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RESEARCH ARTICLE

CITIZENSHIP TRAINING FROM UNIVERSITY AND HUMANIZATION OF HEALTH

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ABSTRACT

This reflection article is derived from the coincidences of research work on the nursing students's conceptions of humanization of the health of two faculties in the cities of Manizales and Tuluá. The experiences observed in the heart of the *Corazones Risotones* research group and the theoretical dialogues that the authors of this document have had in this regard, are intended to explore the possible relationships between the categories of citizenship training, citizenship and humanization of health. In this work, the university institution and its influence on the generation of health professionals are taken as a field of interest and reference. In the first instance, a review of the concept of citizenship training and a historical tracing of it is linked to the idea of citizenship and the category of democracy, later the implications and obligations of being a citizen are reviewed, discovering the rights and the recognition of the other as the basis of civic coexistence and ethics, everything opposite to the above is a failure of the categorical imperative, it is a dehumanized act and ends by relating and concluding that every citizen exercise implies an ethical relationship with the other that includes care as a manifestation of this relationship, it also highlights the thought that being citizens is learned from different social institutions and highlights the importance of the work of the university to train humanized citizens and professionals. **Objective:** To make a reflection and relation of the published literature on the subject of citizenship training as a necessary element for the humanization of health. **Method:** Different databases were reviewed and numerous published works on the subject were analyzed and a reflexive synthesis was made on the relevant aspects to identify coincidences and discrepancies. **Results:** It is important to mention that few studies target the relationship of the categories treated in this work. The different studies and authors coincide in pointing out that citizenship training is a complex, multidimensional and polysemantic concept, which has evolved with human history, according to the geographic and sociocultural context of society, having as its foundations, democracy, ethics and human rights, that is, the recognition and respect for the other as a citizen, taking into account the above and that such training is one of the missions and functions of the university, this takes special emphasis on careers where health professionals emerge since the citizenship training is intimately linked and it is necessary for the humanization of health, because citizenship is a human condition. **Conclusions:** Human training is necessary for the generation of integral health professionals who promote and live the humanization of health services, as part of their being and doing as human citizens.

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INTRODUCTION

"To constitute an open space for higher education that promotes lifelong learning, providing an optimal range of options and the possibility of easily entering and leaving the system, as well as opportunities for individual achievement and social mobility in order to train citizens who actively participate in society and they are open to the world, and to promote the strengthening of endogenous capacities and the

consolidation in a framework of justice of human rights, sustainable development, democracy and peace" and "to contribute to protect and consolidate the values of society, taking care to inculcate in young people the values on which democratic citizenship rests and providing critical and objective perspectives in order to foster debate on strategic options and the strengthening of humanistic approaches "WORLD DECLARATION ON HIGHER EDUCATION IN THE 21st CENTURY : VISION AND ACTION (Unesco, 1998). The previous statement has been adopted and reflected in the vast majority of missions of higher education institutions and says that the work of the university is to train citizens and build society, democracy and peace, given that in the current

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democratic society being citizen is inherent in the human being, such training is the duty to be of education, before which from the teaching task that prepares health professionals, various questions and reasons for reflection arise thinking about the humanization of health as an expression of citizenship and human ethics, such as: What does citizenship training imply? What are the elements of citizenship education? What is the impact of civic education on integral human training and on the humanization of health services? which is to expose and reflect on this work.

MATERIALS AND METHODS

For this theoretical exercise, the categories citizenship training, citizenship and humanization of health were selected as search and reflection axes, different databases in Spanish language such as SciELO, Redalyc and Google Academic were reviewed, and several published works to this respect were analyzed in the last 10 years, it should be pointed out that there are few documents that simultaneously discuss the selected topics, in addition various theoretical references were consulted and a reflexive synthesis was made on the relevant aspects to identify coincidences and discrepancies.

RESULTS

Citizenship and citizenship training: First, to speak of citizenship training (CT), it must start defining the concept of citizenship and citizen, according to the dictionary of the real academy of the Spanish language the term citizen means: "Person considered as an active member of a State, owner of political rights and subject to its laws "and citizenship as" Quality and right of citizen and group of citizens of a people or nation (Dictionary, 2014). Therefore, it can be affirmed that the citizen is any person who is part of the world, that is, we can speak of a human, terrestrial or planetary citizenship in accordance with Morin (1999) who, speaking of the human being, conceives of society human beings conceive it as a planetary community and human beings as citizens of the earth. Adding to this point, diverse authors who have revised the concept of citizenship give a theoretical support to reflect on the complexity and multidiversity of the idea; for example Susana Villavicencio (2007) defines, explores and links citizenship with civility, understanding the former as "a status that guarantees individuals equal rights and duties, freedoms and restrictions, powers and responsibilities, and in that sense, occupies a central place in democratic politics "(Villavicencio, p.39) and civility, which comes from the same Latin root" civ "as" civis "meaning citizen or right of citizenship, as a practice of recognition and inclusion of the other and their rights, as the duty to be of being and citizen practice. Continuing with the above, it is important to say that the idea of citizen was born with the concept of democracy (demokratia) in the ancient Greece of the 5th century BC. from the words δῆμος (dēmos, which can be translated as "people") and κράτος (krátos, which can be translated as "power", or "government") but it originally referred to the form of aristocratic government established by the noble classes, where there was a clear social hierarchy led by the noble classes, (Ariza, 2007, p.151), later towards the fourth century with schools of thought begins to generate equality between the people (demos) and the hierarchical class aristocrat, thus creating the idea of equality between citizens of the city - state (polis). Subsequently, with the establishment of classical Greece, democracy serves as a political model and establishes the equality of citizens in the legal, political

(participation in the assembly) and economic levels (Ariza, p.152) (Dahl, 2004). Later, Greek decadence came and the conquest by Rome who around the 1st century BC where, parallel to the Greek government, they established the republic (which translates public property), for these also the city-state was the basis of political organization, there is also evidence of the concept of citizenship with equal civil rights, which was acquired by birth, naturalization of those who were conquered or manumission (liberation of the slave) and a strong distinction was made with the slaves and the non-citizen or barbarian. Later in the history, it is possible to trace the concept of citizen linked to the various political and social transformations of the different periods of human history that go from the fall of Rome to the Renaissance and the birth or change of "city - state" to "Nation-state", as a basis for the current political organization, that is, democracy and countries or nations, with all the edges of the evolution of history including empires, monarchies, political-economic currents such as socialism, capitalism, liberalism and neoliberalism, and where citizenship remained (with some changes in legal, political and economic rights (according to the historical situation) but rights currently remaining.

Citizen (human rights, right of the other, recognition of the other): As it was possible to see earlier, talking about democracy, it is necessarily talking about the rights of the citizen's rights, which are an inseparable part of the idea of citizenship that comes from ancient Greece to today conceive and talk about the universal declaration of human rights which was proclaimed by the General Assembly of the United Nations in Paris, on December 10th, 1948, which says literally "considering that freedom, justice and peace in the world are based on the recognition of the intrinsic dignity and the equal and inalienable rights of all members of the human family" and continues the statement in the second article saying that: "every person has all the rights and freedoms proclaimed in this Declaration" establishing the universality of such rights for all humans.

It is important to mention that in article 1 where it says that: "all human beings are born free and equal in dignity and rights and, endowed as they are with reason and conscience, they must behave fraternally towards each other", establishes the idea of human citizenship, but also reciprocity and respect for the right of the other (although this was already implicit from Greek law), which tells about the ethical behavior that must exist among citizens so that this reality is palpable, the same idea developed by Morin (1999) by speaking together of human citizenship and anthropo-ethics as an exercise that starts from each individual in its interrelation (practice) with the other (citizen) and that is learned since according to Cortina's words "*a ser ciudadanos se aprende*" (you learn how to be a citizen) Cortina, (1998, page 219). Furthermore, taking into account the above, it is necessary to return to the Foucault thinking that related the citizen exercise and care as an expression of being a citizen and where he exposes subcategories such as: A. Self-care or the citizen who cares, which was admired in the Greco-Roman thought, is an ethical act that manifests the practice of the rights of libertarian and autonomy, B. The care of theirs and theirs which implies a relationship with the other (Foucault, 1990, p.50, 59) and (Boff, 2002, p.30) and C. The professional care described in *The Birth of the Clinic*, an archeology of the medical gaze (Foucault, 1980), to conclude it is necessary to say that the citizen's exercise of care is a transcultural, social act, which

occurs in all societies, dimensions and human systems, it is a complex and interrelational act (Raile Alligood, Marriner Tomey, & Association, 2015, p.101).

Citizen, humanization and professional training: It has already established the close relationship between being a citizen and human rights and that for the true exercise of these, ethics, recognition and respect for others are required, with care as the highest expression; now taking into account that the being and doing of the health professions is to offer help and care to the other in an interpersonal encounter (professional care) Amariles (2017, p.18), and for the particular interest, it can be given light to the problem of dehumanization and define it as: an act contrary to the exercise of citizenship, since as various authors refer is the non-recognition of the other, an ethical violation that goes against rights such as autonomy, freedom and justice, Recacha, (2006, p.52) and Backes, Koerich, & Erdmann, (2007), is the depersonalization of the other, it is to go against the construction of the Bermejo & Villaceros (2013, p.5) and Bermejo (2014, P. 18) (speaking about the dehumanization of health services).

Taking into account the above and that citizenship is a social construct that is formed, that is to say, that is learned and lived, in the words of Adela Cortina “*a ser ciudadanos se aprende*” (Cortina, 1998, p. 219), to give a possible solution to the problem of the dehumanization of health is necessary to return to the mission of the institutions of higher education cited above, which seeks to train humanist citizens to ensure human rights for the construction of society. Given that the mission of the university is not merely the transmission of knowledge but the integral training of the human being, it implies a dynamic educational process through the four training contents mentioned in the Delors report: learning to learn, learning to do, learning to be and learn to live with others, contents that must be translated into a formative act (Delors, 1996). According to Ruiz (2014), the new role of universities is based on lifelong learning, therefore as in the university training of professionals not only technical and scientific knowledge are taught, but also humans based on the recognition, respect and interrelation with the other, that is why it is important to identify and reflect Barroso Romero & Torres Esperón (2001, p.12) and (Canizales, 2017, p.16). Numerous studies and authors show the clear influence of training, in what the future professional conceives, assumes and experiences as humanization in their clinical practice, for example the works of Canizales (2017), Amariles (2017) and Colorado, Gil, Sanchez and Torres (2017) agree in affirming the influence of the curriculum on the conceptions about the humanization of students in the nursing career, where citizenship training stands out as a category present in the discourse. Also, Franco, Escobar and Duque’ works (2012) conclude “the need to strengthen the humanization and sensitivity to the patient, as a person” and citizen, also Bello Fernandez, Fenton Tait, & Zubizarreta Estévez (2007), Sanhueza (2007) and Recacha (2006) study on the integral formation of human talent in health, in what future professionals conceive and practice as humanization and establish as one of the causes of dehumanization bad training from the university, it is tsay, the mission of the university social institution is not fulfilled.

Recommendations

Given the importance of the topic of the humanization of health, it is pertinent to do different works from the academy

and the daily exercise of the institutions that provide health services as a guiding axis for quality. Due to the little published bibliographic material that relates the categories of humanization of health and citizenship training requires the performance of research from the qualitative and quantitative approaches in higher education institutions training health professionals and institutions providing health services from the focus of the professor, the student, the health professional, the patient – citizen. Because there are so few antecedents on the category of citizenship training from a research process in the area of health, it is necessary to work on it, becoming a fertile ground for the generation of new knowledge.

Conclusion

Human formation is necessary for the generation of integral health professionals who promote and live the humanization of health services, as part of their being and doing as human citizens. Citizenship training is a complex, multidimensional and polysemantic concept, since it takes on a subjective meaning for each human being, that is, it has evolved with human history, according to the geographical and sociocultural context of society and that is linked to the concept of humanity and humanization. Citizenship training allows the recognition of the subject as a social being that is inserted in the world to be part in human society. The recognition of the other as a citizen, subject of rights and duties, it is a necessary ethical act in the process of human care in all contexts including the provision of health services.

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