



REVIEW

New educational triad; technology, bond, society. An epistemic parsimony

Nueva triada educativa; tecnología, vínculo, sociedad. Una parsimonia epistémica

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ABSTRACT

The following article has as its methodological basis the documentary review, since it will contain a set of assertions that come from the theme; triad “Family, School, Community”. All this, analyzed from the episteme as the central axis with the idea of knowing; what were the philosophical bases that gave rise to the educational triad as an element that integrates the educational fact. The principle of parsimony as a methodology consists in affirming that the simplest and most vague explanation is the correct one to discern. As a final objective, its evolution towards a new nomenclature called; “Technology, Link, Society”. In order to establish new philosophical foundations in the triad, all this is confronted with filmographic elements of the film “The Wave” by Dennis Gansel, all to verify the existence of characteristics of the epistemology of error within the Triad. At the same time, to advance interpretations of the triad under a transitional model.

Keywords: Community; School; Family; Technology; Triad.

RESUMEN

El artículo que se presenta tiene como base metodológica la revisión documental, por cuanto, se encontrará en él un conjunto de aseveraciones que proceden de la temática; triada “Familia, Escuela, Comunidad”. Todo ello, analizado desde la episteme como eje central con la idea de conocer; cuáles fueron las bases filosóficas que dieron origen a la triada educativa como un elemento que integra al hecho educativo. El principio de parsimonia como metodología consiste en afirmar que la explicación más simple y vaga es la correcta para discernir. Como objetivo último se abordará su evolución hacia una nueva nomenclatura denominada; “Tecnología, Vínculo, Sociedad”. En conminuta a establecer nuevos basamentos filosóficos en la triada todo ello se confrontada a elementos filmográficos de la película “La Ola” de Dennis Gansel, todo para verificar la existencia de características propias de la gnoseología del error dentro de la Triada. A su vez, adelantar interpretaciones de la triada bajo un modelo de transición.

Palabras clave: Comunidad; Escuela; Familia; Tecnología; Triada.

INTRODUCTION

The family, school, and community triad has always accompanied the act of education.⁽¹⁾ Daring to propose a new model involves making the processes more similar, less distant, and less cold. For this reason, the elements that will be dealt with will be aimed at understanding the origin of knowledge within the triad, for which it is necessary to assess the knowledge learned and imparted within the current teaching state to generate improvements that result in a positive assessment of what is taught or known.^(2,3) All this is within the

framework of a globalized humanity.

Likewise, this article will combine different methods of analysis, including documentary review and film analysis, to explore the questions on the subject in depth. Undoubtedly, it is hard work, but dialectics and such varied methods represent a world of possibilities.

Education or transition

Education has traditionally been seen as a responsibility shared between school, family, and community. With the arrival of the 21st century, the educational paradigm has evolved towards a new triad that modifies its patterns, giving way to technology, the link, and society. Technology has transformed the way we learn, teach, and interact with each other, while the link refers to the new family models that currently underlie society's core.⁽⁴⁾

Therefore, clarifying the episteme within these postulates is not a simple task since education and episteme are related in that one comes from the other. This synchronism is characteristic of education in that education is an act of integrating knowledge.

Consequently, knowledge seen from different perspectives draws lines such as the conception of the "Tabula Rasa" to the very new theory of being "Autodidacta"; both categories allude to knowledge completely since one expresses the condition of being born without more excellent knowledge beyond the innate, the other establishes learning in a self-managed way without procedures.

Rodríguez & Concepción (2020) state that "the transition from the school-family-community paradigm to the new triad of technology-connection-society is necessary due to the significant changes in the way we learn and teach in the digital age" (p.1). Technology has transformed how we access and communicate information, leading to new forms of learning and collaboration.⁽⁵⁾

Therefore, the birth of new forms of knowledge has had a greater boom in the 21st century, where the source of information and the search for knowledge have been abbreviated to their maximum expression, leaving the possibility of knowing and learning without limits. This has brought with it different kinds of effects that have undoubtedly been one of the greatest openings that has been given to the field of knowledge.

Likewise, the authors, as mentioned earlier, argue that in the first stage, there is a need to socialize to promote the concept of a new triad, a transition, a new paradigm, a postmodernist idea that expands the capacity to create and innovate amid a highly evolving world—subsequently, putting that model into practice, where the community can assume a supporting role that encourages and motivates teachers, parents, government officials, and the church to move forward with that transition. At the same time, they argue that education suggests that the scope of collaboration should move from a superficial, fragmentary practice to include the affective, behavioral, and cognitive domain at the individual, school group, teacher, and parent levels (p.1).⁽⁶⁾

It should be noted that knowledge is always assisted by a writer, apostle, scholar who, in any case, is a transmitter of knowledge and the one to whom the knowledge reaches is a receiver; that is to say, the act of knowing has always served to reaffirm the process of communication, a vital tool for the human being, his imperative need to communicate, which recalls that axiom of communication that states "everything communicates, "to which we can add " if everything communicates, everything creates knowledge" since the act of knowing comes from doubt as a starting point before knowledge itself.

On another note, with the arrival of the 21st century and the torrent of technology that continues to fall on the minds of the citizens of humanity, the theoretical foundations, the postulates of decades, and the universal truths are constantly subjected to deep analysis of their relevance in the field of truth, certainty and Error, philosophical elements that exhaustively constitute a means of possibilities to argue and counter-argue any aspect, that is to say, everything is questionable in this postmodern era.⁽⁷⁾

Fumero (2009) points out that the educational act can be defined in two ways.

In the broad sense, when referring to a socio-cultural process, the subject develops conditions and skills to function in a coexistence environment. In the restricted sense, it refers to a purely pedagogical process; that is to say, it only establishes the teaching-learning relationship where the individual values behaviors and attitudes according to a pattern of norms established for their insertion into society. In this respect, the educational act is a human social practice and a fundamental activity for acquiring knowledge and skills to experiment with our human condition. (p.1)

For this reason, participatory integration on the part of the family, school, and community is essential since it allows children and adolescents to develop holistically and function in their social environment based on their previous knowledge.^(8,9)

In this regard, Paredes, A. and Henríquez, A. (2004) argued that achieving effective and organized participation of society in general and local communities. Parents, in particular, are indispensable in managing a quality educational process, so it is fundamental to achieve the participation of the community in the planning of school management activities. Similarly, more effective involvement of the school in the community

or vice versa is pertinent.⁽¹⁰⁾ To achieve better integration, strategies that are effective for the teaching process of children and adolescents should be promoted.

From an educational point of view, it is essential to know that integration in the triad «School, Family, Community» is a most important cultural experience for the student that will allow them to live as normal a life as possible, according to their age. In effect, integration is, therefore, a process that enables the learner to develop a school life as a social being, providing them with the adequate means and conditions to participate in the whole range of school activities.

The Organic Law on Education (2009) states that educational integration is oriented towards human development and the formation of the social being and is consistent with guaranteeing the universalization of fundamental rights. In particular, the educational community is urged to participate in institutional management as a space for the exercise of social democracy.⁽¹¹⁾

Drawing an analogy with the film “The Wave” by Dennis Gansel, it can be inferred that most of the actions we take, if not all of them, are bound to have a directly proportional impact on others, which is why we are endowed with significant ambiguities as social beings. The vocationally-oriented teaching profession is considered a process through which an individual, with their successes and mistakes, tries to make another, who is immersed in the hope of being and becoming more beneficial to their interests, place all their trust in them so that they can lead them to the truth through the act of teaching.

Therefore, everyone who teaches can construct or deconstruct, all based on their most genuine intentions, health, and professional ethics, as is evident in the film where each student made an educational commitment without having any knowledge that behind that commitment, there were endless situations, it was during the designation of the facilitator or teacher who would teach the class where there was a non-conformity or rejection to lead that course, which undoubtedly led to the frustration that generated the conditions to carry out an extreme group control.^(12,13) What began as frustration was transformed into an idea or way of studying, then into a social movement, a breeding ground for sectarianism. It also veered towards Error when it materialized into multiple leaderships, followers, doctrines, symbols, violence, and vandalism.

It is worth noting the contradictions raised in the film “The Wave” by Dennis Gansel (2008), as it is an adaptation of the novel “The Wave” by Morton Rhue, which in turn is based on an actual social experiment carried out in a California high school in 1967. The film tells the story of a history teacher who, to show his students how a dictatorship works, creates a movement called “The Wave” within his class. What begins as an educational experiment becomes a movement that spreads beyond the classroom and gets out of control, with tragic consequences.⁽¹⁴⁾

Likewise, the film shows how the triad of school, family, and community can influence the development of young people, both positively and negatively. In the case of “The Wave,” we see how the school becomes a space where students feel part of something, where they find a sense of belonging and identity. The teacher Wenger (played by Jürgen Vogel) becomes a charismatic leader who offers them a role model, an authority figure who gives them security and confidence.

Therefore, the family also plays an important role in the film. We see how some students find in their families support and a counterweight to what they are experiencing at school, while others are not so lucky and feel misunderstood or ignored by their parents. The community, for its part, is affected by the “The Wave” movement, which begins to generate division and violence among young people.

Meanwhile, the film invites us to reflect on the importance of education, not only in terms of academic knowledge but also in terms of values and critical awareness. It shows us how young people can be easily manipulated and how they can fall into group dynamics that lead them to act irrationally and violently. It also alerts us to the dangers of fanaticism and intolerance and the need to promote dialogue and respect for diversity.⁽¹⁵⁾

In this sense, the film can be analyzed from the perspective of Paulo Freire’s educational theory, which highlights the importance of participation and dialogue in the teaching-learning process. According to Freire, education should not be an act of knowledge transmission but a process of joint knowledge construction between teachers and students. In “The Wave,” we see how teacher Wenger initially appears as an authoritarian leader who imposes his ideas and is unwilling to listen to his students. However, as the movement grows and gets out of control, the teacher realizes that he has lost control of the situation and created a monster that has escaped his hands.⁽¹⁶⁾

Therefore, “The Wave” invites us to reflect on the importance of education and the responsibility of the school, the family, and the community in the development of young people. It shows us how a lack of dialogue and participation can lead to situations of violence and intolerance and encourages us to promote a critical education committed to social transformation.

For this reason, Error was part of the nature of the process, but it became a strength when the teacher’s frustration took on a personal dimension; that is to say, each individual enjoys their share of sound, evil, truth, and Error. All of this distinguishes us enormously from God through our free will as truth accompanies us before

our eyes as it becomes more and more evident every day, all this from the Stone Age to the technological era, a period in which we have evolved in search of truth, of exact knowledge, of the why of things, of the unveiling of the universal unknown: who am I?

Thus, the educational triad is not exempt from all of this; finding the truth and perceiving the Error in it is a pending task; various pedagogues have proposed, as a basis for improving the educational triad, studying its principles, its characteristics to build a better relationship between the areas that make it up.⁽¹⁷⁾ The health of the school, family, and community triad is debatable; its actions are nonexistent, impractical, and ineffective; its convening capacity is weak, and the sense of belonging has excellent conflicts. Therefore, with each element dispersed, the synergy is only elementary, not in fact, and even less in law.⁽¹⁸⁾

For this reason, it can be inferred that Error prevails in something as essential and universal as the right to education since, due to its philosophical conception of law, it should not be privatized. On the contrary, the conception of the public, the public thing, the free thing, generates in the psyche of citizens an undervaluation of the social act of educating. However, not all are adding to that cause. There is work to be done in educational culture, so it is not only a social reproducer but a generator of skills and aptitudes for life. Every day, it becomes more necessary to enter into a transition of the proposed educational triad. We must adapt the educational systems that respond to the evolution of humanity; otherwise, human beings will be at a very different stage from the academic model.⁽¹⁹⁾

For its part, embracing the technological era can be classified as a total fact that creates a new *modus vivendi* in our humanity. The word line left the field of geometry a long time ago. Some foresaw this stage: globalization, the interconnected world, and the creation of new needs. All of these are accepted social realities. No one has escaped the control of technology. In this sense, money, to give an example, will indeed cease to exist, not because of a lack of usefulness but because of the creation of chip cards; the embrace is total, dominant.⁽²⁰⁾

For this reason, it is essential to evaluate the origin of this new form of digital knowledge, which is based on algorithms that interact with each other and simulate human experiences such as thinking, analyzing, and making syntax. It is necessary to emphasize that artificial intelligence would not be possible without a thinking being with biological neurological activity, not synthetic, to design it. Therefore, creating a digital being made of knowledge has been generated quickly and expeditiously for decades.

The epistemology of Error, a branch of philosophy that studies the nature, origin, and limits of Error in knowledge, offers a valuable framework for understanding how errors are manifested and addressed in the educational context. The school-family-community triad, as a fundamental pillar in the development of the individual, becomes a complex scenario where errors can arise, perpetuate, or be corrected, significantly influencing the learning process and the formation of identity.

Thus, from a gnoseological perspective, Error is not limited to a simple deviation from the truth but encompasses a broad spectrum of cognitive phenomena, from erroneous perception to false judgment. Philosophers such as Plato, Descartes, and Kant have approached the problem of Error from different angles, offering perspectives that enrich our understanding of the phenomenon.

In his dialogue *Theaetetus*, Plato explores the nature of knowledge and Error, relating Error to ignorance and a lack of clarity in the perception of Ideas. In his *Meditations*, Descartes analyzes Error as a consequence of human freedom and the will to judge beyond clear and distinct evidence. In his *Critique of Pure Reason*, Kant distinguishes between empirical Error, which arises from the limitations of our senses, and transcendental Error, which derives from improper application of the categories of understanding.⁽²¹⁾

The epistemology of Error currently draws on various disciplines, such as cognitive psychology, neuroscience, and information theory, to offer a more complete and accurate view of the phenomenon. Error is recognized as not simply an obstacle to knowledge but also a source of learning and a driving force in the search for truth.

Meanwhile, the school-family-community triad plays a crucial role in the cognitive and socio-emotional development of the individual. Each actor can be a source of errors and contribute to their correction and prevention.

Likewise, the school, as an educational institution, is a space where errors are inevitable and, in a way, necessary for learning. Students make mistakes when solving problems, interpreting texts, or expressing their ideas. How the school addresses these mistakes can significantly impact the student's development.

Consequently, a pedagogical approach that stigmatizes Error can generate a fear of making mistakes, inhibit creativity, and limit learning. On the contrary, an approach that values Error as an opportunity to learn encourages reflection, self-evaluation, and the search for solutions. Teachers must adopt pedagogical strategies that allow students to analyze their mistakes, identify their causes, and develop strategies to correct them.⁽²²⁾ This implies creating an environment of trust and respect where students feel safe to express their doubts and share their mistakes.

On the other hand, the family, as the individual's primary social environment, plays a fundamental role in forming their beliefs, values, and attitudes toward Error. Parents and other family members can transmit

implicit or explicit messages about the Error, influencing how the child perceives and deals with it. A family that severely punishes errors can generate an attitude of fear and evasion in the child. On the other hand, a family that encourages autonomy, responsibility, and reflection on mistakes can help the child develop a more constructive attitude. Parents must adopt a balanced approach, combining support and high standards and assisting children to learn from their mistakes without feeling guilty or ashamed.⁽⁴⁾

In turn, the community, as a broader social environment, also influences attitudes toward Error. Cultural values, social norms, and community expectations can affect how individuals perceive and address errors. A community stigmatizing Error can generate fear and mistrust, hindering innovation and progress. On the contrary, a community that values continuous learning and the ability to adapt to mistakes can foster a climate of collaboration and development. The community must promote a learning culture that values diversity, tolerance, and respect for individual differences. This implies creating spaces for dialogue and reflection where individuals can share their experiences and learn from each other.

Consequently, some aspects to address the Error in the School-Family-Community Triad are as follows:

1. To address errors constructively in the school-family-community triad, it is necessary to implement strategies that encourage learning, reflection, and collaboration. Some of these strategies include:
2. Promoting a learning culture that values Error as an opportunity to grow and improve.
3. Foster open and honest communication between triad members to share experiences, doubts, and mistakes.
4. Implement pedagogical strategies that allow students to analyze their mistakes, identify their causes, and develop strategies to correct them.
5. Offer support and guidance to students and their families to help them overcome obstacles and learn from their mistakes.
6. Create spaces for dialogue and reflection in the community to promote understanding and respect for individual differences.

About the triad of family, school, community, the implementation of the transition to Technology, Link, and Society, it is necessary to place technology as a champion or initial basis of that educational relationship that expresses the concretion of the efforts of the different actors involved in the educational act. It is essential to point out that, as a method of study, technology, or, in this case, the use of ICT as an educational tool, has been used for some time in teaching, analysis, and training at all levels of education. Therefore, it is vital to migrate to technological education and incorporate the different emerging tools (smart devices, tablets, etc.) into the educational community, especially in the classroom.

In this sense, the effects that this will have on education will result in the creation of strategies that relate to technology, provide educational spaces par excellence, leaving behind old avatars about the impediment of the use of smart devices during class, eradicate the copy-and-paste culture to give way to better pedagogical formulas that provide space to in situ research, the discarding of junk content above all, the most important thing is to capture the attention of the students, since the use of the Internet and smart devices is part of daily life, they represent a created need that in the end is a social need.

In this way, ways of curbing constant academic plagiarism would be advanced. The transfer of content without any learning could be addressed in classes based on an online document, its interpretation, analysis, and understanding without neglecting the students who, due to a lack of economic resources, are limited in the acquisition of a device, in the reception of data from the internet or school environments without Internet that favors the incorporation of innovative pedagogical strategies, achieving the educational scaffolding between students, mutual collaboration and incentivizing synergy. There are educational areas without internet access or spaces for technological education, which is a wake-up call for those in charge of education.

In 2000, in its document *Education for All in the Americas*, UNESCO guided technological education as a right of the students. Therefore, continuing to insist on this new assessment of the triad is not an isolated event. It arises from the logical reasoning of the teaching vocation, from the analysis of teacher-student interaction, and from the experiences in the teaching exercise that shape, teach, and profile the teacher as an exceptional actor in the field of education and training.⁽¹¹⁾

In this sense, education is a complex and multifaceted process that involves various actors and factors. The triad of school, family, and community constitutes a fundamental pillar in this process since each of these elements plays a crucial role in the integral development of students. As an educational institution, the school is where students acquire knowledge, skills, and values. As the primary nucleus of socialization, the family is the first context in which students learn and develop. The community, as the broader social environment, influences the education of students through its values, norms, and resources.

Therefore, interaction and collaboration between these three elements are essential to guarantee a quality education. However, a lack of coordination and communication between school, family, and community is often observed, which can generate difficulties in the educational process.

Therefore, as a methodological principle that advocates simplicity and efficiency, parsimony can be a valuable tool for optimizing the relationship between school, family, and community. Parsimony implies looking for the simplest and most effective solutions to educational problems, avoiding unnecessary complexity.

By applying parsimony to the school, family, and community triad, points of contact and collaboration between these three elements can be identified and strengthened, simplifying processes and maximizing results. For example, transparent and efficient communication channels can be established between the school and the family, promoting parents' participation in their children's school life and encouraging the integration of the community in educational projects.

Instead, the application of parsimony in the triad school, family, and community identifies and proposes strategies to optimize collaboration and communication between these three elements to benefit students' educational process. Today's society is undergoing an accelerated digital transformation that impacts all areas of life, including education.⁽²³⁾ This transformation leads us to rethink the classic triad of «school, family, community» and its role in the education of new generations. Thus, the need arises to consider a new triad: «technology, connection, society,» which reflects the realities and challenges of the present. The transition is proposed under the following approach

1. From "School" to "Technology"

As a traditional educational institution, the school is being challenged by new information and communication technologies (ICT).

Technology is becoming a fundamental tool for learning inside and outside the classroom. Access to information is being democratized and diversified through the Internet, educational platforms, and digital resources. Technology allows learning to be personalized and adapted to the individual needs of each student. New virtual learning spaces are being created, and the boundaries between face-to-face and virtual learning are blurring.

2. From "Family" to "Bond"

The concept of family is expanding and diversifying. Technology influences family dynamics and how parents get involved in their children's education. Digital platforms establish new channels of communication between family and school. Digital parenting becomes a challenge for families, who must accompany their children in the responsible use of technology. The bond is strengthened through participation in online family activities and shared use of technology.

3. From "Community" to "Society"

The local community expands into a global society interconnected through technology. Social networks and virtual communities broaden the possibilities for interaction and social participation. The information society demands new digital and civic skills. Technology facilitates access to resources and educational opportunities globally. New ethical and social challenges related to the use of technology are generated. The transition from the triad of "school, family, community" to "technology, connection, society" reflects the need to adapt education to the new realities of the 21st century. Technology becomes a central axis in this process, transforming how we learn, relate to each other, and participate in society. It is essential to understand this transition to take advantage of the opportunities offered by technology and address the challenges it poses to build a more inclusive, equitable, and quality education for all.

CONCLUSION

1. Banking education, together with behaviorism, bore fruit. Anchoring meaningful learning as proposed by Ausubel is a priority, with renewed pillars in constructivism and real ones in the pillars of UNESCO (Being, Doing, Knowing, Living Together, Learning, Understanding, etc.) in order to build a model that is more formative and less edifying of mere individuals through social reproduction.

2. Human beings have always appealed to the process of thinking, acting and feeling as part of our most reptilian brain. We have been endowed with the cunning to reason and over the years we have improved that reasoning, which today we have called evolution or the unfolding of history.

3. Intellectual knowledge is innate to human beings, it has its variables, like everything, it is subject to free will (creation of the atomic bomb) that capacity seems to have no limits.

4. We must understand the perspective of the creation of artificial intelligence, which thinks like a human, speaks like a human but will never have humanity itself. Therefore, it is a mere human reproduction.

5. Human identity escapes human reasoning, it is not only understood and created by higher laws or universal laws. This is why we humans provide ourselves with tools capable of imitating us, we must act in accordance with these advances. To understand that we are and will be insofar as we all represent ourselves individually or collectively as humanity, which we must preserve.

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