# CONCEPTIONS POLICIES OF A GROUP OF STUDENTS FROM THE UNIVERSITY OF QUINDIO

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## OVERVIEW

This article is the result of a research work built basically in two moments: a first part, which threw the results concerning the political conceptions of students and, a second time, aimed at the realization of a reading of the findings in the light of the categories arendtdianas of policy and its contrast with the political concept of students.

Key words: concepts, policy, University students

## ABSTRACT

The present article is the result of research which was carried out basically in two steps: the first was, that provided information regarding the students` political conceptions. A second one, which was oriented towards a theory reading of the discovery from the point of view of Arendt`s category's and its contrast with their political concept.

This article is the result of research called "Conceptions of politics in a group of students in the program of Social work at the University of Quindío". It was presented as option of grade - Angela MaríaGneccoLizcano and Martha JenithTurriagoGarzón-of master's degree in education and human development of the Alliance: Cinde-University of Manizales and subsequently supplemented by the Licentiate in philosophy RuberHernánGarcía Franco.

## 1. INTRODUCTION

Work circumscribing this article has brought the importance of knowing the conceptions which has a group of students of Social work policy in lathe to certain categories such as political training scenarios, actors representing political praxis and notions about the policy. The study was developed from the following research question: what are the ideas of a group of students in the program of Social work from the University of Quindío on policy?, as central objectives were formulated:

• Explore the concepts of students around notions of policy; scenarios of political training and representative of policy actors.

• Develop categories of political conceptions from the systemization and analysis of interviews with students.

• An approach from conceptions found in light of the political ideas of Hannah Arendt.

## 2. BACKGROUND

Knowledge production that frames the issue of young people and politics has been varied and extensive, one of the major themes that have focused on youth research, has been that of subjectivity, in this section we present some recent studies that have been made from this area.In Colombia Soto, Vasquez &amp; Cardona (2009) studied the imaginary on policy in a group of young people from the village of Alto Bonito of the city of Manizales, in his findings found that the imagery of

policy concerning the Affairs of Government and of political parties and is reflected in the speeches and practices of governmental actors, also relate strategies or tools having as ultimate goal the search for power some alluding to understand it as a way of life in everyday actions exercised from the interaction. With respect to the areas of political socialization, evidenced in the speeches and actions of youth policy as family and institutional governance scenarios, especially the College.Lozano (2008) study addressed the processes of subjectivity and political participation of psychology students from Bogota using the narrative method from the historic hermeneutic approach, according to the results of this research, young people conceive of politics "as a way to govern, manage and organize society and the individuals who constitute it, through laws and rules regulating the behavior of the college".

Individuals in society (Lozano, 2008), relates to politics with the legitimization of power and its representation in the politicians, supported by the participation of the people in decision-making. Areas identified as a political exercise, mainly refer to College, family, businesses and places where social change can be given (Lozano, 2008). With respect to ought to be policy students considered that it should seek the common good of the citizens in conditions of equity and balance, they legitimize the exercise of voting and through it to the political representatives.

Navarrete (2008) conducted a survey to 492 students of municipal schools of the commune of Maipu, Chile about political assessment, valuation to democracy, political participation and political socialization. This researcher

observed that policy it is essential for people to organize society, however young people think has little impact on their future, showing a negative view towards it and its leaders; on the issue of political participation there are heterogeneous views, on the one hand is denoted a low interest in participating in traditional forms of politics as the militancy, access to posts of popular election and voting, but in contrasting sense, for example, the latter is valued positively, also considered as a fundamental influence on the Government and give opinions to the same; What is the responsibility of the political socialization and agents affecting it is concluded that the family does not bring political values and educational institutions are perceived negatives compared the political socializing role, as occurs with scenarios such as the neighborhood and nearby actors such as friends, which have scarce relevance in policy formation.

Cárdenas, M. &amp; others (2007) used the words free association method and applied a semantic differential to analyze the social representations of politics and democracy in a sample of young Chile aged between 18 and 29 years of age. In General terms, the findings of these two methods indicate that regardless of the contexts where policy and management that is done with it, is an important, unavoidable and necessary activity as plane of existence; Another idea refers to be considered "politically as a community area where everyone has the right to decide about the things that affect them, where all have control over the management of the relevant issues for the community which are involved and right to participate actively in the construction of their lives, all in the framework of a representative democracy" Cárdenas. & others (2007), on a

more formal level, policy must be bureaucratic. In contrast to these conceptions, young people point out that politics is not a field of institutionalized domain, where circulating and wields power, thus are controlled by actors linked to the traditional policy that imposed the rules and order - either of the spaces where to do so - but that must be understood from non-traditional places that are more linked to the community social movements and other non-traditional forms of action.

In Cordoba, Bermudez, Savino & Zenklussen (2004), were investigated from the discursive production, representations on democracy and participation, young people of this city in argentine. With regard to political participation, these scholars found a positive value on personal growth and improvement of social interaction. He is associated with the political participation to political parties, suffrage, the watch on the political representatives, the channeling of interests and demands towards the political system and power "as an instrument of the satisfaction of the demands and needs of the society", Bermudez, Savino&amp; Zenklussen (2004). For young people with clear political commitment, participation is conceived as the realization of actions aimed at the well-being of the people, from public office.

## 3. REGARDING THEORETICAL

The conceptions of politics: A look from Hannah Arendt

The starting point for the reflection of the results of the study were the approaches of Hannah Arendt on politics, who approached it from three central aspects: how should be

conceived; What is its meaning and from which spaces originates; on the basis of these three questions and following the guidelines of their political manuscripts, we will exhibit the positions that we consider most relevant to this topic.

The conception of politics

To Hannah Arendt, the policy is developed in the field of cooperation among equals around the world of the word and in the framework of social relations that is based on plurality and diversity, where men are its main characters, because they are "the product of human nature" (Arendt; 1997; 45). Its creation is the establishment of social relations between the men settled on principles like rights legal equality, diversity and the recognition of plurality. In other words, politics is a necessity of life both at the individual level and the social "mission and purpose of the policy is to ensure life in the broadest sense. It is she who makes possible the individual to pursue their goals in peace and quiet"(67).

The beginning of the political has to do with the human, as men carry the essence of the world, since they are not only part of this but they have a potential creator, because dan "be to things" (Estrada Rebull; 2008). Also the birth of politics, with regard to the social, occurs outside of the political, in the union of men, which is defined as "in the between" and therefore arises out of them. ".. .The man is a-politic." The policy was born in the between-the-men, therefore HEA

Out of the man. (…) "Politics comes in the between and is established as a relationship" (Arendt; 1997; 46).

Policy is based on the approach of the men, fostering among them a space, which is the world, which it would ruin without your presence. From this point of view, it is vital to this union of men driven from "in the between", since its loss causes the destruction of the space where it is constituted and policy. "The space between men, which is the world, cannot exist without them, so it would be a world without men, opposed to a universe without men or a nature without men, in itself a contradiction" (Arendt; 1997).

Plural citizenship is given in the policy space in which takes place the discussion of topics that are of interest to the community in which the public good precedence over individual interests. (Galindo; 2005; 38). Returning to this last aspect, Arendt discovers that the term policy and space where form is due to the establishment of the family to the extent that own a home is the first condition for access to political life since the benchmark Greek of the policy which supports Hannah Greeks are released from life and become suitable for a second life or political life domesticating the home life in which the man power is exercised on women, children and slaves. In other words, "the Greek political life was grounded in the polis, his public life, - koinon - always develops out of the oikos" (Vallarino; 2002; 13). The family dissolves equality, denies the individuality and diversity, grouping or organizing the men through kinship, making disappear the plurality.

On the other hand, when politics is transformed or replaced in history, it eliminates the plurality of men, diluting it in human individuals, "the solution of the West

(...) It is the transformation of politics in history or its replacement by this. Through the representation of a universal history the plurality of men is diluted in a human individual, also called humanity. Hence the monstrous and inhuman history, that finally imposed full and brutally on policy"(Arendt; 1997). The history and politics also stifle freedom, which is another of the key policy elements, delimiting the territories where men are involved, and disappearing space of the between policy, that it is absolutely true. Thus, the policy must understand as opposed to the history of political theory in which predominate the development of ideas above human actions (Galindo; 2005; 34).

**The sense of the policy**

Policy, as expressed in the above quote, must be understood from the Greek political thought, according to Arendt, shaping the ideal maximum of policy, therefore, she makes constant allusion to the meaning of the policy,

Understanding this as a purpose related to freedom. "To understand our political freedom concept as it originally appears in the polis Greek is important this close link of the political with the Homeric" (Arendt; 1997).

The Greek view of the policy rests on freedom, assumed as not domination and imposition of some men over others, nor as not being dominated. Freedom exists in a social space that emphasizes the relationship between equals and is devoid of all violence and coercion. For the Greeks, the only field that promotes freedom and equality is the polis, because it facilitates the exercise of political activities and the power of speech among men, manifested in the freedom of speech. From

this conception, a free man is one who manages through the speech to argue their own positions, without imposing their views, while respecting the heterogeneity of the words of their peers, i.e., the ability that has to try to peer, through dialogue, "...the sense of the political (...)" "was that men were among them in freedom, beyond violence, coercion and the domain, the same with the same (...) that regulate all their speaking and persuading each other affairs" (Arendt; 1997).

Freedom, in addition to the release, means being surrounded by other men who are in the same situation and in a common area of free competition (Arendt, 1996, 160); i.e., it may be free if you have access to the field of public (158). "Being free meant not be subject to the necessities neither of life nor under the command of someone and not send on anyone, i.e., govern or be governed" (Arendt; 1991; 44).

Another idea, referring to the Faculty of spontaneity, courage and boldness that men must hold to make use of political freedom, is that this should be reflected in the ability to move away from areas that prevent the relationship between equals and non availability of the link and the treatment through speech, this means to be free should necessarily leave the home family, and those environments where flows the private existence. In antiquity, for example, men stopped being free once they left the space of the polis and replaced it by the hearth (Arendt; 1997).

Political freedom is associated with the understanding of the reality and his multiple Affairs; this understanding covers in the dialogue that each man establishes with others,

through the continuous treatment. The understanding does not occur in an isolated setting, where each subject plays her best look, the things that happen in the world, is just talking with others, that awareness of the common and diverse, that's why is essential to the conversation, because through it, exchange experiences and perspectives on life. This aspect bears the sense of politics, that from the point of view of Arendt is the intrinsic relationship between freedom and politics, where cannot miss any of the two, because the meaning will be lost:

"Now, this freedom of movement, either it exercising freedom and start something new and unprecedented is the freedom to speak with many and thus realize that all of these many (...)" It is rather the authentic content and the sense of the same political. "In this sense politics and freedom are identical and where there is no latter nor there is real political space..." (Arendt, 1997).

As for the relationship means, Arendt raises the end of politics is not what you get by way of the political, in the case of freedom means, this must be understood as something political and not as the Supreme end of such, as happens with phenomena such as violence and coercion, that even though they are used to achieve freedom and peace and occur within a political spaceare not of the quality of being politicians, as well as the media that originate the political space and protect their existence, for example, legislative actions and legislative actor.

In synthesis, the policy must be considered as an end and not as a means, to and be perpetual is essential connection to a public social space, called polis, or city that ensures the free

treatment through the exercise of the word peer, stripped completely of violence, domination and coercion discursive, the elimination of this space leads to the loss of political freedom and thus to the sense of it.

As we have observed, the postulates against notions of politics and the sense of it, posed by the Greeks, are perceived by Arendt, from a positive angle, taking them as a duty to be, these arguments also become a justification to criticize conceptions and the direction given to the policy in the modern age, see:

The modern conception of the policy part, like the Greek one, define the policy as an individual and social need that is essential for human life, whose purpose and mission "is to ensure life in the broadest sense, ensuring the livelihood, happiness and the care of existence, through a State that has control of the violence and "avoid the war of all against all". (Arendt; 1997). According to modern prejudice, politics as unavoidable need has existed through all time, responding to manifestations of human existence or his organization.

The previous concept opens the way of the discussion to what Arendt considers that it is the anti political, i.e. the opposite of politics, from his position. For her, politics not can be conditioned upon material needs, because to do the same exercise, the men should have been solved, as this makes it possible that they can be dedicated to the art of the deal and talk about peer.

Opinion with respect to the State, that this is not a space for political development, what emerges in the State is the politically, then dominates, restricts the freedom to speak, uses

violence, eliminates the ability to think independently immersing individuals in history, isolates and preclude, among other issues, the union of men inside

Egalitarian relationships. The State, from the modern approach, just with the birth, that force of spontaneous creation and creativity, without which political action is unthinkable. "Totalitarianism, far from being satisfied with ending the freedom of expression, have wanted to also destroy fundamentally the spontaneity of man in all areas" (Arent; 1997).

According to Arendt, modern ideas about politics permeate the thinking of men, making sure they understand policy in a way that is not successful, and perhaps misleading. Policy for the common citizens refers to the social function of the Government and the duty that must be fulfilled. It represents the State, as the organ that protects the freedom of society, internal and external, with media such as violence, also is perceived that freedom must be guarded by the governed, through participation in the Government, because we have to limit the use of violence by the State. Arendt disagrees with these meanings, because in regards to freedom, this is not a means for the exercise of policy and action. It is also agreed that the State organize life in society, using violence as a channel. (Arendt; 1997).

In short, in the modern era, there is a correct understanding of the political, this lack of understanding lies in the categories means, imposed by modern thought to grasp the policy. From the vision of Arendt, the State is not the space where the policy can be given because it prevents the relationship of men in the between, violence cannot be content and domination be the route by which establish the

treatment between citizens, it is concluded that the naturalization of the violence and the use of prejudice to analyze it, determines to a large extent, think of politics in terms of being master and master to coerce and be coerced, achieving that the true meaning of it is lost and its purposes to really understand.

## 4 METHODOLOGIES

Design

To carry out this study opted for a qualitative approach. Studies that are based on this position, seek to build scientific knowledge based on an analysis of the subjective and intersubjective realities of the investigated subject, seeking to understand from their own mental schemes, experiences and social relations, "the logic of thinking that guide social actions" (Galeano, 2009). As important characteristics of the qualitative method and that they were assumed for the present work, we can highlight the following:

The prevalence of active research techniques and Dialogic, in this case the interview, based on inter-subjective relationships that allow collecting firsthand information about concepts, opinions and other elements of a cognitive nature.

Use as a point of reference and orientation of preliminary categories or sensitizing concepts to venture into the field of the life of the social actors and be a guide for the observation and description of contributed by subjects from their socio-cultural reality.

Identify from the systematization, classification and sorting of data, important topics of inquiry, categories live and emerging concepts, which give origin to the approach of

qualitative arguments that can be discussed with the theory.

Starting from the inductive and the deductive jointly developing questions from theory to approach the reality of study and once immersed in the world of object of knowledge players, redefine the suggested initial problems and pose new questions that guide "and exploration of the concrete and critical analysis of theoretical bodies" (Bonilla and Rodriguez(, 1997: 53, cited by Galeano, 2009).

**Participants**


They were selected, intentionally to carry out the study, 6 Social work students, between men and women, who may be pursuing last semesters and that, decide to participate voluntarily in the study. The group corresponds to resident students in the towns of Armenia, Circacia and Caicedonia, aged between 20 and 35 years.

**Techniques and instruments**

The development of research was taken into account the interview technique, it stands out as a conversation between the researcher and the researched subjects objects -led and which is intended to obtain information contained in the speech of the social actors, about events reported from their context (De Souza Minayo, et al, 2003). They worked the structured interview, putting questions previously raised, concerning the political issue.

The instrument used was a questionnaire which was applied in an individual way, prior design process, adjustment and preparation of

the interview format. This questionnaire posed 15 questions around the concept of politics and perceptions of respondents about it, previously defined categories were used. Some of the questions selected for the analysis were:• What is for you the policy?

• What is for you the policy?
• In what scenarios you can exercise policy?
• What are the agents responsible for the politics?

## Procedure

Designed after the interview proceeded to conduct fieldwork to gather information. Before the implementation of the instrument, an appropriate place to do the interview was chosen and were a comfortable environment to be able to engage in the conversation (free of noise, distractions and other interventions), is then concluded with each student time and the approximate time of dialogue on the subject of research.

With regard to the development of the interview, this began with a presentation of the objectives of the study, information on ethical aspects (confidential data and respect for identity management) and further socialization of the results, the course was characterized by the directed conversation supported in the questionnaire prepared in advance, were respected perceptions and meanings of respondents against the points controlling induction of answers. The register of speech of the students, who participated, was made for use of the recording and filming of all the interviews, in order to retain aspects of the investigated universe (De Souza Minayo, et al, 2003).

Treatment and analysis of information followed the following stages: first be transcribed interviews and responses based on the categories defined prior to the field work, classified data; in a second moment determined emerging categories and sub-categories from the classified information; last

was a confrontation between the categories configured from the data with general categories of the theoretical framework.

## 5 RESULTS.

### The concept of policy

From the answers to the question what is for you the policy? the following categories were identified for organizing notions of policy: policy as regards the subject; Politics as power; Politics and the State; Policy dialogue; Politics as a social and political relationship as social welfare.Policy as regards the subjectIn this category the students understood the policy from three trends. The first concerns that policy is sitting and making decisions: "...then my policy is to lay a detailed position and defend it"; "well, the policy for me is in the course of my life has been the part of know to make decisions". The second refers to see politics as something central of the human being in terms of its aims, experiences, experiences: "policy see it from the human in the sense that maybe, as doing a fusion of what the Academy with what one haspolitics is something that is implicit in all people"; "...is more as one structuring further from what you really want as a person and what you want as a community to reach a particular purpose". The third trend refers to consider politics as a space where we cannot act, be felt "policy is also the space that I have in other areas. The space that I have to choose and the space that I have to share, the space that I have heard, be heard." lived as a person"; "the

### Politics as a social relationship

Defined politics as the social relation that is established mainly with people from areas such as the family, everyday life and action: "...Then is more a relationship do if others persons, thence becoming political...";"?"Also refers to the policy: my family, my relationship of my family with me. I am with my family, the relationship of the couple, MOM... "; "it is the relationship that we have with others, since there is becoming political"; "...a paradigm for action, a paradigm of life..."

### Power policy

According to this category, young people conceive politics as procurement, exercise and holding of power by the individual, which can be obtained through the study, thought and knowledge: "politics is the art of power (...). The art of the exercise of power is not it? Then is: first you think how things but it takes them to action... "; "The policy is to have power (...) I have the power to change this, I have the power that this Lord of DIAN... make me turn because I know how to do because I have the mechanisms to do so (...) then one feels: I have the power! That is already one, and not get anywhere and get me three turns if? And all that... "; ".. .Is really politics as a way to come to power but from a few established knowledge, knowledge that you have learned through time and somehow can apply this policy or these theoretical elements to the exercise of politics from the practical side...?"

### As the State policy

Since this notion refers the policy with elements pertaining to the Organization of the

State, its representation and management in critically also point to actions that characterize mediated by representatives of the Government and society, and the way in which the latter participates in the political structure. In general terms, for respondents, the policy is statesmanship; they are the actions of political leaders; they are the political parties, they are the actions of the State, it is the corruption and political patronage:

".. .Before I would consider it the policy only to vote and political machinery, such as corruption and the worst"; "For me the policy was that political leaders were. (… ) It was something beyond for the COP, to political leaders"; "is like the art of governing"; "I thought that the policy was only a political party. That policy was then when the Mayor when he met with the people and gave him the vote. Or that when political parties met and would a to share markets in the Center then that people went "chaa" by trays... "; "The conclusion that I draw is that it is the actions (...)" State if? "Or is everything I've looked and all that is these actions that run the State (...) to keep, say, the order among the people".

**Social welfare policy**

As social welfare policy implies improvement, support, the contribution and the care of the society, in terms of equality, justice and equity: "policy is also home to improve, your educational institution to improve. Where they are given guidelines, rules to make everything better"; "And I think that that is the policy if?" Be as ensuring a society trying to say being one as more equitable... "; "".. .Then my policy has been that, the relationship with the community has been be umh... say that you inquiring about what they need and to make a

work that fairly or to be, providing, say, as it is popularly said: "the grain of sand," to make a how fairer society... ";"…Then as when all follow that enforcement that no improvement, then that is the policy. I'm not just here that impose, but that we are all to believe that..."

**Policy dialogue**

Policy as dialogue is related to the art of dialogue to engage in social communication, interacting with stakeholders and as a way of reaching the public practice maintaining values (honesty, responsibility): "... If? Then it is, from my point of view, is as the art of dialogue if? The art of dialogue, the art of know direct a person to arrive... "; "... well. No I remember very well the author but there is one that I love talking that (...) the politics is the art of dialogue if? What you know is simply to guide people through communicate Yes? Since, from what I say, I get people to convince people is that what I'm really saying is true, but since some positions more honesty, respect, commitment and will allow that person who is promoting or trying to get to a position to be the right people person who are going to choose then only not i.e. If? What they are saying within a context a within a script is already programmed but the person make really believes what he's saying is going, to perform if? To not only stay in words..."

**Politics as science**

This category refers to understand politics as a science that allows knowledge and understanding, allowing the individual to understand

Issues of society and politics: "...Such policy is a science"; "...is that the policy is... a science Yes?" That as science is complex but it will allow you should learn a little more about what are the theoretical and practical knowledge.

## The anti political

This concept arises as contrary to the category of politics as the State, being the total opposite. The students meant as political anti everything to do with the State, their representatives, forms of governing, political organization and the mechanisms through which persons are linked to the Government. Young people mentioned that the policy:

"No is only that group", " that group of people practicing or a political machinery ". "Then when one comes to the Academy realizes that that is not the policy ", "Politics is not far from bipartisanship, like parties and all that ", "Then the policy think it's beyond what really arises simply in a poly-political discourse".

Although they were not categories of relevant appearance in speeches from students, other notions that emerged regarding the concept of policy were: consider the policy as a whole; relate the policy with the aesthetic or beautiful; conceptualize politics as something that is out of the individual and does not belong and define the individual policy as coercion.

Conceptions about the context and representative of the political training actors.

Concerning concepts to the political socialization is built based on the preliminary categories: scenarios of political exercise and agents responsible for political education, contained in the questions: what scenarios the policy can be exercised? And what are the agents responsible for the politics? Below are the sub-categories derived from these previous concepts?

## The political exercise scenarios

Students stand out as the political exercise scenarios educational institutions and everyday life. From the perception of respondents the University and the schools are primary scenarios where policy, is exercised because in them is conducted education and training in standards and duties, through materials which course or career they are studying:
"... independent or parallel to the of the student movement (...) "I think that within... the race generated in (...) program to involve students, I think that for me the community practices was thus ideal, ideal setting for the exercise of policy"; "for me what".

It should be " schools, should be those spaces where will strengthen the policy, which could generate another political position... "; ".. .the institutions are a field, or say to a manager that I have touched me, say, who understand politics in a more practical way if?" ? Let's say the University is that based one the concept of policy. " In what aspects? (…) as in the academic aspects. Because when one enters an educational institution then there are established rules, duties, requirements... ".

Everyday denotes a major stage in the sense that there the individual learns about politics, from their experiences experiences and relationships: "...So I think that one learns of politics at all times if?, but, as I said right now, say that sometimes it touches you live in one..." "But in practical life, say, than the everyday experiences, experiences... of a line of thought"; "I believe that politics... is in everything. In all, in all areas of life"; "not only has to be integrated to a political party or a political movement but that one as a person,

how individual will (...)" "with their daily lives it makes political".

Other less outstanding scenarios but that also is designated by youngsters are State institutions, the family, laws and any area of society. Students are running that you have learned about policy having contact or being linked to State entities, or participating in political spaces such as elections; some students refer to that in the family are obtained knowledge about policy from the formation of his parents and how they wield it; the implementation of laws and regulations is also a political exercise space to allow processes of criticism regarding the operation and construction of the legislation and how it operates in reality; Finally for some young people, the policy has no spaces or scenarios defined, because it can occur in any place or simply the policy makes part of a whole.

## Agents responsible for political education

Regards the family as agents responsible for political training to the State first and second, to a lesser extent suggested as socializadores agents to schools such as the University and the friends. Students believe that the State is responsible for the political training at the head of their representatives or rulers because it is which must ensure social welfare, investment, implement policies, among other issues:
"I say that the State (...)" starting with (...) the rulers who should be concerned about that because, in this country... would be very difficult, but I think the responsibility is all EEE... How would say you? As driven by (...) the rulers"; "Do the duty be to me?" The State... We see that (...) as guarantee the benefit and social welfare right? Then the State must be whoever is that obligation to be politically (...) "Then the State first"; "because I think that it is, the State should in their education policies put (...)" from

First, since kindergarten, well since the early years begin to form (...) child with a vision towards the political and I how it works our country (...) then I think that it is from the State, a column on education policy.
The family acquired importance as through its members, particularly parents, known, understood and learn about politics, the interaction with the congeners provides spaces for the opinion and criticism:
".. . I thought whenever... initially cannot fall only... only in what teaches school, which teaches University would why?, because in the family policy has also can instill Yes?" at the same time that the MOM and the dad can sit with the child to give an opinion against what is happening in the country, is to discuss policy from my family, then if I I did with my parents, with my brothers have to look: my policy is this, this Yes? From there you can build a policy for later if? then from (...) the family field, from primary socialization is very important, because one starts to build his opinion against what more waiting ahead politically as a human being"; "... don't contribute in my training for in politics?" the University also do if? "And then, let's say that the family also helps a large component because they help one say in everyday life to understand many things of life".

## 6. DISCUSSION OF RESULTS AND CONCLUSION

To analyze the results of conceptions on policy and confront them with the reference selected theoretical, we reveal the following:
The ideas that emerge from the speeches of the young make suggests that in general terms they demarcate ideas opposite to arendtianas of policy ideas, if it is true that categories and sub-categories such as decision-making, social relationship, and anti political, could be labeled as related to the thought of this philosopher, since they take some close to the concept of policy elements (social relationship with members; Jack and defense of positions;

and denial of forms of) triggering political traditional), are not enough to make sure students understand how policy as Arendt does, as do not appear vital concepts such as the plurality (always exposed since their individuality), diversity (never allude to the heterogeneous) and spontaneity (established little reference to the creative process of the policy) and freedom (total absent of his words).

Views expressed by students, most directly allude to what Arendt qualifies as political anti: understand the policy as regards the State, when the actions of the

rulers, the structure of the Government, and the exercise of domination, expressed in categories such as power and dialogue, we do see that young people watch politics from concepts that Arendt disqualifies; as we point out in the theoretical framework, policy goes beyond the relationships of command and obedience, it is equality in the interaction, linked to the art of speech, it is what should justify its sense.

Watching the concepts from ancient and modern, we see that these concepts are in accordance with the context of modernity in which mingles politics with what they would end up with the same; that is, with the State and the domination as relevant areas of policy, unconsciously denying freedom and the creative potential of the speech as vital elements of the same. As a result, the ideas expressed by young people on their idea of what policy are contrary to the Greek ideal of politics, which is defended by Arendt.

In relation to the spaces of the policy, found answers highlight even more of this identification with what Arendt would be the anti political: so the family stands out as a category relating to the actors that make up for the exercise of policy and is conceived as a scenario of political socialization. We can say that this plays in the conception of youth a transcendental role in his political formation,

since inside young people learn, know and experience the policy. We perceive that the understanding and gestation of political thought, according to the position of Arendt, is forged in unsuitable areas, because the family isolated men, and is an obstacle to their relationship and union, and limit the ability to think. For young people, also the State is ratified as the quintessential political space, to be regarded as primarily responsible for the political formation, point strongly questioning the theory often, since the policy is given on the outside of the State, in the "... scope of the word, of the consensus, the agreement, relations of cooperation, which thrive in an atmosphere of cooperation among equals..." (Gold Tapia; 2008; 243).

In terms of everyday life and the educational institutions, which were stages, renowned for the students, these do not represent spaces that foster equal relations in the union of the people perspective often, students mentioned their conceptions from individual positions, without further reference to their experiences, perceptions and conceptions of politics, were built through social relations in the world of the public. In regards to educational institutions, these do not resemble, as reported by the young, an academic space in the Greek style, showing similar to the of the polis, rather denotes a space that forms the students, what must conceptualize and think of the political.

This allows us to create that Arendt has every reason to believe that the modern conception of politics prevents to understand the meaning of the policy from its original Greek meaning as you call policy all that, from the standpoint of Arendt is its negation. This occurs because the current development of "politics" and is given in the field of violence that was coerced and is coerced in which appears the Dominator and dominated, in which "the true meaning of any violent act is evident" (Arendt; 1997; 138).

The difference between the conception of politics often and the conception of the young students of the same, gives the reason to gold Tapia when it tells us that today there is a large make it difficult to understand the conception of Hannah Arendt on policy, since we are immersed in a modern tradition of distant from the classical paradigm policy. Thus for gold Tapia (2008; 240) policy is so associated with the State that sometimes we reduce politics to the statehood and the bustle that make of the rulers. But for Arendt, the means and ends of the State are anti-politicos to the extent that it uses physical coercion which is the negation of policy. Policy also has to do with the Government as it assumes the existence of command and obedience between the Governors and the governed which as such are not free (242). Relationships of command and obedience in Greek thought are not political to the extent that are "identical to the relationships between master and slave and, therefore, prevent the possibility of action" (Arendt; 1991; 244).

To complete and according to analyze from the Arentdiana philosophy, we can conclude, that conceptions on policy that students possess are different. From this point of view, students not can be classified as arendtdianos citizens, because their style of thought is established in a modern context in which conceptions of the State and the school are different from the Greek and that the family is seen differently to the Greek patriarchal family in which violence and dominance over women, children and slaves were natural to the domestic space and in which it was thought that Taming the living Greeks is releasing it, becoming fit for a second life: politics. (Vallarino; 2002; 12).

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