p. 4).

On his part, Descartes separates the subject from the object with a sphere of their own for each one: “Philosophy and reflective research composed of subjects who pose problems of existence, consciousness and communication; and science and objective research that refers to objects that are subjected to observation, experiments and manipulations” (cited by Trujillo, 2007, p. 5). This duality can be observed in the following way: soul-body, spirit-matter, quality-quantity, purpose-causality, feelings-reason, freedom-determinism and existence-essence.

For Selles (2007) in the duality between nature and human essence, “the essence denotes perfection of intelligence and will, known as habits and virtues once developed. While nature is perceived as the human body” (p. 9). This author explains that the human essence refers to "the acquired cognitive habits with which intelligence is transformed and the acquired virtues with which the will is perfected" (p. 4). The self is the link between the

person and the higher human faculties, where the will is the superior immaterial faculty of the human essence and intelligence (reason, understanding, thought, etc.) the lower one (Selles, 2007). The will for Descartes is "the principle of ethical conduct" (cited by Burlando, 2011, p. 11), and "can overcome all passions" (Lázaro, 2012, p. 7). Centeno (2019) defines it as "the power to decide, the intellectual capacity that represents the strength of the [self] to direct and maintain actions towards the fulfillment of objectives" (p. 178), "despite impulses, passions, own habits and desires" (Goleman, 2013, p. 114).

In the soul-body duality, "thoughts are attributed to the soul and movements to the body; what is action in the body is passion in the soul" (Lázaro, 2012, p. 3). For Descartes "passion is dark and confused thinking, which predisposes the soul to want things that are useful to the body" (Lázaro, 2012, p. 7); "The soul would not experience passions, if it did not have a body, and through her body the soul experiences the world" (Burlando, 2011, p. 9). Along these lines, Raij (2019) maintains that the soul in the body manifests itself through three subtle faculties: mind, intellect and experiences. The mind refers to the place where the process of thinking and feeling occurs, the intellect supports the power of the will and refers to the faculty of consciousness to value or judge what happens in the mind, and the experiences to the set of habits, memories and memories.

Neuroscience

Neuroscience is a "multidisciplinary discipline that investigates everything related to the brain, the nervous system and its implications in the construction of knowledge considering the cognitive, affective and social aspect of the learning process" (Tacca, Tacca and Alva, 2019, pp. 1-2). Neuroscience education involves the challenge of providing in-depth knowledge and training in various fields of study, that is, it must be interdisciplinary (Holley, 2009). According to Batro (2011, cited by Jiménez et al., 2020), "neuroeducation integrates the sciences of education with those of the neurocognitive development of the human person and aspires to study the neurocognitive processes of learning and teaching in the classroom" (p. 13).

Along these lines, with the aim of training neuroscientists, the National Autonomous University of Mexico (UNAM) since 2016 offers the only degree in Neuroscience in Latin America through the Faculty of Medicine in collaboration with the Institute of Cell

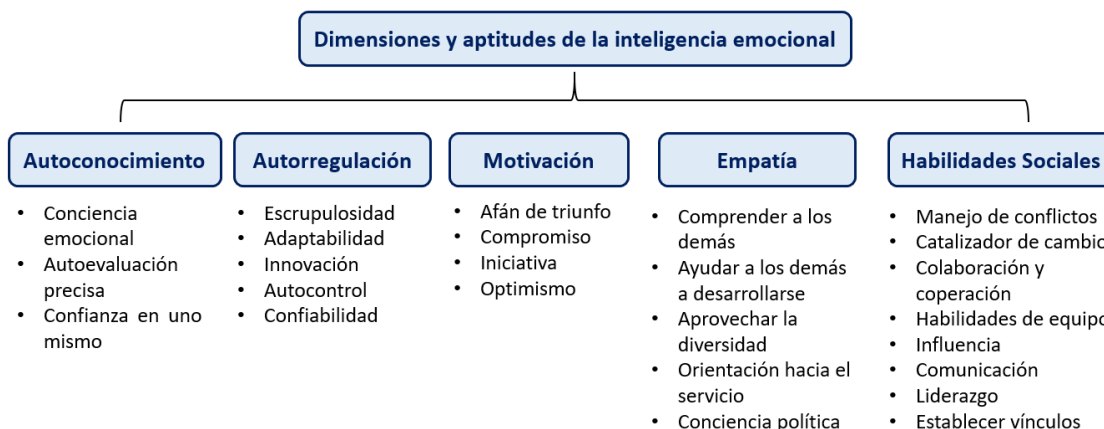
Physiology, the Institute of Neurobiology, the Faculty of Sciences and the Faculty of Psychology (García *et al.*, 2019).

The different types of intelligences and their relationships

Intelligence - according to Selles (2007) - is a human faculty related to thought, reason and understanding. For Gardner (1999, cited by Mora and Martin, 2007) intelligence is the "useful and important intellectual human capacity to solve problems and create products of value" (p. 5) In this sense, he exposes the theory of multiple intelligences in where eight different types of intelligence that are useful in a given environment are revealed.

The theory of multiple intelligences suggests that the person may be more motivated to learn when he is talented in the activity he performs. "Intelligence is the basis of creativity and the person will be more creative in the fields in which he has greater strengths" (Goleman *et al.*, 2016, p. 94). The emotional intelligence proposed by Goleman (1995) refers to the ability to recognize and guide one's own and other's emotions to achieve goals. Emotional intelligence is made up of five dimensions and 25 skills that are shown in Figure 1.

Figura 1. Dimensiones y aptitudes de inteligencia emocional



Fuente: Elaboración propia con base en Goleman (2012)

The dimensions of self-knowledge, self-regulation and motivation belong to personal competences and refer to the relationship that one has with oneself, while the competences of empathy and social skills are associated with the bond that one has with others and that now it is known as social intelligence. For Robinett (2016), people with developed social intelligence can strategically build interpersonal relationships, for which it requires "essential character traits such as authenticity, trustworthiness, respect, ability to listen, show affection,

commitment, patience, intelligence and social skills ”(p. 74). For Boscán (2011, cited by Tacca et al., 2019) “the holistic principle of neuroscience is fulfilled when the interaction between cognitive and affective processes is achieved, self-esteem, multiple intelligences are valued and learning is promoted for lifetime” (p. 4).

Intelligence of passion

According to Vílchez (2018), so that “a skill can be called intelligence, it must include the ability to solve problems” (p. 2). In this sense, and through this work, the intelligence of passion is introduced as the ability to guide and direct attention and efforts to achieve goals and objectives that allow solving problems of different kinds. Considering the set of emotional intelligence skills as the ideal model, figure 2 shows in blue the personal and social skills that are part of the intelligence of passion and in red the skills that may or may not be present in it.

Figura 2. Relación entre las aptitudes de inteligencia emocional e inteligencia de la pasión

Aptitudes personales	Aptitudes sociales
<p>Autoconocimiento</p> <ul style="list-style-type: none"> • Conciencia emocional • Autoevaluación precisa • Confianza en uno mismo <p>Autorregulación</p> <ul style="list-style-type: none"> • Escrupulosidad • Adaptabilidad • Innovación • Autocontrol • Confiabilidad <p>Motivación</p> <ul style="list-style-type: none"> • Afán de triunfo • Compromiso • Iniciativa • Optimismo 	<p>Empatía</p> <ul style="list-style-type: none"> • Comprender a los demás • Ayudar a los demás a desarrollarse • Aprovechar la diversidad • Orientación hacia el servicio • Conciencia política <p>Habilidades sociales</p> <ul style="list-style-type: none"> • Manejo de conflictos • Catalizador de cambio • Colaboración y cooperación • Habilidades de equipo • Influencia • Comunicación • Liderazgo • Establecer vínculos

Fuente: Elaboración propia incluyendo información de Goleman (2012)

It is considered that a person can develop different personal and social skills to different degrees, so that there may be individuals with a developed passion intelligence that differs in the set of skills acquired. The common denominator of the intelligence of passion is the orientation of attention and effort to the achievement of objectives.

Lack of empathy in the intelligence of passion

Unlike emotional intelligence—which is moral and seeks to direct thoughts and actions appropriately—passion intelligence is not necessarily moral or limited to the service of others. This does not mean that people who have developed the intelligence of passion are immoral or do not have the capacity to feel empathy. However, they may or may not have developed skills related to empathy and morals.

Therefore, passion intelligence can be conceived as incomplete emotional intelligence by allowing skills related to empathy and social skills to be absent. For Vílchez (2018) "a deficient emotional intelligence or a misuse of it reinforces or contributes to moral disconnection" (p. 1). In fact, "systemic moral disconnection occurs when it affects an entire society or part of it, which excuses the immoral to justify certain behaviors" (p. 2). In this sense, Gardner (2012) states that "one must accept the stark reality that one can be intelligent, creative and sensitive and at the same time lack moral and ethical virtues" (p. 284). In connection with the fundamental vision of education, Gardner (2012) adds that "one can be aware of what is true and be blind to what is beautiful or good" (p. 284).

In that sense, the intelligence of passion allows us to understand how recognized leaders throughout history achieved many of their goals at the expense of the physical and psychological well-being of other people. An example of a leader with developed passion intelligence is Adolf Hitler, who evidently lacked skills related to empathy. However, this does not mean that the intelligence of passion is negative or positive.

Considering that morality is what determines what is good or bad and that the intelligence of passion is the ability to direct attention to focus efforts on achieving goals and objectives, the moral connotation of this will depend on the intention of the objective. raised. That is to say, the intelligence of passion is neither good nor bad without the moral dimension. Morality relies on the purpose and intention that the subject who possesses it seeks to achieve. If the purpose and intention of the goal benefit or favor the subject himself or others, it can be said that the intelligence of passion is used to do good, so it would be positive, good and moral. In contrast, if the target has an intention that affects the subject or other people, then the intelligence of passion would be used in a negative, non-moral way.

Vílchez (2018) explains that there may be in the human being "a lack of moral connection if in him the sense of morality has not been awakened, as well as in those who go, consciously or unconsciously, to this mechanism as a defensive strategy when they

perform actions alien to morality ”(p. 2). In this sense, two types of people who act against morality or with a lack of empathy are recognized: people with a mental illness whose psychological condition prevents them from being aware, and people considered mentally healthy who decide by conviction to have behaviors or act against the morals or the physical and psychological well-being of other people.

There are mental illnesses such as antisocial personality disorder and psychopathies that prevent people from feeling empathy or attachment for others. For Goleman (2006) empathy "is the main inhibitor of cruelty and those who lack the ability to establish contact with others typically fall within the realm of narcissism, Machiavellianism and psychopathy" (p. 122). For Hare (2016), antisocial personality disorder refers to "a group of criminal and antisocial behaviors; and psychopathy to the set of personality traits and socially deviant behaviors ”(p. 45). In this regard, Hare (2016) adds that psychopaths completely lack awareness and feelings for others. "They have a profound inability to care about the pain and suffering of others, that is, a total lack of empathy" (p. 24). On the other hand, Robinett (2016) affirms that psychopaths can be "extremely attractive and expert in manipulation. They justify their options rationally, but act strictly according to their personal interests" (p. 76).

Empathy is one of the most important components in interpersonal relationships. It is the link between emotional intelligence, social intelligence, and awareness. It is about understanding "how others feel and think, it is related to social skills such as cooperation and teamwork; and its neuroscientific foundation is part of social neuroscience ”(Goleman and Senge, 2016, p. 33). Social neuroscience is a discipline that studies the brain circuits involved in interactions. "The social circuits of self-awareness and self-management develop in childhood and are what create the instruments of empathy and social skills" (Goleman and Senge, 2016, p. 34).

For Goleman (2015) there are three kinds of empathy: cognitive empathy, emotional empathy and empathic concern. Cognitive empathy refers to being able to perceive "how another person thinks; the emotional empathy to feel in ourselves the emotions of another person; and the empathic concern for sensitivity towards the needs of another person and the willingness to help if necessary" (pp. 159-160).

Attention as the central nucleus of the intelligence of passion

Attention is a fundamental mental skill for learning. "According to James, attention depends on an act of will that leads to deciding what to admit to the mind, while for Freud it depends on the unconscious, a domain that conscious decisions cannot reach" (Goleman, 2019, pp. 31-32). In this sense, cognitive control refers to the ability to maintain attention on a goal and the degree of attention paid to achieve it. According to Goleman and Senge (2016), a study conducted at Stanford University found that "cognitive control is a predictor of success in life. It influences the academic future, health and the economic situation more than IQ and the social and economic status of the family" (p. 27). The authors add that "the brain uses the same circuits to focus on a target as it does to control destructive emotions" (p. 25).

Concentration is the "neural capacity to direct attention towards a single objective while ignoring the rest, attention forces us to disconnect emotional distractions" (Goleman, 2013, p. 27), so it "aims to strengthen the mental ability to maintain attention without being distracted and focusing on a goal" (Bennett-Goleman, 2019, p. 63). In this sense, Csikszentmihalyi (2000) adds that "the search for a goal brings order to consciousness because people must focus their attention on the task they are carrying out and forget about everything else" (p. 17). Goleman (2013) ensures that concentration influences well-being. Concentration brings peace, joy, and enables people to think deep thoughts and "stay on track amid emotional turmoil" (pp. 27). Goleman and Senge (2016) state that "attention can be improved and promoted" (p. 28) with training, since it is a limited capacity (Bennett-Goleman, 2019).

Mindfulness Training: Meditation

Training attention can reduce anxiety and distractions. According to Bennett-Goleman (2019), attention can be trained through meditation from two approaches: concentration and perception. Meditation "is a tool that allows you to explore and work on the internal world and manage thoughts towards a goal" (Raij, 2019, p. 146). Gordon, Posner, Klein, and Mumm (2019) claim that meditation improves concentration, memory, and can make you a master of the mind.

For their part, Puddicombe, Rogoway and Selzer (2021) argue that meditation is the ability to train the mind so that we can enjoy life more. These authors assure that in research carried out at Harvard University it was found that, from meditation for eight consecutive



weeks, the brain experiences physical and psychological changes: the parts related to well-being and happiness receive more blood and physically become more large, while the parts where stress and anxiety reside are reduced. In this sense, the University of Wisconsin developed a video game that called tenacity to promote concentration and train attention (Goleman and Senge, 2016, p. 29); and as well as electronic mobile applications such as headspace and calm have been developed that promote meditation (Gordon *et al.*, 2019).

Meditation also allows you to be aware. Consciousness for Goleman and Senge (2016) refers to “paying attention to what one thinks and feels without being carried away by internal alterations” (p. 24), and “it is the capacity of the mind to be present, attentive to what happens, without judgment or interference ”(Raij, 2019, p. 161). For Gordon *et al.* (2019) consciousness changes the way of relating to one's own feelings and, consequently, to the world. According to Hare (2016), consciousness depends on the mental capacity to think about the consequences of one's actions and to speak to oneself through internal dialogues. "According to Luria, internal dialogue plays an important role in regulating behavior" (Hare, 2016, p. 105). Along these lines, Goleman and Senge (2016) affirm that “ethics is based on being aware of the consequences of actions” (p. 74). "A person who manages to control psychic energy and uses it consciously to achieve goals becomes an extraordinary being" (Csikszentmihalyi, 2000, p. 18).

Awareness and concentration in education

For Gardner (2012), having an awareness of learning and knowledge structures is a great advantage, which is why he ensures that “thinking can be improved by strategically supervising one's own mental processes and representations” (p. 87). One strategy to teach students the basics of concentration is the implementation of meditation in schools. Short, basic mental exercises can be incorporated to create a caring environment. An exercise that allows them to prepare them to learn (and whose duration is 5 to 10 minutes a day) consists of observing the belly while breathing (Goleman, 2015).

In this sense, Goleman affirms that a great quantity of schools of basic education have adopted "programs of social and emotional learning that teach the bases of the emotional intelligence like the knowledge of oneself and the empathy". In addition, he comments that these programs have shown great positive results, such as "reducing antisocial behaviors,

increasing cooperation among peers, the enjoyment of going to school, and improving academic performance" (p. 180).

In this regard, Puddicombe et al. (2021) comment on an experiment carried out by Dr. Sara Lazar (from Harvard University) with high school students with antisocial behavior problems. In this regard, the authors point out that after 10 consecutive weeks of doing meditation exercises, the students improved the way they related to each other.

Passion in education

Passion - according to Ramos and González (2020) - should be considered as an important part in the vocational guidance process due to the relevance it has in the students' sense of life. Urbina and Ávila (2013) assure that in learning, passions "are like engines that move students to learn" (p. 3). In addition, they define the passion for learning as a "natural and permanent act where all the senses are engaged in order to satisfy the infinite desire to know" (p. 4). The passion for learning implies reason, emotion, challenge, effort, dedication and responsibility, which is why Urbina and Ávila (2013) call it intelligent passion. "An intelligent passion is an alloy of wisdom and scientific foresight, which acts at the time of learning as the singular way of living of a human being, as an event" (Urbina and Ávila, 2013, p. 7).

Intelligent passion arises naturally when it corresponds to "a personal taste or interest, the subject's own will and his individual vocation" (Urbina and Ávila, 2013, p. 12). In contrast, when the tasks are forced and go against the vocation or interests, the passion is diluted. In such a way that the vocation plays a fundamental role that impacts on the academic performance of students and their future job performance. In a study carried out on vocational satisfaction in university students, it was found that 62% of graduates were not satisfied with the chosen career. The most relevant factor was "disenchantment with the profession", which happens because in many cases people are "forced to study without any vocation" (Zilvetty, 2019, p. 8).

For Urbina and Ávila (2013) "there is no meaningful learning without passion, and there is no passion without finding meaning in what has been learned" (p. 7). On the other hand, Fried (1995, cited by Day, 2006) ensures that "passion can be discovered, taught or reproduced and is at the center of teaching" (p. 27). In this sense, in order to achieve meaningful learning in students, the importance of aligning their interests and their vocation

with the required tasks and activities must be considered. This means that the passion for learning stems from an intrinsic motivation for knowledge that, at the same time, generates pleasure. To achieve this purpose, teachers must be trained in social skills and neuroscience to understand the changes and reactions that occur in the brain to emotions (Jiménez *et al.*, 2020).

On the other hand, Gardner (2012) explains that education to be effective must include in daily practice “motivation, emotions, social and moral values” (p. 24). Likewise, he believes that societies to be competitive must offer the majority of their citizens an education that “responds with agility to six sets of trends: technological and scientific discoveries; political trends, economic forces; social, cultural and personal trends in the modern era; the changing cartography of knowledge and the multicultural point of view” (p. 48).

Gardner (2012) opines that “any description of human nature that ignores motivation and emotion has limited utility in facilitating learning and pedagogy.” Therefore, he assures that “for students to learn, master and apply something with criteria, it is necessary to wrap that something in a context that makes emotions intervene” (p. 89). On the other hand, Cerda (2000, cited by Navarro, 2020) affirms that “the brain's ability to show curiosity about the new facilitates learning and creative thinking complements analytical thinking to solve problems” (p. 7). Therefore, the need for schools that promote positive environments and environments, which favor students' curiosity, enjoyment, encouragement and challenge, is highlighted.

In this sense, moral education with conviction and emotional intelligence proposed by Vílchez (2018) that seeks to teach children and young people to be true citizens by walking the path of hope and peace can serve as a strategy to achieve the new model of humanity pointed out by Gardner (2012), where people “in addition to knowing how to analyze, also seek to do the right thing; people who are not only admirable as creators but also as human beings” (p. 283).

Conclusions

Comprehensive education can be understood as a puzzle where the sciences, disciplines and different psychopedagogical paradigms become key pieces to achieve the fundamental objective of education: to train people and expose the true, the beautiful and the good. Throughout history, education has been transformed in such a way that new disciplines and lines of research emerge with the aim of deepening and creating new knowledge that allows us to understand the human being and train him to contribute to improving the society to which he belongs.

In this sense, in the present work, passion has been conceived as an insatiable and permanent intrinsic motivating force that causes satisfaction when trying to achieve the desired object. The insatiable characteristic of passion is what allows it to last over time and makes it permanent, since you never get enough of the desired object, which creates a dependency of the subject for the object. However, what for ancient philosophers like Kant is negative of passion (the characteristics of dependence and insatiable appetite), is now given a purpose, since passion can be oriented towards the achievement of objectives. In other words, the dependence and insatiable appetite for passion provide purpose, conviction and direction by allowing the subject who possesses it to master and perfect techniques, strategies, disciplines, crafts, etc. Passion, then, opens the door to the origin of intelligent passions, such as the passion to teach, to learn, to undertake, for science or for work, which also implies effort, dedication, concentration and order. Intelligent passions help the subject to achieve their goals while feeling satisfaction during the process.

In this context, the intelligence of passion is introduced as the ability to achieve objectives and solve problems of different kinds through the focus of attention to the desired results. As attention is the fundamental basis of this type of intelligence, it can be developed by training the mind to improve it. Meditation is a strategy to train the mind, improve attention and concentration. Constant meditation produces benefits for physical, emotional and mental health, and allows one to interact with the environment and with other people in a more harmonious way, thus facilitating a positive and healthy coexistence.

On the other hand, it is worth noting that learning and the ways of transmitting knowledge can also be assisted by technology. Mobile technological applications such as Headspace and Calm allow people to begin to explore meditation, which it is suggested to incorporate as part of institutional strategies in the educational sector with the aim of



providing young people with tools and techniques that allow them to focus their attention on achieving goals while increasing your physical and psychological well-being.

For this, of course, teachers are needed who are capable of awakening the passion for learning in students, who when they are in the labor market will be able to be more passionate, productive and enjoy their profession.

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