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PHILATELY AND DIDACTICS OF THE HISTORY OF PEDAGOGY: FROM SPINOZA TO KANT

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Abstract: **OBJECTIVE:** To suggest European philately as a historical source and analyzing it as an iconographic resource to document the history of pedagogy from Spinoza to Kant. **MATERIALS AND METHODS:** The research has a qualitative approach. The documentary review is descriptive-explanatory, and it follows a heuristic-hermeneutic methodology. The image is analyzed from an iconographic and iconological proposal and its contents were related to the history of pedagogy in the selected time interval. **RESULTS AND DISCUSSION:** Nineteen postage stamps issued between the years 1955 and 2016 have been reported; its iconography relates biographical aspects of personalities who left their mark on the history of pedagogy, such as Spinoza, Newton, Leibniz, Berkeley, Vico, Bayle, de Fontenelle, de Maupertuis, Diderot, d'Alembert, Voltaire, Montesquieu, Condorcet, Rousseau and Kant. Results suggest that a philatelic image can be used as a complement to the history of pedagogy, in this case, from Spinoza to Kant. **CONCLUSIONS:** It is necessary to strengthen the configuration of a methodological body, aimed at enhancing the value of postage stamps as a historical source and as a didactic resource for the history of pedagogy.

Keywords: Philately, didactics, history of pedagogy, Spinoza, Kant..

INTRODUCTION

Since its inception (May 6th, 1840), the postage stamp has been considered a vehicle of culture. It is a collector's item, valued for its beauty and its ability to reach different parts of the world. It is the bearer of a message, related to the customs, flora, fauna, political, social, religious and economic history of the issuing country (Gil-Sierra, 2002). Garcia-Sanchez (2007) classifies postage stamps as an instrument of power, they are the product of the official thought of a government in power. In other words, it is an instrument of propaganda, a historical source, which summarizes a part of a country's history. Ayuso-Calvillo (2007) writes:

[...]governments of different States soon realized that they had an instrument for the dissemination of cultural values and political propaganda of the outmost importance, since they had absolute control over its manufacturing and distribution process; it was cheap, it integrated text and image, so it was very attractive, and its travel capacity was potentially enormous (p.191).

Along the same lines, Monroy-Avella (2019), in a study on painting in Spanish philately, states that the postage stamp has a double function:

1. Symbolic, because of what is stated in the message, and 2. Multiplier, due to its traveling capacity. Based on its enunciative function, we are interested in postage stamps related to characters of the history of pedagogy, in this case, from Spinoza to Kant. This same author refers to philately as an iconographic database, which contains a graphic trace of the life of a country, offering a wide possibility for research, since in postage stamps one can find "valuable traces of society, resembling archaeological findings" (Monroy-Avella, 2019, p.101). In connection with this work, episodes related to the history of pedagogy can be unearthed on postage stamps.

Several authors highlight the importance of studying and teaching the history of education. For example, Pulido-Cortes (2017) considers that the history of education represents a space for reflection for teachers to think about the present, about possibilities of intervening the present day, as it relates to pedagogical projects of the past.

The approach to the problem revolves around two reflections: First, the significance of the history of education. And second, philately as a source of history. Regarding the first, and according to Genovesi (1991), Casale (2004) and Mallo-Gambetta (2009), in contemporary debates of history, it is the history of education that allows an understanding of the social and cultural contexts in which different manifestations of the educational process are being developed. The absence of the historical component in education has contributed to its "conceptual impoverishment" (Mallo-Gambetta, 2009, p.86); in this sense, Genovesi (1991) says: "Historical-educational research thus becomes one of the indispensable means to understand the genesis of numerous pedagogical theories, for the precise examination of their close interaction with the social forces that have produced, supported or suffered them" (p.300). On the other hand, and pertaining to the second reflection, postage stamps are seemingly insignificant objects, and often go unnoticed by most people. However, philatelists value them as a collector's item, and governments use them as an ideological and cultural tool, as a vehicle to project the country's image abroad (Jones, 2001). Consequently, Reid (1984) warns of the importance of incorporating the postage stamp as a historical source in research. In this paper, philately is proposed as a historical source for the history of pedagogy: from Spinoza to Kant.

METHOD

The research has a qualitative approach. The documentary review is descriptive-explanatory, and it follows a heuristic-hermeneutic methodology. The universe of study encompasses postage stamps issued in Europe, from the origins of the postage stamp (1840) and until the year 2020. Similar methodologies can be consulted in Miralles-Sangro (2011), Rozas-Garcia (2015) and Martinez-Reina (2021). The homogeneous universe (stamps related to the historical development of pedagogy) is defined in the Stampworld virtual catalogue. Two books will be the reference and specialized bibliography in the history of

pedagogy: (Abbagnano and Visalberghi, 1964; Böhm, 2010). Based on the reading of the reference bibliography and the homogeneous universe, an intentional sampling is done to define a unit of analysis that is representative, and that provides relevant information to document the historical development of pedagogy: from Spinoza to Kant.

Figure 1 summarizes the methodology.

Note: The research's geographical location in Europe is due to the fact that, largely, the characters related to this part of the history of pedagogy thrived in the European continent. The results of this work belong to the research project: *History, Philosophy and Didactics of Science: A Meeting Point from an Iconographic Analysis of Philately*.

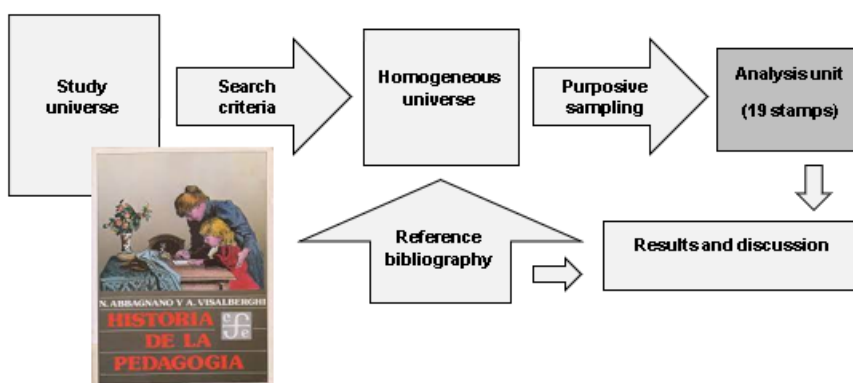


Figure 1

Proposed Methodology

Source: Compiled by the authors, 2021

The iconographic analysis was based on the proposal of art historian Erwin Panofsky (2006), who suggests three levels of analysis to study an image (Miralles-Sangro, 2011; Aguilar-Bedoya, 2013): Pre-iconographic analysis, in which the observer describes what the senses perceive; iconographic analysis, when the shape becomes an image that is interpreted and associated with a certain culture; and iconological analysis, which is an examination of the work in its cultural context, trying to understand the objective of the issue and its relationship with the history of pedagogy based the image represented on the stamp. With what was expressed by Cordovi-Díaz and Keeling-Alvarez (2018) as reference: "The visual image favors the real perception of the objects and phenomena which they reflect, and it also has a large expressive power. Based on the fact that it is a means of communication and teaching" (p.92). It is proposed to complement the iconography represented on the postage stamps with other images that give the reader a better understanding of the contributions of the characters honored by philately and who are part of the history of pedagogy: from Spinoza to Kant.

RESULTS

Table 1 summarizes the year and country of issuance of the nineteen postage stamps identified and documented in this work. The code of the Michel Catalog, which has been published since 1910, is included.

Stamp No.	Year	Country	Michel Catalog
1	1977	Netherlands	NL 1094
2	2016	Netherlands	NL 3528
3	1987	Monaco	MC 1837
4	1966	Germany	OF 518
5	1985	Ireland	IE 570
6	1968	Italy	IT 1277
7	2006	France	FR 4065
8	1966	France	FR 1548
9*	1986	Finland	FI 1002
10	1963	Soviet Union	SU 2809
11	1959	France	FR 1253
12	1994	Czech Republic	CZ 32
13	1955	Bulgaria	BG 970
14	1989	France	FR 2726
15	1962	Swiss	CH 751
16	1962	Romania	RO 2064
17	2012	Moldova	MD 812
18	1974	East Germany	DD 1942
19	1974	Germany	OF 806

Table 1

List of Stamps in the Analysis Unit

Source: Compiled by the authors based on the Michel Catalog, 2021

DISCUSSION AND CONCLUSION

Spinoza's work

Figure 2 shows the philately dedicated to Spinoza: Stamp 1 (Netherlands, 1977) commemorates the third centenary of his death, it is a portrait of the philosopher in his *Opera Posthuma* (of 1677), published by his relatives after his death. Stamp 2 (Netherlands, 2016) is part of a series issued on the occasion of the Year of the Book and contains an image of his *Ethics* in his *Opera Posthuma*, Part I: Of God.

Reading the previous paragraph and looking at Figure 2 suggest that the first character was a philosopher who died in the year 1677; and the question arises, who was Spinoza?



Figure 2
Philately Dedicated to Spinoza
Source: Compiled by the authors, 2021

Baruch Spinoza (1632-1677) was a Dutch materialist philosopher. Considered by Moreno-Moreno (2018) and based on the reading of his *Principles of Cartesian Philosophy* (from 1663), as a “*sui generis* Cartesian” (p.29). His main work *Ethics, Demonstrated in Geometrical Order*, (*Ethica Ordine Geometrico Demonstrateta*, written between 1661 and 1675) outlines his own thought; he is considered one of the great exponents of philosophy’s rationalism in the 17th century. Abbagnano and Visalberghi (1964) put Spinoza in the history of pedagogy for his *Theologico-Political Treatise .Tractatus Theologico-Politicus*, published in 1670), which is a reflection on religion, politics and education. Spinoza considered the State to have educational tasks and a guarantor of intellectual freedom and teaching.

Stamps 1 and 2 can be interpreted as a recognition of his native country (the Netherlands), a way of taking advantage of philatelic issues, in this case, as images that travel the world carrying the figure of a philosopher who was marginalized in his time for of daring to ponder a different philosophy for his time. Today, and although the Catholic Church included his texts in the *List of Prohibited Books (Index Librorum Prohibitorum)*, Spinoza is considered one of the greatest rationalists of all time.

Just as the Netherlands have honored Spinoza, the results of this work reveal characters that are repeatedly cited by Abbagnano and Visalberghi (1964) in their *History of Pedagogy*, but to date have not been considered in philatelic issues. An example of this is John Locke.

Locke, Absent in Philately: Between Philosophy, Pedagogy and Science

John Locke (1632-1704), an absentee in philately, is considered by philosophy as one of the main representatives of English empiricism. According to Daros (2000), empiricism has been the foundation of modern approaches to the construction of knowledge. Locke considered that knowledge has its origin in experience, without which the intellect is like a blank slate, an “empty mind.” His empiricism gives rise to pedagogical optimism, showing his absolute trust in the power of education: “I may say, that of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education” (Locke, 1986, p.31). Locke, in the denial of innate ideas, considered that all men are equal and can learn from experience and reflective observation: “He attributes the greatest importance to demonstrative knowledge based on the agreement and disagreement of ideas, that is, reasoning” (Abbagnano and Visalberghi, 1964, p.237).

Newton, Leibniz and Berkeley

In *The Mathematical Principles of Natural Philosophy* .*Philosophiae Naturalis Principia Mathematica*, 1687 and known as the *Principia*), Isaac Newton (1642-1727) follows Galileo's current and opposes Descartes's: he starts from the knowledge of individual facts “delivered by experience, to gradually arrive at the first causes and the last elements of the facts themselves” (Abbagnano and Visalberghi, 1964, p.253).



Figure 3

Philately Dedicated to Newton's *Principia Mathematica*

Source: Compiled by the authors, 2021

Science historian John Gribbin, and in particular based on the *Principia*, intends to evince the significance of Newton's work, not only for the development of physics, but also for the development of educational thinking of an entire era:

[...] established the foundation for all of physics, not only stating the implications of his law of universal gravity or inverse square law and of his three laws of motion, which describe the behavior of everything in the universe, but also making it clear that the laws of physics are really "universal" laws that affect any object. (Gribbin, 2003, p.214)

An example of this that is fitting for the Colombian context, is Gomajoa-Lopez (2018), who, reflecting on the study of the *Principia* by Jose Celestino Mutis, states that: "science and mathematics in Colombia presuppose a historical process, whose foundation, on which the nascent's New Granada scientific education is erected, has the Newtonian contribution" (p.122).

Unlike Spinoza, Newton has been widely represented in philately. Stamp 3 (Figure 3) was issued by Monaco in 1987 to commemorate the third centenary of the *Principia*, with a representation of Newton and the law of universal gravitation. The stamp's edition is a recognition of the influence of the *Principia* in the subsequent development of science and science education. At this point, it is interesting to connect the stamp's iconography with the cover of *Philosophiae Naturalis Principia Mathematica*, where Newton presented his famous formula for the law of universal gravitation, as seen in Stamp 3.

Stamp 4 portrays another individual from the same time as Newton, Gottfried Wilhelm Leibniz (1646-1716), a German philosopher and scientist who made important contributions to physics and mathematics. "He established a two-way road between scientific theories and metaphysical principles" (Losee, 1981, p.107). In the field of pedagogy, Leibniz – in opposition to empiricism – shows a "vindication of the Aristotelian concept that knowledge is virtually in us" (Abbagnano and Visalberghi, 1964, p.240). Stamp 4 (Figure 4) was issued by Germany in 1966 to commemorate the 250th anniversary of the death of Leibniz, a character familiar to historians of science, mathematics and philosophy alike. In the same way that we are passionate about a football match, those of us who are also fans of philately regard Stamp 4 as a contribution to the history of one of the main thinkers of the 17th and 18th centuries. The stamp is linked with art, the portrait is on display at the Hannover Public Library.

On the other hand, there is an example of philatelic nationalism, a representation of George Berkeley (1685-1753, Stamp 5), a largely influential Irish philosopher. His anti-materialist philosophy is formulated in *A Treatise Concerning the Principles of Human Knowledge* (1709), where he defended an instrumentalist vision of the laws of mechanics: "He maintained that these laws are nothing more than means of calculation for the description and prediction of phenomena" (Losee, 1981, p.170). Stamp 5 (Figure 4) was issued by Ireland in 1985 to commemorate the third centenary of his birth, and it connects with the title page of his major work. The city of Berkeley in California took its name in honor of the Irish philosopher, and Stamp 5 can be interpreted as philatelic nationalism, in which the issuing country shows the figure of one of its most important philosophers to the world.



Figure 4
Postage Stamps Commemorating Leibniz and Berkeley
Source: Compiled by the authors, 2021

Vico's *Verum Ipsum Factum*

Giambattista Vico (Naples, 1668-1744) was a Neapolitan lawyer and philosopher represented in Italian philately (Stamp 6). In his work *Principles of New Science* (*Principi di Scienza Nuova*, 1725) he considered that the condition of a man upon entering historical time is similar to that of a child (Pagden, 1997), without a doubt, a contribution to the human and educational development of men. Vico proposed three stages of individual human development: in the stage of the senses or childhood, memory and the study of language are considered; “the stage of imagination or childhood is the interpretation of the world from fantasy, and in the stage of reason or youth is where the predominance of reason begins without the abandonment of fantasy” (Sanchez-Delgado, 2005, p. 209). In Vico, reason operates with abstract principles, a stage for the study of philosophy, metaphysics and morality. On the other hand, imagination operates with concrete images, time to train in history, poetry and geometry. In early youth, the senses prevail, and the imagination is at a high point, a moment to be trained in physics and mathematics (Pagden, 1997; Sanchez-Delgado, 2005).



Figure 5

Postage stamp commemorating Vico

Source: Compiled by the authors, 2021

The Neapolitan philosopher considered that it is men who make history, the principle of *verum ipsum factum* indicates that we can only properly know what we are capable of doing (Vico, 1948), and affirms that the issues pertaining to human knowledge are not the entities of nature, only God has this knowledge, since God has created them; but human affairs are, the civil world that man has built are (Galceran, 1998-1999). From the pedagogical point of view, Abbagnano and Visalberghi (1964) affirm that "Viquian philosophy is a kind of magnificent representation of the laws, both divine and natural, that govern progress, that is, the education of the human race" (p.250).

Stamp 6 (Figure 5) is another form of philatelic nationalism: in 1968, Italy commemorated the third centenary of Vico's birth, it is interesting that the stamp is linked with the main work of the philosopher, which continues to be valued in the 21st century.

The French Enlightenment

From the French Enlightenment, philately has paid tribute to Pierre Bayle (1647-1706, Stamp 7), a French philosopher and writer, author of a *Historical and Critical Dictionary* (*Dictionnaire Historique et Critique*, 1694-1697), a compilation of facts critically arranged with a spirit of historiographical research, which "would have to vigorously influence the course of the Enlightenment" (Abbagnano & Visalberghi, 1964, p.257). Stamp 8 commemorates Bernard le Bovier de Fontenelle (1657-1757), a French writer and philosopher who brilliantly expounded Descartes and Newton's ideas and its implications in the field of natural sciences in his *Conversations on the Plurality of Worlds* (*Entretiens sur la pluralité des mondes*) and as secretary of the French Academy of Sciences. Stamp 9 commemorates Pierre-Louis Moreau de Maupertuis (1698-1759), a French philosopher, mathematician and astronomer, who in 1744 enunciated the *principle of least action*, which establishes a quantity called "action" for natural phenomena, which tends to be minimized.

Figure 6 shows the philately dedicated to Bayle, de Fontenelle and de Maupertuis. Stamp 7 (France, 2006) commemorates the third centenary of Bayle's death, and allows a connection with his biographical dictionary

from other sources; Stamp 8 (France, 1966) commemorates the third centenary of the French Academy of Sciences with a representation of Fontenelle, who was its perpetual secretary from 1699 and for 42 years; and Stamp 9 (Finland, 1986) commemorates the 250th anniversary of the French expedition to Lapland (which took place in 1736, to demonstrate the flattening of the Earth), with a representation of Maupertuis, who participated in said expedition.



Figure 6
Philately Dedicated to Bayle, de Fontenelle and de Maupertuis
Source: Compiled by the authors, 2021

The interests of the great French encyclopedist Denis Diderot (1713-1784, Stamp 10) extends to all fields of knowledge, as he so expressed in *the Encyclopedia, or a Systematic Dictionary of the Sciences, Arts, and Crafts*. *Encyclopédie, ou dictionnaire raisonné des sciences, des arts et des métiers*, edited between 1751-1772). The work brought together thinkers such as Voltaire, Rousseau, Condillac, Grimm, D'Holbach, Helvetius and Jean le Rond d'Alembert (1717-1783, Stamp 11) with Diderot. The latter was in charge of the introduction and the math element. Figure 7 shows the philately dedicated to Diderot and d'Alembert; Stamp 10 (Soviet Union, 1963) commemorates the 250th anniversary of Diderot's birth, and Stamp 11 (France, 1959) represents D'Alembert and his contributions to mathematics in the *Encyclopedia*. What is interesting about the Stamps in Figure 7 is the connection with a specific work, whose didactic, pedagogical and educational purpose can be summarized by the fact that it is one of the most important works of the 18th century, and by being a compendium of the main knowledge of that time: the *Encyclopedia of Diderot and d'Alembert*.



Source: Compiled by the authors, 2021

Figure 7

Philately Dedicated to the Fathers of the Encyclopedia

Source: Compiled by the authors, 2021

The representations in philately related to the characters of the Enlightenment continues with François-Marie Arouet Voltaire (1694-1778, Stamp 12), a French philosopher, one of the main figures of the Age of Enlightenment. In his *Letters on the English* (*Lettres philosophiques*, London, 1753), a series of essays reissued in 1778 under the title *Philosophical Letters Concerning the English* (*Lettres philosophiques sur les Anglais*), Voltaire publicly presented a broad defense of the philosophical notions of English. Newton (Solis & Selles, 2020): “Descartes assures that only the extension makes the matter; Newton adds solidity” (Voltaire, 1988, p.117). Stamp 12 (Czech Republic, 1994) represents Voltaire on the third centenary of his birth and depicts the title page and frontispiece (Figure 8) of his work *Elements of the Philosophy of Newton*. *Éléments de la philosophie de Newton*, 1738), considered an effort by Voltaire to present Newton's philosophy in a more accessible way to the public; undoubtedly an educational effort to explain Newtonian philosophy.



Figure 8

Postage Stamps in Honor of Voltaire. Notice the Errors in “Elemens” and “Neuton” (Aboites, 2011) on the Cover of Newton's *Elements de la Philosophie*

Source: Compiled by the authors, 2021

Finally, Charles Louis de Secondat, Baron de Montesquieu (1689-1755, Stamp 13) was a French philosopher who considered laws to be necessary relationships “derived from the nature of things” (Solis & Selles, 2020, p. 595); in other words, all beings had their laws. Humans, as rational beings, can break and modify those that they establish in their social and political sphere. Montesquieu's idea is a mechanism by which certain laws imply or permeate others: “For example, certain political legislation implies certain laws on education” (Abbagnano & Visalberghi, 1964, p.261). And on Stamp 14, Marie-Jean-Antoine Nicolas de Caritat, Marquis de Condorcet (1743-1794), a French philosopher, politician and mathematician, an advocate of the idea of progress who wrote *Sketch for a Historical Picture of the Progress of the Human Mind* (*Esquisse d'un tableau historique des progrès de l'esprit humain*, 1793), which according to Solis and Selles (2020), would come to be the last document of the Enlightenment. Figure 9 shows the philately dedicated to Montesquieu and Condorcet; Stamp 13 (Bulgaria, 1955), depicts Montesquieu on the second centenary of his death, and Stamp 14 (France, 1989), commemorates the 200th anniversary of the French Revolution with a representation of Condorcet, which in addition to his scientific work and philosophical had an important role during the Revolution.



Figure 9
Philately Dedicated to Montesquieu and Condorcet

Source: Compiled by the authors, 2021

History in Rousseau's *Emile*

Jean-Jacques Rousseau (1712-1778) was a Swiss writer, pedagogue and botanist, who, by narrating the educational process of Emile in *Emile, or On Education* (*Émile, ou De l'éducation*, published in 1762), exposes a pedagogical thought from political and philosophical issues framed in the relationship of the individual with society. Figure 10 shows the philately dedicated to Rousseau: Stamp 15 (Switzerland, 1962) commemorates the 250th anniversary of his birth and shows a 1776 portrait by Allan Ramsay (1713-1784) on display at the Scottish National Gallery; Stamp 16 (Romania, 1962) also commemorates the 250th anniversary of his

birth and Stamp 17 (Moldova, 2012) commemorates the 3rd centenary of his birth with a representation of Rousseau and some of his works, including, the *Discourse on the Origin and Basis of Inequality Among Men* (*Discours sur l'origine et les fondements de l'inégalité parmi les hommes*, 1754) with an inevitable connection to the title page of his *Emile*.



Figure 10

Philately dedicated to Rousseau

Source: Compiled by the authors, 2021

According to Simoes-Francisco (2000), Rousseau suggests that a large part of the misadventures in human history are due to the inevitable, but necessary, process of socialization. *Emile* is a description of an educational system that allows the natural man to educate himself for his relationship with the other. Referring to this description, Sanchez-Delgado (2005) considers that for Rousseau “education is fundamental for human race, we are born weak, we need strength. All that we lack at birth, all that we need when we come to man's estate, is the gift of education” (p.213).

Rousseau considered that history is an essential discipline in the formation of the student, but it should not be started from the early years. He establishes three educational levels for teaching: “In infancy or childhood will be direct experience, contact with things that give the student the basic notions” (Sachez-Delgado, 2005, p.213). He did not contemplate the teaching of history in these early years of *Emile*: “they are made to study history; they imagine that history is within their reach because it is only a collection of facts” (Rousseau, 1990, p.135). In the second stage, early adolescence, the child is just beginning to understand time, but it is not the time for him to learn history either. Simoes-Francisco (2000) calls this the order praised by Rousseau for the evolution of children's learning: “First the dramatic action itself, then in the third stage, puberty and early adulthood, the explanation, the teaching, the call to reason” (p.70). Rousseau has captured his conception of training to live

in a society, in relation to early adolescence, showing the importance of the relationship of the student with nature:

Emile's knowledge is confined to nature and things. The very name of history is unknown to him, along with metaphysics and morals. He knows the essential relations between men and things, but nothing of the moral relations between man and man. (Rousseau, 1990, p.278)

A student already prepared for moral relations in society is dazzled when he writes in relation to puberty and early adulthood, the moment - according to Rousseau- to study history:

To know men you must behold their actions. In society we hear them talk; they show their words and hide their deeds; but in history the veil is drawn aside, and they are judged by their deeds. Their sayings even help us to understand them; for comparing what they say and what they do, we see not only what they are but what they would appear; the more they disguise themselves the more thoroughly they stand revealed. (Rousseau, 1990, p.318)

The difference between Rousseau's pedagogical work in *Emile, or On Education* and the works of his predecessors can be emphasized, according to Böhm (2010) in the article "the", because Rousseau thematizes education as its own object, not as an annex of philosophy or theology, "not as a secondary function of the church or of the dominant classes, he addresses it considering Man as a determining factor of education" (p.79).

Kant: Philosophy, Pedagogy, History and Science

Stamps 18 and 19 connect with the work of Immanuel Kant (1724-1804), within the Enlightenment in the so-called German pedagogical idealism. For Kant, the objective of education, which he called the "art of teaching," is to develop autonomy in the student's judgment, placing greater importance to training and moral education, compared to the instruction processes (Sanchez-Delgado, 2005; Lafuente-Guantes, 2009).

Kant's pedagogical thought shines through in his *Lectures on Pedagogy*, which are a compilation of lectures on pedagogy, which Kant taught at the University of Königsberg between 1776 and 1787. Both the compilation and the publication, in 1803, are the work of Dr. Friedrich Theodor Rink (Cordero-Cordero, 2005). This work is divided into four fundamental parts: in the Introduction, Kant establishes the general principles for understanding education; in the Treatise, he summarizes and defines the parts of education; in Physical Education, he ponders the care that should be given to children and the importance of a good education of emotions and will; in the final part, in Practical Education, "he shows the way to get the student to develop his reason with an increase in his own self-esteem" (Lafuente-Guantes, 2009, p.246). For Kant, the human being is the fruit of education: "A man can only become a man through education. He is nothing more than what education makes him" (Kant, 2004, p.49). According to Cordero-Cordero (2005), Kant's pedagogy does not abandon the field of art, he proposes a reasoned art in which "education cannot be left to free expression, nor to the spontaneity of everyday life" (p.12).

Since the development of man's natural gifts does not take place of itself, all education is an art. Nature has placed no instinct in him for that purpose. The origin as well as the carrying out of this art is either mechanical and without plan, ruled by given circumstances, or it involves the exercise of judgment. (Kant, 2004, p.52)

In Kant, the concept of education as art is related to the concept of building morality in man: "education is in charge of forming the character and moral conscience of the students, which allows them to apply their actions according to the law" (Lafuente-Guantes, 2009. p.251).

Practical or moral education (everything related to freedom is called practical) is the acquisition of culture, which man needs in order to be able to live freely; it is the education of the personality, the education of a free being who can be self-sufficient and take his place in society, but who is also capable of maintaining internal values for himself (Kant, 2004, p.59).



Figure 11

Philately dedicated to Kant

Source: Compiled by the authors, 2021

On the other hand, Kant considers that "history is an excellent means to exercise understanding in judgment" (Kant, 1983, p.64). To learn it, he highlights the importance of memory, which is included among the lower faculties, and not among the higher faculties, which are understanding, judgment and reason: "understanding is to know the general, judgment is to apply what is general to the particular and reason is the ability to understand the relationship between the general and the particular" (Kant, 1983, p.64). In short, history allows the student to apply general concepts to particular cases: "When a young person, for example, cites a general rule, he can be made to cite cases from history" (Kant, 1983, p. 64). Kant highlighted the importance of the image in the teaching process: "The taste of the senses must be prepared first, especially that of sight and, lastly, that of ideas" (Kant, 1983, p.66). For Kant, geography with its images has a certain charm for children and it should be taught before history: "They could begin with geography, and at the same time match figures of animals, vegetables, etc., to revive it. History would come later" (Kant, 1983, p.67). The use of the image in the teaching-learning processes can provoke greater interest in children and make them head "through the wonderful world of research and make them protagonists of the changes that society needs" (Ortiz-Rivera & Cervantes-Coronado, 2015, p.11). Finally, Kant considered that the best

resource to understand is to produce, a methodology we call active these days. Thus, the faculties of the spirit are better educated: "What is, more or less, learned by oneself, is what is learned more solidly and what is best preserved" (Kant, 1983, p.68).

In the *Critique of Pure Reason* (*Kritik der reinen Vernunft*) Kant isolated three analogies of experience, associated with the categories of substance, causation, and interaction. Analogies with the necessary conditions to allow objective empirical knowledge. In the *Metaphysical Foundations of Natural Science* (*Metaphysische Anfangsgründe der Naturwissenschaft*) Kant argued that, by applying the analogies of experience to mechanics, these become the principles of conservation of matter, inertial motion, and action-reaction equality (Losee, 1981).

Figure 11 shows the philately dedicated to Kant: Stamps 18 and 19 (German Democratic Republic and Germany, 1974), commemorate the 250th anniversary of Kant's birth. Kant sought to reconcile empirical traditions with rationalists, "involving both the senses and understanding in the process of knowledge" (Solis & Selles, 2020, p.600). The iconography of the stamps represents Kant and has a connection with the cover of his main work (see Figure 11): *Critique of Pure Reason*, 1781.

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11	<ul style="list-style-type: none"> https://es.wikipedia.org/wiki/Cr%C3%ADtica_de_la_raz%C3%B3n_pura#/media/File:Kant_Kritik_der_reinen_Vernunft_1781.jpg

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Table 2

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CONCLUSIONS

This text is not exactly a book on the history of education or pedagogy, or philosophy. Its intention is more modest: it is a compendium of some relevant philosophers and/or educators in a historical period and who have been represented in philately. The foregoing, without ignoring the absence of individuals who, had they been represented by philately, would undoubtedly have largely contributed to this construction, e.g., Locke.

The use of philately as a historical source along with the consulted bibliography has allowed us to document the work of Spinoza, Newton, Leibniz, Berkeley, Vico, Bayle, de Fontenelle, de Maupertuis, Diderot, d'Alembert, Voltaire, Montesquieu, Condorcet, Rousseau and Kant as a contribution to the history of pedagogy. It is a text that mixes image with historical context, a didactic resource that can be shared in the classroom to discuss the life and work of these characters;

not only from their contributions to pedagogy, but also in other fields of knowledge, where they thrived and for which they left great contributions.

The study of the historical sources provided by philately, in this case European postage stamps, is an additional contribution to the research that has been conducted in the history of pedagogy. Therefore, it is necessary to continue strengthening the configuration of a methodological approach aimed at enhancing the value of postage stamps, as a historical source, which – from a dialogical vision – can act as support and/or complement other sources and methods, to strengthen research and dissemination processes associated with the history of pedagogy.

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