

## **"Myths of education"**

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*"Myths are that clarity behind which we  
enclose everything dark".*

(Joan Margarit, The origin of tragedy)

We are no strangers to myths. Myths are part of the representation of the world and of ourselves in all latitudes, at different times and with diverse meanings. From its magical-religious origins, the myth stands as an extremely complex cultural reality that requires different perspectives of analysis (Eliade, 1991) since it has a deep semiotic density (Barthes, 2015). Currently, myths, while still being instruments to interpret reality and define how the world and our behavior should be or not (Campbell, 1988), are assumed as distorted narratives that transmit an erroneous but popularly accepted story, which favor or facilitate biases around very diverse interests such as the exercise of power, commercial profit or ideological hegemony. In this line, Ortoleva (2021) calls contemporary myths "myths of low intensity" which would be nothing more than objects of consumption that enjoy a great diffusion and acceptance, usually driven by the mass media and mass self-communication. This "dream factory", already alerted by Schiller (1973) in his emblematic work on the impact of this narrative in the media, suppose part of the state of disinformation that the global world suffers from (Wardle & Derakhshan, 2017).

Why pay attention to myth and, above all, collaborate with its elucidation? These erroneous narratives can become powerful mediators within social, cultural and political life (Obradović, 2021) as their dissemination and popular acceptance makes it unnecessary to search for a proof or support that contrasts the promise of the myth's content.

Well, education is not immune to myths and their power. In the field of education where their study is already gaining importance in different fields and topics (Cornbleth, 2018; Eynon, 2020; Howard-Jones, 2014), myths occupy a powerful and enduring position in the construction of teaching and learning objectives, in activities and in the expectation about the outcomes of current education (Harmes et al., 2015). Works such as that of Christodoulou (2014) who, thanks to case studies, explores a series of ideas assumed by inertia that far from improving education, come to disadvantage the learning activity of

students and the teaching task, or the work of Holmes (2016) who, after reviewing a series of widely spread misconceptions about learning and education, comes to the conclusion that they lack strong support in scientific research, are some examples of this interest in demystifying this narrative in education.

In the field of education and technology, for example, each era has enthroned its own technological myths (Mosco, 2005). Nowadays it is possible to identify them when talking about EdTech myths (Suárez-Guerrero, et al., 2023) which, in general, are hyperbolic narratives that convey an incorrect, but widely accepted and effectively disseminated, story about the potential of digital technology in education usually stimulated by consumerism, technocentrism, negationism, determinism or technological solutionism. This narrative does not allow us to see that technology is necessary but not sufficient to provide a comprehensive response to a fact as complex as education. The study of these technological myths in education is closely connected to the interest in understanding the sociotechnological imaginaries on which not only our uses depend, but also the social utopias (Jasanoff & Kim, 2015) and which, to a greater or lesser extent, the various educational agents we raise in the relationship between education and technology. Faced with this, as Ornellas & Sancho (2015) pointed out, the task of deconstruction from a critical education is imposed.

Therefore, since myths are also part of our educational imaginary (Matthews, 2020) and are experiencing a great interest in educational research because, as Tondeur et al. (2017) points out, beliefs of this type have an impact on teaching and educational development, this monograph is launched in REICE with the aim of opening a space for the clarification of myths in education in general. Thus, the idea is to invite researchers to submit papers that, from various disciplines and under broad methodological frameworks, can offer a well-founded, critical and lucid look that examines the main claims of this type of narratives in any field of education. Substantially, empirical works of either qualitative and/or quantitative bias, of global, international, national or regional character are admitted. Attending to the myths of education that are woven into different themes and in various directions as an object of research is in line with the task that Meirieu (2020, p.113) emphasizes: "if anything is to be done with education and pedagogy, it is to discuss them".

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### ***Criteria and author guidelines***

1. It only be accepted unpublished and original manuscript.
2. The article may be submitted in Spanish, Portuguese or English.
3. The maximum length of the article will be 8,000 words.
4. Along with the manuscript it is necessary to send the "[Letter of originality](#),"

[conflict of interest and assignment of copyright](#)” signed.

5. The submitted articles must conform to the [publication standards](#) of the Journal.

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The deadline for submission ends **March 1, 2025**.

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It is essential to indicate as Comments to the editor that the submission is addressed to the subject section: “*Myths of education*”.

### ***Publication***

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