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## Four Divergent Questions to Paulo Freire in the Context of the Chakana Question

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### Abstract

*The process of writing in Peruvian universities has always faced difficulties in making scientific production visible. In the Peruvian case, only 1.3% of students engage in writing and qualify as researchers, and this figure is closely related to the number of students in each university. Based on the analysis of the results, the Chakana question is proposed as a strategy for writing publishable texts in peer-reviewed journals. Documentary analysis was conducted, which included a 436-word text, thirteen articles, 21 books, and four sources from official organizations, as well as those related to the Chakana question. The results revealed the relevance of the strategy, as the structure of the article's body revolved around divergent analysis, which promotes critical thinking without seeking definitive answers. The conclusions emphasized the usefulness and relevance of the strategy in creating new spaces for analyzing Paulo Freire's narrative.*

**Keywords:** *Chakana question; Paulo Freire; thinking; divergence*

### Introduction

The divergent analysis of four questions is the strategic representation for developing critical thinking, assuming that the discussion on university education is increasingly imperative, and this implies recognizing that the dissemination of research is a fundamental element in the professional field. The article has been designed following its own structure: abstract, introduction, methods, results, discussion, and conclusions. However, regarding the methods, the Chakana question is presented, which aims to propose nine unanswered questions to develop critical thinking about the selected fragment. Therefore, the article theorizes and divergently analyzes four questions to establish the theoretical framework of reference.

According to what has been established in the Chakana, it is understood that «each question constitutes itself as the result that questions and allows reflection...» (García et al., 2022, p. 391) on a topic that deserves further and better arguments. The questioning idea behind the four questions is the reason linked to the epistemology of the strategy, it is assumed that the question is the path that develops critical thinking rather than finding answers. «Questions can behave as both essence and substance, as a pretext for writing» (Bocanegra et al., 2022, p. 16) highly creative arguments that represent the human condition in its true dimension.

The divergence between essence and substance of the four questions is due to their categorical structure being an argument in and of itself and for the other questions, without diminishing their typology. The fundamental question (FQ), the two main questions (MQ), and the complementary question (CQ) characterize the power of cognition, considering that the dynamics of formulating questions allow the development of skills and knowledge for life rather than being subject to

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evaluation. The objective of the study was to write an article based on four divergent questions about Paulo Freire's narrative and the need for methodological rigor that leads to correct thinking, within the framework of rigorous curiosity through the Chakana question.

## Methods

*Population and sample*, the analytical studies and the construction of the proposal were originated in 2019<sup>5</sup>, the year when the Chakana question first appeared. After that, the research project was developed with a qualitative approach at the Universidad Nacional Pedro Ruiz Gallo in the Language and Literature program. At that time, 44 students participated, and the Chakana question was consolidated. As a result, articles have been published in Colombia<sup>6</sup>, Ecuador<sup>7</sup>, Bolivia<sup>8</sup>, Argentina<sup>9</sup>, México<sup>10</sup>, and Cuba<sup>11</sup>.

*Instrument*, the Chakana question has been used as a didactic instrument or strategy to propose nine questions, from which four have been selected. Based on these, and considering the objective, the article has been developed through divergent analysis.

*Data collection and analysis procedure*, the text by Paulo Freire consists of 436 characters and serves as a sample for the study. Additionally, nine questions were posed, from which the divergent level was selected (highlighted in the shaded area in Figure N°1). The Chakana question encompasses two processes: 1) posing nine questions with critical thinking and 2) writing the academically rigorous article. Based on the divergent analysis, four questions have been used: 1) How to understand the correct thinking for Latin America, based on Paulo Freire's perspective? (FQ), 2) How to comprehend the method for teaching to think? (MQ), 3) What is the perspective of Paulo Freire on characterizing teachers and students as rigorous inquirers? (MQ), and 4) What is methodological rigor for Paulo Freire? (CQ). These four questions serve to formulate the general objective, while also standing on two theoretical references: discovery learning (Bruner) and the six critical thinking skills (interpreting, analyzing, deducing, explaining, evaluating, and self-regulating) (Facione).

## Results

### Teaching requires methodological rigor<sup>12</sup>

The democratic educator cannot deny its duty to reinforce, in their teaching practice, the critical capacity of the student, their curiosity, and their nonconformity. One of the primary tasks is to work with students on the methodological rigor with which they should «approach» knowable objectives.

<sup>5</sup> Gherab, K. (Ed.). (2020). *Psyché y polis: retos socio-político-psicológicos de la educación*. Global Knowledge Academics. <https://es.calameo.com/read/00509824950306ea74932>

<sup>6</sup> Bocanegra, B. (2021). El exante y expost del pensamiento crítico de la Chakana Pregunta. *Revista Boletín Redipe*, 10(1), 259-271. <https://revista.redipe.org/index.php/1/article/view/1178>

<sup>7</sup> Zuñe Flores, G., Mejía Guevara, J., Caramantin Castillo, L., y Bocanegra Vilcamango, B. (2021). Authority and authoritarianism, a dichotomy in the classroom. *Religación. Revista de Ciencias Sociales y Humanidades*, 6(29), e210822. <https://revista.religacion.com/index.php/religacion/article/view/822>

<sup>8</sup> Perez García, E., Bocanegra Vilcamango, B., Villalobos Vera, C., y Dejo Aguinaga, S. (2022). La utopía de la escuela rural en Lambayeque desde la Chakana pregunta y la covid-19. *Horizontes Revista de Investigación en Ciencias de la Educación*, 6(23), 389-403. <https://revistahorizontes.org/index.php/revistahorizontes/article/view/478>

<sup>9</sup> Bocanegra Vilcamango, B., Tello Flores, R., Dávila Cisneros, J., y Vela Meléndez, L. (2022). De la dualidad de la Chakana pregunta al pensamiento crítico, una estrategia para producir textos. *Páginas (Rosario): Revista Digital de la Escuela de Historia*, 14(36), 16. <https://revistapaginas.unr.edu.ar/index.php/RevPaginas/article/view/685>

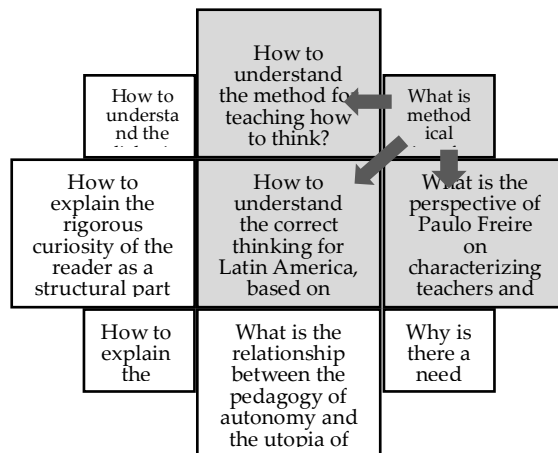
<sup>10</sup> Castillo, A., Tello, R., Fernández, M., y Bocanegra, B. (2022). Trabajo en equipo: una perspectiva a través de los roles. En Escudero-Nahón, A., & Palacios-Díaz, R. (Coord.), *Métodos y proyectos transdigitales* (pp. 344-351). Transdigital. <https://www.editorial-transdigital.org/libros/metodos-y-proyectos-transdigitales/>.

<sup>11</sup> Bautista Castro, Ch. P., Esqueche Torres, J. J., Bocanegra Vilcamango, B., Tello Flores, R. Y., & Fernández Celis, M. P. del. (2023). La exclusión social en la escuela rural de Lambayeque, una perspectiva de la Chakana pregunta. *Revista Conrado*, 19(90), 134-145. <https://conrado.ucf.edu.cu/index.php/conrado/article/view/2876>

<sup>12</sup> Paulo Freire, *Pedagogía de la autonomía*, pp. 27-28-29

And this methodological rigor has nothing to do with the purely transferable «banking» discourse of the object or the content profile. In this sense, teaching is not limited to the superficial «treatment» of the object or content but extends to the creation of the conditions in which critical learning is possible. These conditions imply or demand the presence of educators and students as creators, instigators, restless individuals, rigorously curious, humble, and persistent. Part of the conditions for critical learning is the presupposition, by the students, that the educator has already had or continues to have experience in the production of certain knowledge, which cannot be simply transferred to the students. On the contrary, under the conditions of true learning, students become real subjects in the construction and reconstruction of knowledge, teaching alongside the educator, who is also a subject of the process. Only then, we can truly speak of knowledge being taught: the object is apprehended in its reason to be and, therefore, learned by the students. Thus, the importance of the educator's role and the merit of living with the certainty that part of their teaching task is not only to teach the content but also to teach correct thinking. Hence the impossibility for a teacher to become critical if, mechanically, they are mere memorizers and rhythmic repeaters of lifeless phrases and ideas rather than challengers. The memorizing intellectual, who reads tirelessly, becomes domesticated by the text, afraid to take risks, speaks of their readings as if reciting from memory—they perceive no relationship, even though it truly exists, between what they have read and what is happening in their country, city, or neighborhood—they repeat what they have read with precision but rarely attempt anything personal. They speak elegantly of dialectics but think mechanistically. They think erroneously. It is as if all the books they dedicate so much time reading have no connection to the reality of their world. The reality they are concerned with is that idealized school which increasingly becomes a mere data point, disconnected from the concrete. After reading, nine questions have been posed (Figure N°1), of which four have been selected (divergent level), and the article has been constructed based on them.

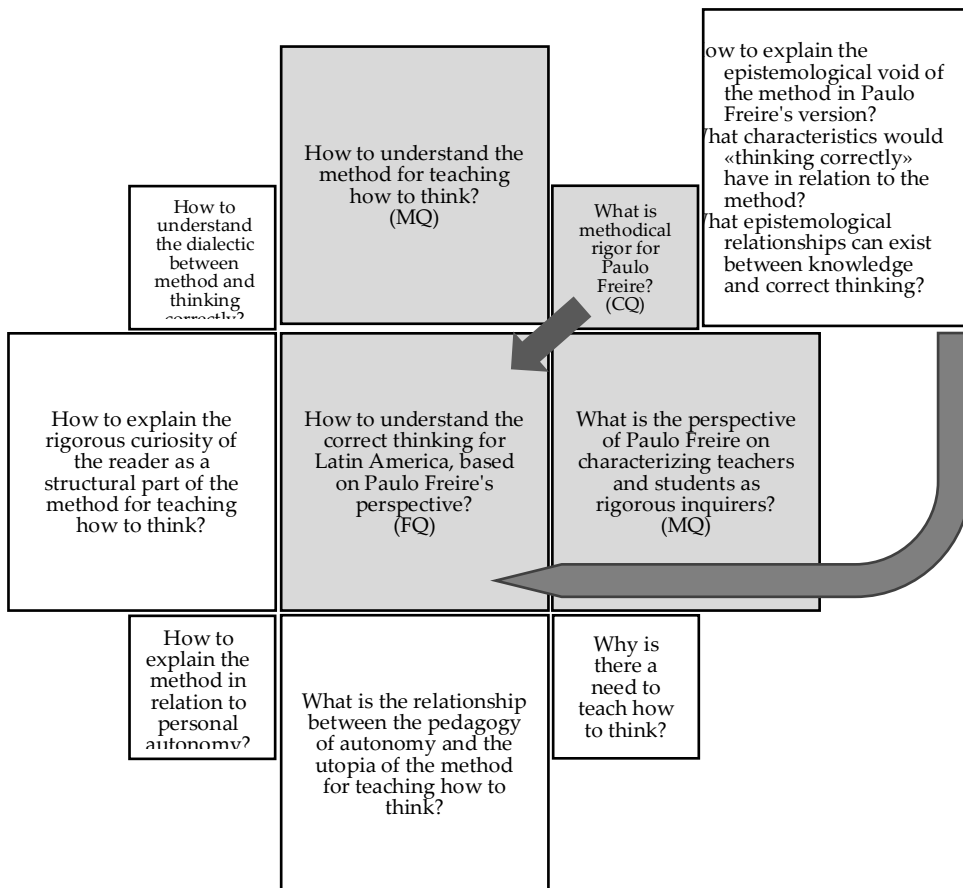
Figure N°1: The divergent level in the four questions



**How to understand the correct thinking for Latin America, based on the perspective of Paulo Freire?**

The question represents Freire's narrative, who seeks to understand correct thinking. «Narrative research is the configuration and reconfiguration of a life experience and, therefore, what is sought is the “isotopy of discourse” or the “fusion of horizons”» (Quintero, 2018, p. 100), with the purpose of existence. Reading Freire is a form of learning without bias towards autonomy, although it faces the utopia of correct thinking and « depends on factors associated with the motivation of cognition through questions that define the challenge for students to achieve their human development» (Bocanegra, 2020, p. 252). Creating arguments from the divergence of questions implies seeking human development, although the relevant use of strategies, techniques, methods, or mechanisms has been and will be very relative, as long as the assessment of the concepts with which they emerged does not change» (Bocanegra, 2021, p. 260), and this generates new perspectives Thinking correctly is the autonomous, recurrent manifestation and antithesis to the same thought without considering the relevance of the method advocated by Freire. Observe the divergence of questions, Figure N°2.

Figure N°2: The divergence between the complementary question and the fundamental question



The limit of correct thinking is defined as «when a person is capable of performing their job well, they are considered competent for themselves» (Casanova, 2012, p. 17); it is not necessarily in comparison to others, as there can be dissatisfaction and the thinking may not be correct. The performance of a teacher in front of students is not unrelated to the judicious use of knowledge—even that which invented the atomic bomb— although it may be dichotomous, it is knowledge without a future scenario, therefore, «the knowledge possessed by the evaluator becomes hegemonic knowledge, the one that really matters, because the evaluation will be based on it» (Santos, 2007, p. 39), and based on that, it can be determined if the thinking is correct or incorrect. Therefore, the origin of conceptual and epistemological evaluations of «correctness» depends greatly on the human condition, even if it is a response to incorrect thinking. In this sense, what is the role of the method for thinking correctly? Human development is still taking place amidst methodological and epistemological controversy, and the results are absolute. International organizations have pointed out that nearly 40% of students, which is 37 million children and adolescents, did not have access to distance learning through digital or radio broadcasting. In Mexico, around 70% of upper secondary school students demonstrate the lowest level because they cannot solve simple equations. In Argentina, nearly 93,000 teenagers from rural areas did not attend school, of which 65,000 belong to rural areas where there is limited internet access and, therefore, limited use of ICT<sup>13</sup>. What has been mentioned is the coldness of statistics; it is the human representation that does not define correct thinking because it represents the antithesis of Freirean philosophy. Thus, it is a mental representation written for analysis.

It is undeniable that «theory precedes the empirical phase of research, so that data is obtained with the objective of testing hypotheses derived from existing theoretical knowledge» (Verd, 2016, p. 44). What has been achieved from research on the thinking of university students in recent times of crisis? Utopia disregards method, and the university does not utilize it as it develops in parallel with poverty, persisting within it as a perfect ingredient for conformism. The scientific metaphor flaunts its power by labeling it as "poverty of learning" when 62% of children are unable to read and comprehend a simple story, accounting for 7.6 million children<sup>14</sup>. The development of thinking and the ability to think correctly diverge, as 50% of teenagers become pregnant before the age of 17, with at least 20-25% of women doing so before the age of 20, and 1,790,000 people living with HIV/AIDS<sup>15</sup>. It seems that the ability to think correctly poses a challenge for educational systems in Latin America.

The lack of correct thinking is reflected in the population between the ages of 15 and 24, where 58.7% live in poverty and 28% in extreme poverty. By 2018, 48.5% of the population was in poverty, and 21.1% lived in extreme poverty. However, the needs are different, as 64% of the population between 15-19 years old are concerned about their financial situation. Regarding knowledge about HIV/AIDS, it has been reported that countries such as Barbados (89%), Mexico and Panama (69%), the Dominican Republic (66%), Colombia, El Salvador, and Honduras (61%), Argentina (60%), Paraguay (58%), Bolivia (56%), Costa Rica and Haiti (55%), Ecuador and Guatemala (52%), and Peru (45%) have proper and comprehensive knowledge. The suicide rate, as of 2016, was 6% among individuals aged 15 to 29, 6.5% among those aged 30 to 49, and 28.4% of males reported alcohol consumption, while 26% were women<sup>16</sup>. The ability to think correctly largely depends on curiosity nurtured at home, deepened

<sup>13</sup> Unicef (s/f). *Reimaginar la educación y el desarrollo de habilidades para niños, niñas y adolescentes en América Latina y el Caribe*. <https://www.unicef.org/lac/media/30051/file/Reimaginar-la-educaci%C3%B3n-en-Am%C3%A9rica-Latina-y-el-Caribe-Caso-de-inversi%C3%B3n%20.pdf>

<sup>14</sup> Banco Mundial (17 de marzo de 2021). *Se debe actuar de inmediato para hacer frente a la enorme crisis educativa en América Latina y el Caribe*. <https://www.bancomundial.org/es/news/press-release/2021/03/17/hacer-frente-a-la-crisis-educativa-en-america-latina-y-el-caribe>

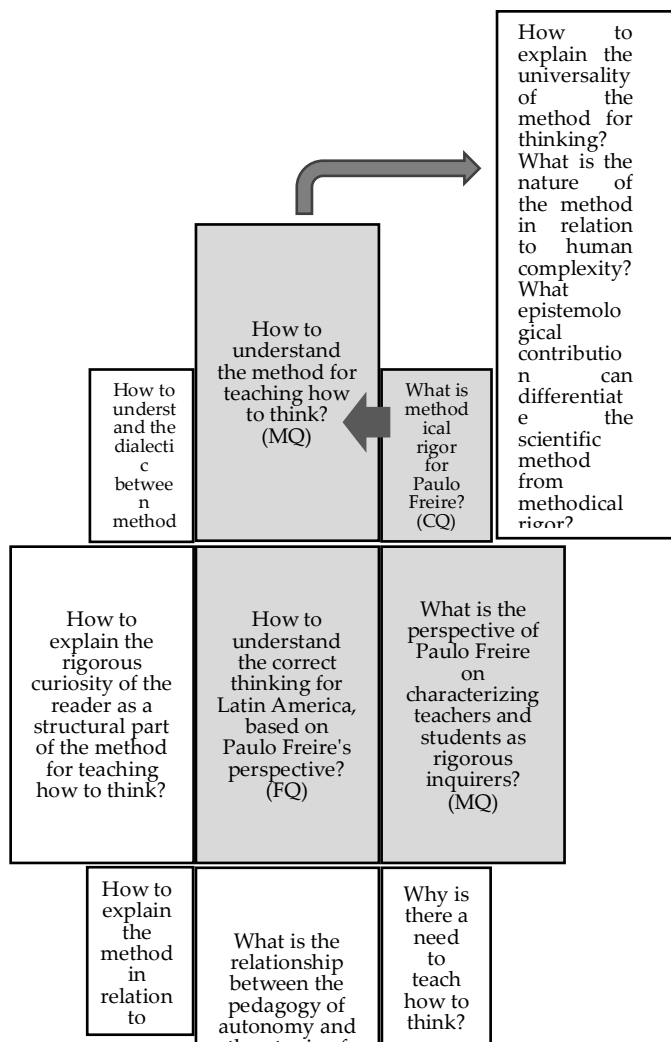
<sup>15</sup> Unicef. (s/f). *Adolescencia en América Latina y el Caribe: Orientaciones para la formulación de políticas*. <https://www.unicef.org/colombia/media/2471/file/Adolescencia%20en%20Am%C3%A9rica%20Latina%20y%20el%20Caribe.pdf>

<sup>16</sup> Organización de las Naciones Unidas. (2021). *Las juventudes latinoamericanas y caribeñas y la Agenda 2030 para el Desarrollo Sostenible: una mirada desde el sistema de las Naciones Unidas*. [https://repositorio.cepal.org/bitstream/handle/11362/471124/S1901186\\_es.pdf](https://repositorio.cepal.org/bitstream/handle/11362/471124/S1901186_es.pdf)

in schools, and utilized in universities. This would lead to inevitable nonconformity and make it impossible to deny the prevalence of rote memorization in universities.

**How to understand the method for teaching critical thinking?**

The divergence of questions regarding the method for teaching critical thinking rests on the human condition and how it alters processes when investigating to find the truth, only to speculate. «In more concrete terms, the design of [...] research consists of making plans about where to go, what to do, whom to talk to, and what to ask. These components must be aligned to focus on ontology» (Packer, 2018, p. 567), as it guides the teaching of critical thinking with or without a method. Humanity does not heavily rely on "thinking correctly" because life is structured in such a way that it has become organically instrumentalized. For example, chewing coca leaves (chacchar) provides great vigor and strength to complete tasks in the Peruvian Andean region; consuming mate infusion is very common in Argentina; and in the United States, the consumption of certain hallucinogenic substances is legal. The myth of the number thirteen still holds significance: How did this belief originate? Observe the divergence between the complementary and main question in Figure N°3.



### Figure N°3: The divergent action in each question

Methodology is an inherent part of teaching performance, which is why it «provides a sense of vision of where the analyst wants to go with the research. Techniques and procedures (the method), on the other hand, provide the means to bring this vision into reality» (Strauss, 2002, pp. 16-17). It is within this framework that individuals are expected to develop themselves. What is essential is the empowered exercise of critical thinking, considering plausible and achievable scenarios for the individual, something that the university fails to address as a necessity Freire's narrative and its resolute reflection reflect a strong rebellion against the fact that the university turns its back on the condition of the oppressed or discriminated. Therefore, it is necessary to understand that «we are one of the most defenseless creatures on the planet when we are born. We require a very long process of maturation and nurturing, more so than many animal species, which means we need others in order to develop and grow» (Carlos, 2018, p. 167). The references to pedagogy or any other science that contributes to education are divergent because within them, the power of the non-existent method to assess an individual's life is defined. Although it is acknowledged that «one must attend school, manipulate, and experiment» (De Zubiría, 2015, p. 115 to the extent possible, even embracing a modernist approach to uncertainty. It could also be said that one must go to school to ask questions, even though «critique of an education based on non-existent questions» (Freire, 2013, p. s/p) is vital and necessary.

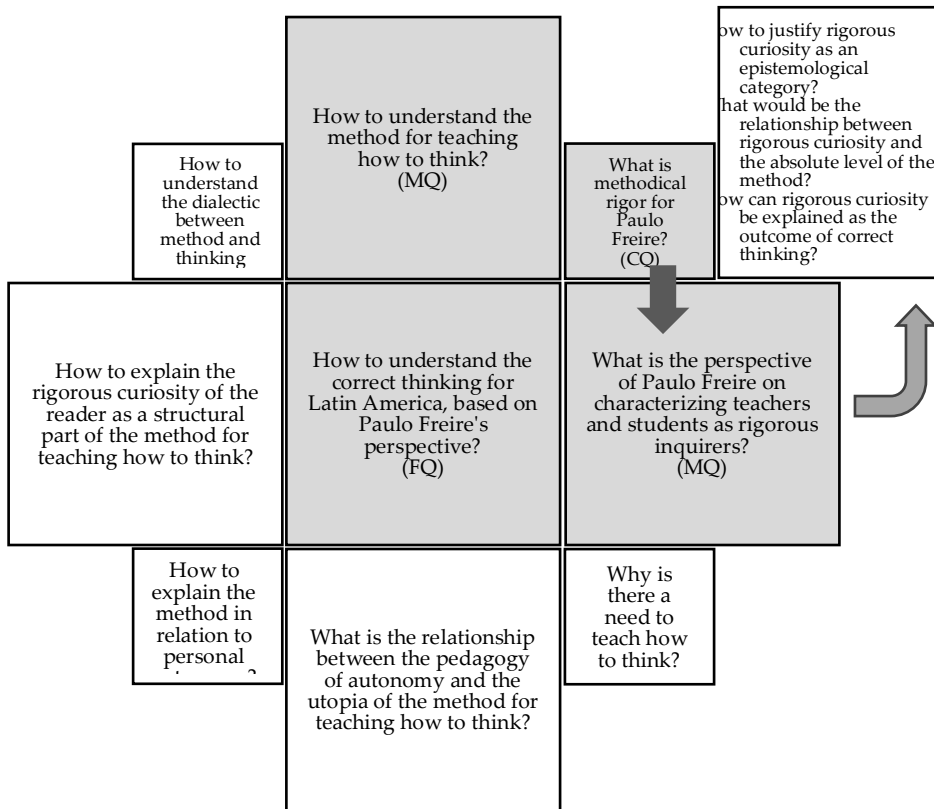
The best conditions for thriving in society require us to rethink the methods that have been recognized thus far. However, "the scientific method is understood as a set of postulates, rules, and norms for studying and solving research problems" (Bonilla & Rodríguez, cited in Bernal, 2010, p. 58), such as the development of thinking in university with methods that are not very relevant.

Byron et al. (1986) regard epistemology as «the philosophical theory that seeks to explain the nature, varieties, origins, objects, and limits of scientific knowledge». On the other hand, Lenk (1998) stated that it is «a basic philosophical discipline that investigates the methods of scientific concepts and attempts to establish and evaluate them». Not far from that, Cerda (1988) considered it as «that philosophy or theory of science which critically studies the principles, hypotheses, and results of various sciences in order to determine their origin and structure, their value and objective scope». Here lies another utopia for approaching the method of teaching, as each concept represents the divergent nature of human ethology and freedom of thought.

### **What is the perspective of Paulo Freire on characterizing teachers and students as rigorous inquirers?**

The perspective of Freirean thought through the Chakana question is intriguing. Refer to Figure N°4.

Figure N°4: The divergence between the complementary and main question



The results of educational systems, models, and approaches are not the best, and it is clear that «it is morally unacceptable to value the teacher positively for the failure it produces» (Álvarez, 2005, p. 45), which is one of the utopias that has historically been created and accepted within the realm of divergence.

Ontology and its contributions, without disregarding deontology, explain the human conditions for being in front of one another (teacher-student), adding to that the power of language as a social product with cultural roots. However, how can the bipartite condition of words be understood when it is known that «in the realm of syntax and semantics, the oppressed assert and defend themselves cunningly. Sometimes, when they say one thing, they are affirming another; it is a way of defending their truth» (Freire, 2013, p. 84), if indeed it is a way of correctly defending the truth.

Thinking critically does not necessarily lead to the rigor of curiosity, even though it may involve posing a series of questions. In all of this, the use of the Chakana question is also not absolute «because one or nine questions do not represent the process for evaluating or being evaluated; on the contrary, it is the beginning of critical thinking» (Bocanegra, 2021, p. 269), thus curiosity can be greater and of greater



rigor. The role of the teacher in the formation of the student and their role as a curious entity should be natural, without imposing a less supportive form of learning.

Thinking critically is the cognitive exercise that allows for the awakening of a different type of interest without denying rigorous curiosity, although «cognitive interest does not constitute a special interest, but rather selective intentionality of personality, and by fostering and increasing it, we facilitate the development of curiosity...» (Shukina, 1968, p.44) in behalf of improving the human condition, hence the purpose of the university and knowledge. It is indeed complex to understand that teaching individuals to think correctly can be challenging when not everyone chooses to do so for their own benefit. This is one of the reasons why knowledge is becoming increasingly specialized and individuals tend to seek options that align with their occupational pursuits.

The purity of the method is in accordance with the rigor of the sciences; however, they themselves fall into the power of speculations. «In fact, social anthropology has always had this same problem: the belief in diversity, above difference, which is much more sociological, is its main virtue but also its main defect» (Anta, 2020, p. 123) that collides with epistemology. To what extent is a science both defective and virtuous? Is it possible that Freire points to the void of the method? How can divergence be associated as a construct of correct thinking through the method?

It is necessary to reconsider the notion of rigorous curiosity before any nonsense that masquerades as science. «Indigenous people constantly face neocolonial/neoliberal impositions while simultaneously resisting culturally, politically, and economically against hegemony originating from official education, the market, consumerism, and the expansion of extractive activities» (Mendoza et al., 2020, p. 149). Yet, knowledge and its fluid forms are increasingly prevalent in their constitution within uncertainty. The terms *chaka*, *chakana*, *chakata*, and *chakatasqa* demonstrate an idea of how Andean culture's philosophical thought was and continues to be, and the organization of the morphological structure of the Quechua language makes that thought visible and verifiable as a unity with the abstract aspects of the surrounding environment and human actions (Cisneros, 2021, p. 351).

The relevance of the Chakana question is encrypted in the categories of four questions (divergent analysis). To achieve this, the use of conceptual mapping has been significant. Conceptual mapping is a technique for qualitative and multidimensional content analysis (Requena, 2020, p. 2). It diverges from Freire's perspective on the need for a method to think well, as it employs four divergent questions that lead to the development of critical thinking and focus on the antipode of Freire's viewpoint.

### **What is methodological rigor for Paulo Freire?**

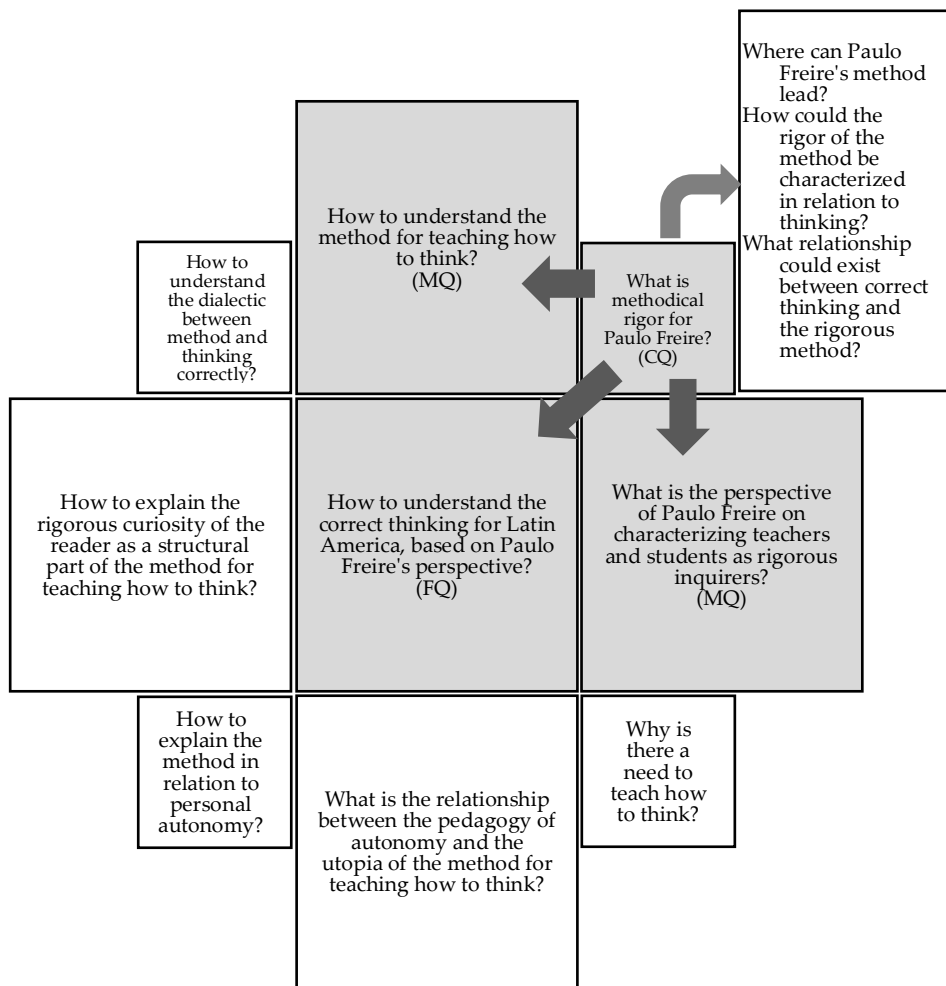
What Freire advocates is closely related to the human capacities that are restricted to two processes — reading and comprehension — often hated or even admitted for pleasure. Instead of assisting with these capacities, schools and universities have turned them into the ideal trap for discriminating between those who possess knowledge and those who do not. Regarding this, Flick (2007) states:

Reading and comprehending texts become an active process of reality production, involving not only the authors of those texts [...] but also the individuals for whom they are written and who read them [...] the person who reads and interprets the written text is as involved in the construction of reality as the one who writes it (p. 47).

Reading and writing are rigorous human processes that have become the inevitable narrative in response to the positivist paradigm, although it is not intended to be seen as such. However, «narrative research as a science of understanding or science of discussion, language in narrative research is the source of understanding, narrative research is understanding, conversation, and formation» (Quintero,

2018, pp. 85-91). son tesis divergentes de amplio espectro y el límite para juzgar la naturaleza humana. These are divergent theses of broad scope and the boundary to judge human nature. The epistemology of method represents autonomy, just as Freire and his expectations do. After all, «the triviality of concepts, or being so far from them, allows the natural bias between knowledge and empiricism» (Bocanegra, 2022, p. 35), because dissatisfaction or disagreement with the method is a divergent matter of epistemology, rather than reaching truth with the appropriate method. In common practices, the ebb and flow of socialization in or outside the university, «the student receives information, accumulates theory, passes exams, credits subjects, but is unable to use theory critically and pertinently, nor can they think for themselves and take a stance towards reality and their own knowledge» (Moran, 2014, p.115), and the rigor of the method is not so evident. Refer to Figure N°5.

Figure N°5: The complementary question and the divergence into three questions



Although studies of the brain sufficiently characterize and describe its own structure, what happens inside remains a mystery. For example, «Viewed from above, the human brain is divided into two identifiable parts: the left hemisphere and the right hemisphere [...] both perceive reality in a different way, often profoundly different» (Corradini, 2011, p. 36). With this observation of reality, one might think that this characterization is sufficient to understand the rigor of the method. However, the results are not always adequate. The question for Freire goes beyond because it confronts the functional

condition of the brain when it comes to natural thinking and the rigor it should entail. It is known that «children learn to read and write texts by reading and writing texts» (Kaufman, 2015, p. 23), and therefore, the encounter with the method is coincidental and poorly guided by the university. Thus, the ability to think precedes the purposes that generate it.

Using the method to think correctly from the pedagogical spectrum is only reasonable if the reality in which one exists is valued. That is why the university bears responsibility, as «the pedagogical culture defines the symbolic reference context for teaching action and contributes to giving meaning and identity to teachers» (Cols, 2011, p. 83), with the aim of provoking the development of cognitive interest. Perhaps this could be the conscious starting point for valuing the method to develop thinking from divergence.

In the university, it is not perceived that the method is the «set of procedures and techniques for collecting and analyzing data» (Strauss, 2002, p. 11), in order to achieve the purpose. In light of this, how should the procedures be to teach thinking correctly? How can we understand that techniques, as contributing categories to the method, aid in methodological rigor?

The rigor of the method does not necessarily guarantee the full set of competencies, but rather «the determinations of competencies applied to the educational field get lost in a merely self-referential rhetorical figure that is by no means innocent» (García, 2021, p. 5). However, the needs of the method regarding human ontology revolve around understanding the conditions of the citizen as «a rational individual with inalienable natural rights: life, property, and liberty, which enable them to resist abuses of power» (Vargas, 2021, p. 65), within the same convulsive system that yearns for peace and remains «the reference of an expected social order, the result of joint will involving armed actors, the government, and civil society» (Tatar Garnica, 2021, pp. 244-245). This triad is not always functional, as it only leads to uncertainty, since many questions remain unanswered. Moreover, there is no absolute answer for such a diverse society, where «the environmental knowledge elaborated by many black, indigenous, and peasant communities represents important political and ethical elements, as they carry distinct ways of seeing and understanding the world (cosmovisions)» (Rentería-Jiménez, 2021, p. 313). Living in and learning to think correctly in this context is indeed challenging, especially when communication processes rely on human creation like writing, which is not always fully capitalized upon.

*From divergent analysis to thinking correctly through four questions*, the divergence is notable «when the complementary question appeals to the two main questions and the fundamental question, with the aim of situating categories or generating concepts that allow the development of the scientific article's objective» (Bocanegra et al., 2022, p. 104). This categorical synergy is a characteristic of the Chakana in its purpose to structure the main objective and enables the construction of the theoretical framework with an emphasis on the development of critical thinking.

The Chakana question is a proposal that opposes paraphrasing because it does not allow for autonomous development. Therefore, it is «a didactic strategy based on the formulation of nine questions, with the purpose of writing academic texts» (Zuñe et al., 2021, p. 4) to shape knowledge in the form of human autonomy within the university.

*Asking is creating knowledge*; asking is creating, exploring, investigating, questioning, and reflecting autonomously without seeking answers, because when an answer arises, critical thinking concludes. «The Chakana question fosters critical thinking before, during, and after the writing of a scientific

article, as it is based on the analysis of information and knowledge to formulate nine questions» (Bocanegra, 2021, p. 113) that guide the development of the document's body. The divergent idea behind the four questions allows for the characterization of the type of learning associated with critical thinking, as a question does not necessarily correspond to one or multiple answers. It is also an emphasis on questioning in relation to knowledge, where the «epistemology of vision questions the validity of a form of knowledge whose moment and form of ignorance is colonialism, and whose moment and form of knowledge is solidarity» (De Sousa, 2019, pp. 86-87).

*Questions as a means of reasoning effectively*, in line with what has been established in the Chakana question, are understood as «each question constitutes the result that questions and allows for reflection...» (García, et al., 2022, p. 391) on a subject that deserves greater and better arguments. The questioning nature of the questions is the reason linked to the epistemology of the strategy, assuming that the question is the path that develops critical thinking rather than finding answers. «Questions can act as both essence and substance, as well as a pretext for writing» (Bocanegra, et al., 2022, p. 16) representing highly divergent arguments that reflect the human condition in its true dimension. The divergence between the essence and substance of the questions is due to their categorical structure being an argument in itself and for the four questions, without diminishing their typology. Divergence, therefore, is the focus associated with critical thinking; it is the antipodal synergy between questions that do not seek answers. «The question-answer relationship does not establish any dichotomy; on the contrary, cognitive frameworks have always had tautological messages for analogy-based learning» (Bautista, et al., 2023, p. 144), and divergence has not had its own space for academic development.

### Conclusions

The Chakana question is a didactic strategy supported by divergent analysis that combines four questions related to the imperative of knowing how to think correctly proposed by Paulo Freire. The Chakana question, as a didactic strategy, has its roots in the nature of the question that does not seek answers. This has allowed for the development of four divergent arguments to analyze Paulo Freire's stance on the educational problem in relation to knowing how to think correctly. The nature of the method for thinking correctly, rigorous curiosity, and the rigor of the method are constructs that determine the synergy between questions, and their divergence is a significant characteristic of the Chakana question. While these four questions diverge from Paulo Freire's philosophy, they are also the substance and essence of critical thinking. The Chakana question is a pragmatic representation that contributes to the development of critical thinking. It challenges the traditional question-answer relationship, as none of them are necessary to think correctly.

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