

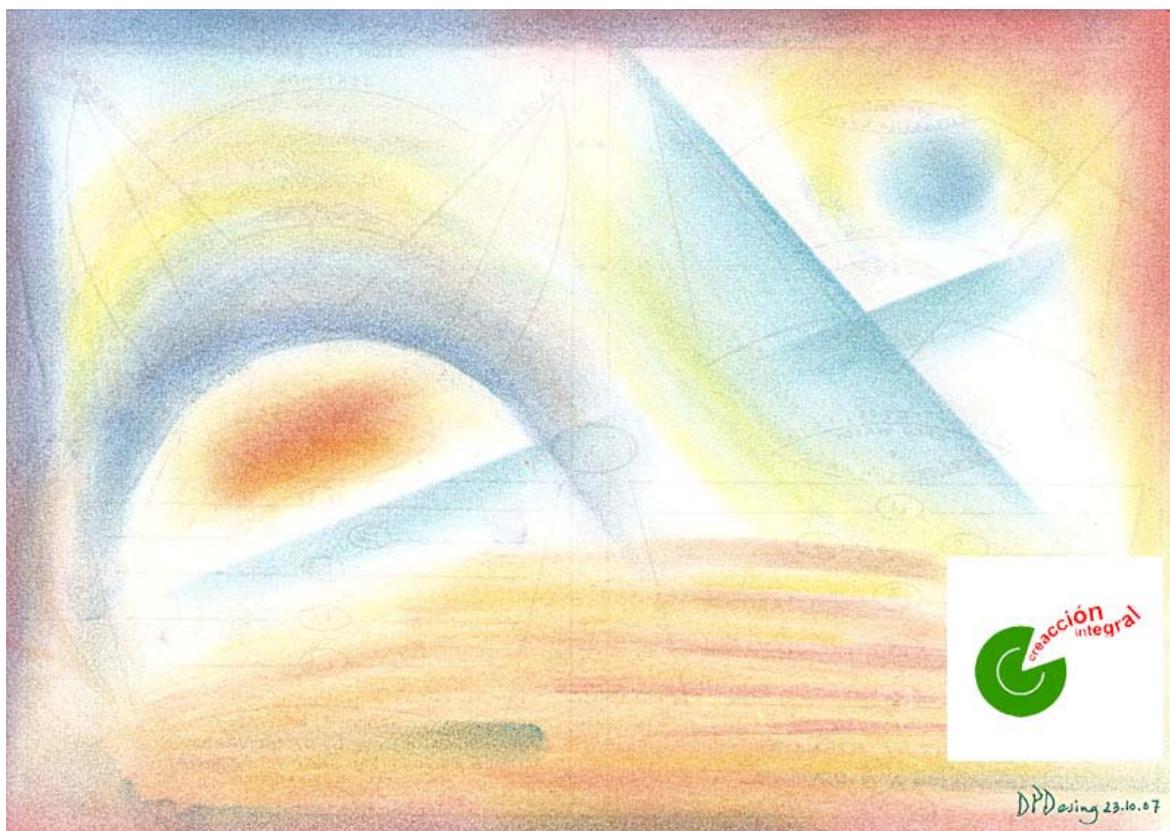


"La creatividad se enraiza, se desarrolla y se bloquea. Se expresa y consolida en múltiples lenguajes. Se estimula con técnicas eficaces"

**master oficial**  
**creatividad e innovación**  
2º ciclo U.E. - 120 créditos



Revista RecreArte 9 > VIII - Creatividad y Creadores: Creaciones Originales > **8.2 Cuentos**



*David de Prado Díez*

INQUIRY THAT INCITES INSIGHT

A. KEITH CARREIRO

INDIANA UNIVERSITY OF PENNSYLVANIA

[keith.carreiro@bristolcc.edu](mailto:keith.carreiro@bristolcc.edu)

©  
September 1998

INQUIRY THAT INCITES INSIGHT

*So it is the shadow of the experience of teaching that we pursue here,  
hoping that as we catch a glimpse of its distortions and of the ground on*

*which it falls, mingling the human figure with its roots, cracks, curbs, and stairwells, we shall address what is hidden...*

— Grumet (1988, p. 61)

#### INITIAL STATEMENT

This article briefly discusses with, and introduces to, readers an initial philosophical approach towards implementing innovative strategies and conceptual instructional tools that can be used in helping students initiate, maintain, enrich and weave their senses of critical thinking and creative awareness into their own research and presentation giving skills. The freedom to explore, a collaborative spirit, inspiration and humor are all necessary elements that help infuse such an endeavor with accompanying qualities that help deepen one's reflective efforts of study. Aimed at fulfilling the standards presented by The Council of Learned Societies in Education [CLSE] (1998), the author believes that these standards help provide invaluable analytical tools to students and to other educational practitioners. Learning and mastering the interpretive, normative and critical perspectives becomes indispensable in understanding the complex realms of experience in which we dwell on personal and professional bases, and from which inquiry can be steeped in true insight into our educational worlds.

As the above introductory quote by Grumet (1988, p.61) alludes to the attempt to catching the essential nature of the *experience of teaching* through the study of the *shadow* cast by its practice, so this article is an initial attempt to address and discover *what is hidden* behind this shadow. The author hopes to catch not only a glimpse of the teaching experience, but to conceptually “freeze frame” the complex phenomenon of teaching in order to philosophically examine what has been found within the ground of being which this frame has found. Thus, a conceptual map of the territory glimpsed will begin to be discussed here. It is a conceptual realm in which our best selves come to fruition in creating richly diverse intellectual options and nurturing organic structures that might be able to help catch the quicksilver potential inherent within all of us in the teaching/learning relationship. Perhaps in so practicing reflection sought and yearned for here, we may turn the light of our thought and being onto more fertile ground. To invoke the potential of our senses, beliefs, awareness, dreams and goals for living better lives, we may evoke and awaken the age long virtue in sharing the greatness of the human spirit with one another. Perhaps, the author profoundly wishes to touch, to seek and to fulfill his hunger for releasing what he has been told all of his life about the benefits, myths, legacies and traditions of all those aspects of what a liberal education has to bestow upon him and his fellow colleagues and sojourners.

This paper is not meant to be complete; it aims at proposing an introductory overview about the experience and nature of human inquiry through the eyes and vision of an educational practitioner. It casts a prototypical net of thought into the ocean of teaching in hopes of catching some fair portion of the schools of fish-like entities swimming beneath his clouded understanding and vision. With such caveats given, this article aims at provoking discussion, thought and feedback with its readers. Key generic, yet philosophically based, terms are used in an attempt to embrace the full phenomenon toward what Fuller (1972, p. 362) describes below (brackets are those placed in the quote by this author to expand its meaning further to all of his readers),

*By and large, man's [our] inertias are only overcome by virtue of his [our] own personal discoveries, discernment, and understanding of what it is that is happening to him [us].*

The comments found in these pages, therefore, are limited to broad brushstrokes of the artist's written attempts to find deeper insight into what can be done to enrich his craft, and to attune him further into the domain of experiences in which he has participated in his profession. The verbal painting rendered is only a sketch, at best, and only may be of interest to others, for example, in the making of curriculum, in the designing and implementing of intellectual structures into classrooms, and in the desire for policy makers to help create for their fellow teachers, students and parents an environment in which the human spirit has opportunities to blossom into the fullness of its metaphysical destiny and intellectual fortune.

#### INTRODUCTION

Critical discernment, and consternation, about declining writing skills and research abilities of undergraduate and graduate students (Madden & Lawrence, 1994) in the author's education courses (1999a), challenged him to create an alternative approach to teaching. This challenge made itself particularly visible in seeing students struggling with elementary thinking and writing tasks, as well as the difficulty in applying content to educationally, and/or foundationally, relevant contexts. In addition, not only were students seemingly bereft of research/writing and presentation skills, they showed a concomitant lack of passion, vigor and spirit in their classroom participation and daily preparation activities, as well as in their choice of major study and career goals toward becoming, or being, teachers. As a result of these observations, a new instructional direction was taken by designing a variety of heuristic tools to help offset these schooling-experienced deficits. These conceptual devices, alternative thinking strategies and student generated topics of inquiry fashioned are now being used pedagogically for facilitation and coordination of classroom, course, college, university and professional requirements. They are primarily designed to inspire, even to ignite, and to incite<sup>1</sup> the full range of the teaching/learning phenomenon and process.

A basic premise that is held of teaching here in this paper is that in order to encourage a person to learn, to discover, to understand, to evaluate performance and to solve problems requires that classroom instruction and individual guidance supplied by the teacher be modeled and actualized upon the same guiding principles that the instructor follows. Having the freedom to explore and the liberty to seek emergent knowledge inherent within the dynamics of self, course curricula and classroom dynamics must flow unimpeded between and among the experiences of the teacher and students. To flower fully in one's abilities to express his or her own intellectual self means that the passion to explore ideas, to critically assess an individual's state of being, and to release the imagination into a quest for meaning, requires a truly democratic (Dewey, 1916/1966) learning environment be established. Incorporating the structure and processes of a democratic community (also Taylor, 1992) within the classroom proffers the hope of an enlightened citizenry.

When the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-

direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely and harmonious. (Dewey, 1959, p. 49)

Hence, metacognitive (internal reviewing) processes and methods (Lee, 1998, March; Flavell, 1985, 1976), guided facilitative reflection and instructional protocols steeped in the above-stated rationale help students produce work and participate in their studies through more thoughtful, intentional and deliberative ways. Intuition, emotion and cognition are merged into a process wherein ideas are sought, broached, investigated and sifted more explicitly from self-determination, interest and knowledge with those expressions of the scholarly, professional and technical communities around us (Phenix, 1964; Thelen, 1960). Hence, multiple ways of researching and completing topics of inquiry are student generated. The manner in which students use alternative thinking strategies to generate research ideas also extends to their selecting, compiling and organizing their resources. Also sought by the instructor's guidance is their best summative attempts in comprising key ideas and concepts from their accumulated resources and linking them to significant course curricula goals, learning outcomes and lesson objectives.

#### PHILOSOPHICAL GROUNDING

This paper is part of a continuing investigative effort on the part of this author to delineate innovative aspects of teaching into an area referred to as *revelatory teaching* (Carreiro, 1999b, 2000). While methodology and specific teaching strategies initially have been discussed in a separate paper (Carreiro, 1998), these teaching/learning aspects are not to be isolated from their philosophical grounding. It is this conceptual foundation that is the well spring, or the source of ideation and emanation, of the teaching ideas presented in this paper.

While it is not the intent of this paper to cover a rigorous discussion of the major substantive and philosophical bases upon which this paper draws, it is, nevertheless, important to state the framework or the perspective taken by the author. Conceptually speaking, there are five fundamental areas that this form of teaching holds and heuristically employs in a wide variety of reflective teaching strategies:

- (1) existential critique
- (2) phenomenological depiction
- (3) hermeneutical interpretation
- (4) reflective evaluation
- (5) anagogical synaesthesia

While the terms used above are not those, for the most part, that are familiar with the general reader's daily use, they do serve to depict aspects of key principles, processes, dynamics, sensitivities and understandings of inquiry that help align a teacher's relational approach to the individuals in his or her classes. This teaching/learning approach also is viewed by the author as being a synthesis of critico-creative processes (Carreiro, 1991). Equally, this philosophical outline centers the teacher upon certain existential and phenomenological perspectives, as well as being centered in process philosophy (Oliver & Gershman, 1989; Slattery 1992a, 1992b, 1989), that encourage temporal analysis of self-awareness and one's conscious appraisal of reality, knowledge and value notions. This appraisal is done individually and it extends in a complementary fashion to one's professional concerns as well. Vigorous study into all of these facets of being, personal and professional, continuously occurs, such that a baseline of understanding and

familiarity with these experiences and phenomena of living explicitly is revealed by this reflection. Using philosophical language to describe this inquiry experience and to frame the teacher's situational orientation further, it can be stated that the teacher dwells within the phenomenon of a proleptic (Whitehead, 1929/1967, 1933) ontology. This dwelling permeates inquiry, ideation, research and discussion with an understanding of reverence. "[T]he foundation of reverence is this perception, that the present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time which is eternity" (Whitehead, 1929, p. 14).

Existential critique, practiced and modeled by the teacher, is offered to students. This critique is based upon the work not only of the well known existentialists of the past, such as Kierkegaard (1954, 1944), Camus (1978, 1955), and Sartre (1976, 1956, 1947), for example, but on the educational conceptions and concerns raised by those scholars such as Greene (1991, 1988, 1978), and Grumet (1992, 1990, 1978), along with those voices of the reconceptualists (Pinar, 1992, 1989, January/February, 1988; Schwab, 1983, 1978; and Eisner, 1991, 1959, 1916/1966) and postmodernists (Apple, 1990a, 1990b, 1989, 1982; McClaren 1994, 1993, 1991a, 1991b; Noddings, 1992, 1986, 1985; Doll, 1983; Walkerdine, 1985, 1988; and Giroux, 1992, 1988). Put briefly, existential critique realizes that humanity is in a dilemma and paradox of living not only by the mere fact of existence, but through institutional and bureaucratic systems that overwhelm individual uniqueness and one's private sense of being and meaning. These systems further erode into the life world of the individual claiming more and more of one's energies, time, thought and sense of purpose. Self-reflection is lessened in pursuit of surviving in a world dominated by outside imposed political, socioeconomic and cultural values. Thus, it is existentially important, all the more especially from an educational sense, and hence a pedagogical application, that learning environments be constructed wherein individuals are provided with teaching/learning support that encourages, sustains and enhances personal and professional development.

This orientation, consequently, is contextually set as a result of self-directed, and supported efforts by all those participating in the teaching/learning paradigm. Innovative teaching strategies become those involved with offering opportunities in releasing the potential and actual powers of learners and teachers. This release is accomplished in such a way that the roles of learners and teachers change back and forth through a dynamic interplay with what people bring to their classes and in what emerges in the curriculum and learning culture when these existential dynamics are engaged. Hopefully, these revelations are scaffolded (Vygotsky, 1962/1934) not only within the teaching/learning area described above as existential critique, but they are fully engaged by the instructor and learners in the other four listed areas also.

Through the use of mutually engaged, philosophical speculation, the purpose of such a pedagogy is to explore some of the contributing elements of teaching that help lead students and professor together in providing an environment wherein inquiry is not only welcome, but one which is steeped in an enriched motivational learning and teaching climate. Such teaching is resilient in all aspects of cognitive, affective and psychomotor domains of educational activities. This resilience allows for instructional flexibility in more fruitfully seizing those moments of grace in teaching wherein understanding dawns and/or potential knowledge emerges. In addition, this professional suppleness, if you will, provides an intellectual ambience that honors critical thinking

while simultaneously challenging normative awareness. It also welcomes all students to contribute their unique backgrounds and individual perspectives to classroom discussions in order for them to achieve greater interpretive and sensitive discernment about educational issues as well as about themselves.

#### TENTATIVE CONCLUSION / ASPIRED IMPLICATION

Hopefully, as initially explored in this article above, such relationally situated instruction seeks to create a teaching/learning climate wherein greater conceptual clarity can emerge through written assignments and oral discussions as a result of individual and group activities, along with the infusion of new technologically based teaching tools. When students can help create and evaluate an intellectual environment that potentially incites professional revelation to occur, the aim of this work is to see them carry this intellectual excitement and rigor into their own classrooms and professional practice. Speculative analysis is used to examine a variety of elements that can be involved in creating classroom environments in which insightful teaching is released. Revelatory processes, epistemological dynamics and ontological approaches are also discussed. A deliberative instructional critique is evoked so that teaching in this manner will be one that is transcendent (Phenix, 1971); it is one that can be intentionally laden and imbued with metacognitive strength, with greater awareness about what one is doing, and with enhanced reflective sensitivity. Therefore, conceptual understanding about a pedagogy that invites and incites insight is formed, along with an examination of certain criteria that are attendant upon the success of such teaching.

The author believes that the significance of this topic rests upon its being one of the main centers of the nature of inquiry. By examining this form of inquiry–posing–instruction, the practice of helping students attain greater discernment becomes not only more palpable, but it also embraces and embodies a practice involving a hunger for discernment, a passion for learning and a great cognitive joy amidst the labor for meaning. This inquiry further centers itself amidst the heart of the foundations of education, educational studies and educational policy studies (CLSE 1998). Such a double–edged sharpness, when wielded masterfully and clearly modeled by an instructor with students, grants one the cognitive ability and aesthetic wherewithal in making mature intellectual structures in which students can best thrive, as well as vitalizing the teaching and learning process complementary to creative awareness and imaginative thinking.

#### END NOTE

<sup>1</sup>The following definition of the word incite is taken from Gove (1986, p. 1142). The author believes that the denotative force behind the concept of incite being described below provides an excellent pedagogically symbolic field from which action can be taken to help motivate students in fully engaging the process of self–awareness/reflection and concomitant engagement with educational theories and practices.

**\*incite** [MF *inciter*, fr. L *incitare*, fr. *in-* *in-* + *citare* to put in movement, summon — more at CITE]

- 1:** to move to a course of action  
 : stir up  
 : spur on  
 : urge on <*inciting* the people to rebel> <*incited* to further effects by his mother's enthusiasm>
- 2:** to bring into being  
 : induce to exist or occur <such behavior is likely to *incite* retaliation> <organisms that readily *incited* antibody formation>

**syn** INSTIGATE  
 FOMENT  
 ABET

- : INCITE may also indicate both an initiating, a calling into being or action, and also a degree of prompting, furthering, encouraging, or nurturing of activity

<his projects for *inciting* war between the two countries>

<posters scattered by the thousands throughout the eastern states and Europe to *incite* immigration — *American Guide Series: Minnesota*>

<their tutors had *incited* them to dig deeply in the older sources of learning>

<did I see a young lady in want of a partner, gallantry would *incite* me to offer myself as her devoted knight — T. L. Peacock>

- INSTIGATE implies initiating or encouraging others to initiate actions or feelings, often questionable actions initiated with dubious intention

<pograms *instigated* or connived at by the government as a safety valve for popular discontent — W. R. Inge>

<a comparative study, *instigated* by the director of the investigation, which classifies a series of nonliterate cultures>

- FOMENT indicates persistent inciting, esp. of something thought of as seething or boiling

<radicals *fomenting* a revolution>

<race theories are indeed not only a modern invention to explain such group conflicts, but also a means for *fomenting* them — M. R. Cohen>

- ABET is likely to indicate seconding, encouraging, or aiding some action already begun, esp. a questionable activity

<aiding an abetting a friend in obtaining money under false pretenses>

<the general, abetted by the excited aide-de-camp, made a fatal error>

<the will to achieve perfection, though not so rare as it sounds, is all too rarely abetted by leisure — Harry Levin>

## BIBLIOGRAPHY

- Apple, Michael. (1990a). The politics of pedagogy and the building of community. *Journal of Curriculum Theorizing*, 8 (4), 7–22.
- . (1990b). *Ideology and curriculum* (2<sup>nd</sup>. Ed.). New York: Routledge & Kegan Paul.
- . (1989). Regulating the text: The socio/historical roots of state control. *Educational Policy*, 3 107–123.
- . (1982). *Education and power*. New York: Routledge & Kegan Paul.
- Camus, Albert. (1978). *The rebel*. [Trans. A. Bower.] New York: Alfred A. Knopf.
- . (1955). *The myth of Sisyphus*. [Trans. J. O'Brien.] New York: Alfred A. Knopf.
- Carreiro, A. Keith. (2000). Add one part professor, another part phenomenology, mix well into an educational pan of philosophy. Accepted for publication. *Journal of Philosophy and History of Education*, Volume 50.
- Carreiro, A. Keith. (1999a). An opportunity to reconceptualize teacher preparation programs by infusing a liberal arts and educational foundations strand into the core curriculum. Paper presented at annual meeting of North Carolina Association of Research in Education. Greensboro, NC: University of North Carolina at Greensboro.
- Carreiro, A. Keith. (1999b). Beyond thinking: A glimpse into revelatory teaching. *Journal of Philosophy and History of Education*, Volume 49, 32–37.
- Carreiro, A. Keith. (1998). Guiding students in the research writing process. In J. A. Chambers (Ed.), *Selected papers from the 9<sup>th</sup> International Conference on College Teaching and Learning* (25–32). Jacksonville, FL: Center for the Advancement of Teaching and Learning, Florida Community College at Jacksonville.
- Carreiro, A. Keith. (1991). A philosophical inquiry into critico-creative teaching: Toward an informed pedagogy. (Doctoral dissertation, Harvard University, 1992). University Microfilms Inc., 92–19, 106.
- Council of Learned Societies in Education. (1998). *Standards for academic and professional instruction in foundations of education, educational studies, and educational policy studies*. San Francisco, CA: Caddo Gap Press.
- Dewey, John. (1959). *Dewey on education: Selections*. [Edited by M. Dworkin] New York: Teachers College Press.
- . (1916/1966). *Democracy and education*. New York: The Free Press.
- Doll, William E. (1993). *A post-modern perspective on curriculum*. New York: Teachers College Press.
- Eisner, Elliot W. (1991). *The enlightened eye: Qualitative inquiry and the enhancement of educational practice*. New York: Macmillan.
- . (1985a). Aesthetic modes of knowing. In Elliot W. Eisner (Ed.), *Learning and teaching the ways of knowing: Eighty-fourth yearbook of the National Society for the Study of Education* (23–36). Chicago, IL: University of Chicago Press.
- . (1985b). *The educational imagination: On the design and evaluation of school programs*. New York: Macmillan.

- Flavell, John. (1985). *Cognitive development* (2<sup>nd</sup> ed.). Englewood Cliffs, NJ: Prentice-Hall.
- . (1976). Metacognitive aspects of problem solving. In L. Resnick (Ed.), *The nature of intelligence*. Hillsdale, NJ: Erlbaum.
- Fuller, R. Buckminster. (1972). *Utopia or oblivion: The prospects for humanity*. New York: Bantam Books, Inc.
- Giroux, Henry A. (1992). *Educational leadership and the crisis of democratic culture*. University Park, PA: Pennsylvania State University, University Council of Educational Administration (UCEA).
- . (1988). *Teachers as intellectuals: Toward a critical pedagogy of learning*. South Hadley, MA: Bergin & Garvey.
- Gove, Philip Babcock (Ed. In Chief). *Webster's third new international dictionary of the English language unabridged*. Springfield, MA: Merriam-Webster Inc., Publishers.
- Greene, Maxine. (1991). Blue guitars and the search for curriculum. In G. Willis & W. Schubert (Eds.), *Reflections from the heart of educational inquiry: Understanding curriculum and teaching through the arts* (107–122). Albany, NY: State University of New York Press.
- . (1988). *The dialectic of freedom*. New York: Teachers College Press.
- . (1978). *Landscapes of learning*. New York: Teachers College Press.
- Grumet, Madeleine R. (1992). Existential and phenomenological foundations of autobiographical method. In W. Pinar & W. Reynolds, *Understanding curriculum as phenomenological and deconstructed text* (28–43). New York: Teachers College Press.
- . (1990). Retrospective: Autobiography and the analysis of educational experience. *Cambridge Journal of Education*, 20 (3), 321–326.
- . (1988). *Bitter milk: Women and teaching*. Amherst, MA: University of Massachusetts Press.
- . (1976). Existential and phenomenological foundations. In W. Pinar & M. Grumet, *Toward a poor curriculum* (31–50). Dubuque, IA: Kendall/Hunt.
- Kierkegaard, Søren Aabye. (1954). *Fear and trembling, and the sickness unto death*. [Trans W. Lowrie.] Princeton, NJ: Princeton University Press.
- . (1944). *Attack on "Christendom."* Princeton, NJ: Princeton University Press.
- Lee, Pei-ling Hsieh. (1998 March). Integrating concept mapping and metacognitive methods in a hypermedia environment for learning science. UMI Proquest Digital Dissertations, AAT 9808479.
- Madden, D., & Lawrence, D. (1994). *An examination of college writing skills: Have they deteriorated?* (ERIC Document Reproduction Service No. ED 364 909)
- McClaren, Peter. (1994). *Life in schools: An introduction to critical pedagogy in the foundations of education*. [2<sup>nd</sup> edition.] New York: Longman.
- . (1993). Border disputes: Multicultural narrative, identity formation, and critical pedagogy in postmodern America. In D. McLaughlin & W. Tierny (Eds.), *Naming silenced lives: Personal narratives and the process of educational change* (201–235). New York: Routledge.

- . (1991a). Decentering culture: Postmodernism, resistance, and critical pedagogy. In N. Wyner (Ed.), *Current perspectives on the culture of schools* (231–257). Boston, MA: Brookline Books.
- . (1991b). Critical pedagogy: Constructing an arch of social dreaming and a doorway to hope. *Journal of Education*, 173 (1), 9–34.
- Noddings, Nel. (1992). *The challenge to care in the schools: An alternative approach to education*. New York: Teachers College Press.
- . (1986). Fidelity in teaching, teacher education, and research for teaching. *Harvard Educational Review*, 56 (4), 496–510.
- . (1985). In search of the feminine. *Teachers College Record*, 87 (2), 195–204.
- Phenix, Philip H. (1971). Transcendence and the curriculum. *Teachers College Record*, 73 (2), 271–283.
- . (1964). *Realms of meaning: A philosophy of the curriculum for general education*. New York: McGraw–Hill.
- Pinar, William F. (1992). Cries and whispers. In W. Pinar & W. Reynolds (Eds.), *Understanding curriculum as phenomenological and deconstructed text* (92–101). New York: Teachers College Press.
- . (1989, January/February). A reconceptualization of teacher education. *Journal of Teacher Education*, 9–12.
- . (1988). Autobiography and the architecture of self. *Journal of Curriculum Theorizing*, 8 (1), 7–36.
- Rogers, Carl. (1972). Interpersonal relationships: U.S.A. 2000. In D. Purpel & M. Belanger (Eds.), *Curriculum and cultural revolution* (411–423). Berkeley, CA: McCutchan.
- Sartre, Jean–Paul. 1976). *Critique of dialectical reason*. [Trans. A Sheridan–Smith.] New York: Schocken Books.
- . (1956). *Being and nothingness*. [Trans. H. Barnes.] New York: Philosophical Library.
- . (1947). *Existentialism and human emotions*. [Trans. H. Barnes]. New York: Philosophical Library.
- Schwab, Joseph J. (1983). The practical 4: Something for curriculum professors to do. *Curriculum Inquiry*, 13, 239–266.
- . (1978). *Science, curriculum and liberal education: Selected essays, Joseph J. Schwab*. [Edited I. Westbury & N. Wilkof.] Chicago, IL: University of Chicago Press.
- Taylor, Charles. (1992). *Multiculturalism and the politics of recognition*. Princeton, NJ: Princeton University Press.
- Thelen, Herbert. (1960). *Education and the human quest*. New York: Harper & Row.
- Vygotsky, L. (1962/1934). *Thought and language*. [Edited & trans. E. Hanfamann & G. Vakar.] New York & London, England: MIT Press & John Wiley & Sons.
- Walkerdine, Valerie. (1988). *The mastery of reason*. London, England: Routledge & Kegan Paul.
- . (1985). Science and the female mind: The burden of proof. *PsychCritique*, 1 (1), 1–20.
- Whitehead, Alfred North. (1933). *Adventures of ideas*. New York: Macmillan.
- . (1929/1967). *The aims of education*. New York: Free Press.



**I.A.C.A.T.**  
Instituto Avanzado de  
Creatividad Aplicada Total

**Revista Recrearte:**

- ✓ *Director David de Prado Díez*
- ✓ *Consejo de Redacción*
- ✓ *Consejo científico*

Frey Rosendo Salvado nº 13, 7º B 15701  
Santiago de Compostela. España.  
Tel. 981599868 - E-mail: info@iacat.com

[www.iacat.com](http://www.iacat.com) / [www.micat.net](http://www.micat.net) / [www.creatividadcursos.com](http://www.creatividadcursos.com)

[www.revistarecreate.net](http://www.revistarecreate.net)

© Creación Integral e Innovación, S.L. (B70123864)

*En el espíritu de Internet y de la Creatividad, la Revista Recrearte no prohíbe, sino que te invita a participar, innovar, transformar, recrear, y difundir los contenidos de la misma, citando SIEMPRE las fuentes del autor y del medio.*