

PAYOTIAN FOUNDATIONS OF INTELLECTUAL WORK AND SCIENTIFIC WRITING IN UNIVERSITY EDUCATION

FUNDAMENTOS PAYOTIANOS DO TRABALHO INTELECTUAL E DA ESCRITA CIENTÍFICA NA FORMAÇÃO UNIVERSITÁRIA

FUNDAMENTOS PAYOTIANOS DEL TRABAJO INTELECTUAL Y DE LA ESCRITURA CIENTÍFICA EN LA FORMACIÓN UNIVERSITARIA



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ABSTRACT

The contemporary debate on university education has been marked by concerns related to cognitive dispersion, informational acceleration, and the weakening of study habits in the context of digital culture. In this scenario, it becomes pertinent to revisit pedagogical foundations that emphasize intellectual discipline and formative rigor in academic work. This research is guided by the following question: What contributions does the pedagogical thought of Jules Payot offer to the development of intellectual work and scientific writing in the contemporary university, especially within the context of digital culture? The general objective is to analyze the Payotian foundations of the education of the will, the art of writing, and intellectual work, investigating their relevance for contemporary university education. Methodologically, this study adopts a qualitative approach of bibliographic nature and hermeneutic-interpretative orientation, based on the analysis of the works *The Education of the Will* (1895), *The Art of Learning to Write* (1914), and *Intellectual Work: After the Education of the Will* (1921), in dialogue with authors from the philosophy of education, educational psychology, and the epistemology of academic work. The results indicate that Payot conceives intellectual development as a formative process sustained by self-discipline, the methodical organization of study, and the cultivation of enduring habits of reflection and writing. It is concluded that Payotian pedagogy offers relevant contributions to strengthening intellectual autonomy, research ethics, and the consolidation of more rigorous formative practices in higher education, especially in view of the challenges imposed by digital technologies and the contemporary economy of attention.

Keywords: Self-Discipline. Study Habits. Research Ethics. Scientific Methodology. Digital Culture.

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RESUMO

O debate contemporâneo sobre a formação universitária tem sido marcado por preocupações relativas à dispersão cognitiva, à aceleração informacional e à fragilização dos hábitos de estudo no contexto da cultura digital. Nesse cenário, torna-se pertinente revisitar fundamentos pedagógicos que enfatizem a disciplina intelectual e o rigor formativo no trabalho acadêmico. Esta pesquisa parte da seguinte questão norteadora: quais contribuições o pensamento pedagógico de Jules Payot oferece para a formação do trabalho intelectual e da escrita científica na universidade contemporânea, especialmente no contexto da cultura digital? O objetivo geral consiste em analisar os fundamentos payotianos da educação da vontade, da arte de escrever e do trabalho intelectual, investigando sua pertinência para a formação universitária contemporânea. Metodologicamente, trata-se de uma pesquisa qualitativa, de natureza bibliográfica e de orientação hermenêutico-interpretativa, baseada na análise das obras *A educação da vontade* (1895), *A arte de aprender a escrever* (1914) e *Trabalho intelectual: depois da educação da vontade* (1921), em diálogo com autores da filosofia da educação, da psicologia da educação e da epistemologia do trabalho acadêmico. Os resultados indicam que Payot concebe o desenvolvimento intelectual como processo formativo sustentado pela autodisciplina, pela organização metódica do estudo e pelo cultivo de hábitos duradouros de reflexão e escrita. Conclui-se que a pedagogia payotiana oferece contribuições relevantes para o fortalecimento da autonomia intelectual, da ética da pesquisa e da consolidação de práticas formativas mais rigorosas no ensino superior, especialmente diante dos desafios impostos pelas tecnologias digitais e pela economia contemporânea da atenção.

Palavras-chave: Autodisciplina. Hábitos de Estudo. Ética da Pesquisa. Metodologia Científica. Cultura Digital.

RESUMEN

El debate contemporáneo sobre la formación universitaria ha estado marcado por preocupaciones relacionadas con la dispersión cognitiva, la aceleración informacional y el debilitamiento de los hábitos de estudio en el contexto de la cultura digital. En este escenario, resulta pertinente revisitar fundamentos pedagógicos que destaquen la disciplina intelectual y el rigor formativo en el trabajo académico. Esta investigación parte de la siguiente pregunta orientadora: ¿Qué contribuciones ofrece el pensamiento pedagógico de Jules Payot a la formación del trabajo intelectual y de la escritura científica en la universidad contemporánea, especialmente en el contexto de la cultura digital? El objetivo general consiste en analizar los fundamentos payotianos de la educación de la voluntad, del arte de escribir y del trabajo intelectual, examinando su pertinencia para la formación universitaria contemporánea. Metodológicamente, se trata de una investigación cualitativa, de naturaleza bibliográfica y orientación hermenéutico-interpretativa, basada en el análisis de las obras *La educación de la voluntad* (1895), *El arte de aprender a escribir* (1914) y *Trabajo intelectual: después de la educación de la voluntad* (1921), en diálogo con autores de la filosofía de la educación y de la epistemología del trabajo académico. Los resultados indican que Payot concibe el desarrollo intelectual como un proceso formativo sustentado por la autodisciplina, la organización metódica del estudio y el cultivo de hábitos duraderos de reflexión y escritura. Se concluye que la pedagogía payotiana ofrece aportes relevantes para fortalecer la autonomía intelectual, la ética de la investigación y prácticas formativas rigurosas en la educación superior frente a los desafíos contemporáneos.

Palabras clave: Autodisciplina. Hábitos de Estudio. Ética de la Investigación. Metodología Científica. Cultura Digital.

1 INTRODUCTION

Contemporary university education is inserted in a profoundly challenging scenario, marked by the expansion of digital technologies, the intensification of information flows and the growing acceleration of the processes of production and circulation of knowledge. Digital culture, characterized by hyperconnectivity, the instantaneity of communications and the multiplicity of cognitive stimuli, has significantly transformed the practices of study, reading and writing in higher education. In this context, the rapid diffusion of technologies based on artificial intelligence is also noteworthy, which have come to occupy an increasing place in the processes of research, textual production, data organization, and systematization of academic information. Generative AI tools, capable of synthesizing content, producing texts, and assisting in the analysis of large volumes of data, expand the possibilities of investigation and can contribute to the development of new research methodologies.

However, the growing use of these technologies also raises relevant epistemological and pedagogical questions, especially with regard to the intellectual autonomy of the researcher, methodological rigor and authorship in the process of producing scientific knowledge. If, on the one hand, such resources expand access to information and enhance new forms of academic investigation, on the other hand, they also produce important challenges for the consolidation of rigorous intellectual habits, for the critical training of the researcher and for the development of a reflective scientific writing, capable of articulating interpretation, argumentation and conceptual elaboration of its own. In this sense, the contemporary scenario requires rethinking the foundations of intellectual education in the university, especially with regard to the cultivation of attention, the discipline of study and epistemological responsibility in the production of knowledge.

In the field of education and contemporary culture, authors such as Sibilía (2012) and Kenski (2012) point out that the expansion of digital technologies has intensified the acceleration of informational flows and the dispersion of attention, creating unfavorable conditions for in-depth thinking and reinforcing fragmented and superficial forms of knowledge appropriation.

In this context, traditional practices of intellectual work, such as prolonged reading, reflective concentration, conceptual elaboration and systematic writing, start to face obstacles related to the fragmentation of time and informational overload. The academic experience itself tends to be impacted by such transformations, since students and researchers are constantly exposed to multiple cognitive demands, digital platforms, and continuous flows of information. As Han (2015) observes, the society of performance and hyperactivity tends to

produce subjects who are permanently connected, but often deprived of favorable conditions for deep thinking and critical reflection.

In this scenario, it becomes pertinent to revisit pedagogical and philosophical traditions that have reflected on the intellectual formation of the student-researcher, on the discipline of thought and on the ethics of academic work. Among these authors, Jules Payot (1859-1940) stands out, a French educator and academic whose work is inserted in the context of the moral and republican pedagogy of the French Third Republic. A doctor of philosophy and active in French educational administration, Payot dedicated a significant part of his intellectual production to reflection on the formation of character, the cultivation of will, the art of writing and the discipline of intellectual work.

In works such as *The Education of the Will* (1895), *The Art of Learning to Write* (1914) and *Intellectual Work: After the Education of the Will* (1921), Payot develops a systematic reflection on the relationship between self-discipline, method and intellectual production. For the author, success in the field of knowledge does not depend exclusively on natural talents or innate cognitive capacities, but above all on the formation of consistent intellectual habits, the exercise of will and the methodical organization of academic work. Intellectual work, in this sense, constitutes a formative practice that involves not only technical skills, but also ethical, psychological and moral dimensions.

The relevance of these reflections becomes particularly relevant in the face of the challenges imposed by digital culture on university education. In an environment marked by the speed of information and the multiplication of contents, the construction of a rigorous intellectual attitude requires the development of disciplined study practices, systematic reading methods and scientific writing capable of articulating conceptual clarity, argumentative rigor and reflective autonomy. Returning to Payot's work, therefore, allows us to put back into debate pedagogical foundations that value the formation of intellectual character, perseverance in study and the progressive construction of critical thinking habits.

In this context, this research starts from the following guiding question: - what contributions does Jules Payot's pedagogical thought offer to the formation of intellectual work and scientific writing in the contemporary university, especially in the context of digital culture?

In view of this problem, the general objective of this research is to **analyze the pedagogical foundations present in the works of Jules Payot, *The Education of the Will* (1895), *The Art of Learning to Write* (1914) and *Intellectual Work: After the Education of the Will* (1921), investigating their contributions to the formation of the student-researcher and to the development of scientific writing in university education contemporary.**

To achieve this general objective, three specific objectives were established: **a) to examine the Payotian conception of the education of the will and its relationship with the formation of intellectual habits; b) to analyze the understanding of intellectual work as a methodical practice of organizing the study and production of knowledge; and c) to investigate the formative function of writing in the elaboration of scientific thinking and in the construction of the intellectual autonomy of the student-researcher.**

The research seeks to identify conceptual elements present in Payot's work that can contribute to the understanding of contemporary academic practices, especially with regard to the formation of the university student-researcher, the education of the will, the organization of intellectual work and the development of scientific writing as a formative practice.

Methodologically, the research adopts a qualitative approach (Minayo, 2012), of a bibliographic nature (Gil, 2008), guided by a hermeneutic-interpretative method (Gadamer, 1999), suitable for the analysis of philosophical and pedagogical texts. The *central corpus* of the investigation consists of three works by Jules Payot, *The Education of the Will* (1895), *The Art of Learning to Write* (1914) and *Intellectual Work: After the Education of the Will* (1921). The analysis of these three works is carried out through exploratory and analytical reading, followed by the identification and thematic categorization of central concepts, such as will, intellectual discipline, study method and writing practice. In a later stage, a critical interpretation of these concepts is carried out, articulating them with contemporary contributions from the philosophy of education, the psychology of education and the epistemology of scientific work.

In this theoretical dialogue, classical and current references are mobilized that discuss intellectual formation, the autonomy of the subject and the processes of knowledge construction, such as Kant (2003), when dealing with the formation of autonomy; Bourdieu (1996), when analyzing the constitution of the *academic habitus*; Foucault (2004), about the practices of the self and the ethical formation of the subject; and Han (2015), when problematizing the impacts of the performance society on attention and concentration.

In the field of educational psychology, there is also dialogue with authors who investigate the cognitive and motivational processes involved in learning and intellectual formation, such as Vygotsky (2007), when emphasizing the sociocultural dimension of cognitive development; Zimmerman (2002), on self-regulation of learning; Hattie (2017), about the factors that influence academic performance; and Dweck (2017), when discussing the importance of the conceptions of effort and growth mindset in the development of intellectual skills.

In addition to these contributions, contemporary reflections on university education and academic work are present in authors such as Charlot (2000), Morin (2000), Sennett (2009), Severino (2016) and Eco (2017), who discuss the epistemological, methodological and formative conditions of scientific production. This analytical procedure allows Payot's thought to be placed in critical dialogue with current debates about the formation of the student-researcher, the intellectual habits and the ethical and methodological requirements of academic work in the contemporary university.

The relevance of this research is justified by the need to strengthen the ethical-philosophical, psychological, and methodological foundations of university education in a context marked by the expansion of digital technologies, the growing use of artificial intelligence in academic processes, and the challenges that such transformations impose on intellectual autonomy, authorship, and rigor in the production of scientific knowledge. By revisiting the thought of Jules Payot, this research seeks to contribute to the debate on the formation of the student-researcher, highlighting the importance of cultivating self-discipline, the methodical organization of intellectual work and scientific writing as a practice of conceptual elaboration, critical reflection and construction of one's own thought. In this sense, it is intended to offer theoretical-practical foundations that contribute to the strengthening of more rigorous, critical and reflective formative processes in higher education, reaffirming the formative value of intellectual work and the autonomy of thought in the contemporary university.

To develop this investigation, the article is organized into five sections, the first section being this **Introduction**. The second section, **The pedagogy of the will and the formation of intellectual habits**, which examines the pedagogical foundations present in the work *The education of the will* (1895). The analysis discusses the relationship between self-discipline, formation of intellectual character and construction of study habits, elements considered essential for the development of intellectual work.

The third section, **Intellectual work, method and formation of the student-researcher**, analyzes the work *Intellectual work: after the education of the will* (1921), investigating the Payotian conception of intellectual work as a methodical practice of organizing study and scientific production.

The fourth section, **Scientific writing and the elaboration of one's own thought**, examines the work *The Art of Learning to Write* (1914), understanding writing as a formative exercise of conceptual clarity and organization of one's own thought. Finally, the fifth section presents the **Final Considerations**, resuming the research question and synthesizing the

contributions of Payot's pedagogy to the university education of the student-researcher in the digital age.

2 THE PEDAGOGY OF THE WILL AND THE FORMATION OF INTELLECTUAL HABITS

This section aims to examine the pedagogical foundations of the education of the will, in the work *The Education of the Will* (1895), by Jules Payot, analyzing its contribution to the formation of intellectual habits, to the self-discipline of study and to the development of intellectual work in contemporary university education. It is assumed that, in the digital age, the training of the student-researcher faces significant challenges related to the dispersion of attention, the fragmentation of study time and the pulverization of will in contexts marked by hyperconnectivity (SIBILIA, 2012; KENSKI, 2012).

The analysis developed in this section follows the methodological procedure adopted in the research, based on the exploratory and analytical reading of Payot's work and the identification of central categories of analysis, especially the concepts of will, intellectual discipline, study method and formation of intellectual habits.

Digital culture has exponentially expanded access to information and profoundly transformed the forms of production, circulation and appropriation of knowledge. However, studies indicate that this new communicational environment has also intensified processes of cognitive dispersion, superficiality of reading and instability of attention, directly affecting the conditions of intellectual formation in the contemporary world (SIBILIA, 2012; KENSKI, 2012). The multiplication of informational stimuli and the speed of digital interactions tend to favor fragmented reading practices and rapid consumption of content, shifting the focus from activities that require continuity, reflection, and more rigorous conceptual elaboration.

In this scenario, the contemporary informational environment, marked by incessant notifications, multiple platforms, and continuous data flows, contributes to the weakening of intellectual practices that depend on prolonged concentration and systematic reflection.

Authors such as Han (2015) and Carr (2011) have highlighted that the crisis of attention is one of the great challenges of contemporary intellectual formation, since the logic of hyperconnectivity and the permanent circulation of information tends to fragment the cognitive experience and hinder slower and more reflective processes of knowledge construction. Carr (2011) observes that the continuous navigation between multiple digital stimuli alters the ways of reading and processing information, favoring quick forms of apprehension of content, but often superficial.

In a convergent perspective, Han (2015), when analyzing the so-called "performance society", argues that the multiplication of stimuli and demands produces subjects who are

permanently active and connected, but often unable to sustain prolonged experiences of attention and interiority. Thus, Jules Payot's reflection on the discipline of the mind and the cultivation of intellectual attention acquires renewed relevance, emphasizing the need to form habits of concentration, perseverance, and self-direction of thought as fundamental conditions for intellectual work and scientific writing.

The contemporary crisis of attention has a direct impact on the organization of the intellectual will. What is observed, with increasing frequency, is a process that can be described as **pulverization of the will**, that is, the difficulty of orienting and sustaining intellectual effort around long-term formative objectives. The culture of instantaneity and immediate gratification tends to weaken study practices that require continuity, rigor and reflective maturation, favoring fragmented and discontinuous modes of learning. As Sennett (2009) observes, intellectual work, as well as any form of skilled work, depends on prolonged processes of dedication, patience and gradual improvement, conditions that come into tension with the accelerated logic of contemporary capitalist culture. In this sense, the category of will becomes central to understanding intellectual work not only as a cognitive activity, but as a formative practice that requires self-discipline, persistence, and conscious organization of intellectual effort over time.

In this context, it becomes particularly relevant to revisit pedagogical reflections that emphasize the function of will, intellectual discipline and character formation in the educational process. It is in this horizon that the work of the French pedagogue and academic Jules Payot is inserted. In *The Education of the Will*, originally published in 1895, the author develops a systematic reflection on the psychological and pedagogical foundations of intellectual work, arguing that success in studies depends less on natural talents and more on the formation of disciplined mental habits. **The work can be understood as an investigation into the psychological, ethical-philosophical, and pedagogical mechanisms that make possible the formation of lasting intellectual dispositions, fundamental for the consolidation of scientific work.**

In order to understand more precisely the foundations of this pedagogical proposal, it is necessary to briefly present the conceptual structure of the work, *The Education of the Will*, in which Payot organizes his reflection into two major dimensions: a theoretical part, dedicated to the psychological analysis of the will, divided into three books and eleven chapters; and a practical part, focused on the formation of intellectual habits in the daily study, divided into two books and six chapters.

In the theoretical part of *The Education of the Will*, Jules Payot develops a systematic reflection on the psychological and pedagogical foundations of intellectual effort and

character formation. Book I, *Preliminaries*, composed of the first three chapters, introduces the central problem of the work: the observation that many students fail in their studies not because of lack of intelligence, but because of the inability to organize and strengthen their own will and discipline intellectual work. Payot identifies in human nature a recurrent tendency to disperse attention, lack of bodily hygiene, daydreams, vices of sensuality, passivity and abandonment of prolonged intellectual effort.

In his analysis, many failures in the training path do not result from the absence of intelligence, but from the fragility of the will, laziness and the difficulty of sustaining intellectual work in a constant and disciplined way. The author observes that what often manifests itself as disinterest, levity or dissipation corresponds, to a large extent, to a human inclination to avoid prolonged effort, revealing a kind of structural intellectual laziness that tends to distance the student from the demands of concentration, perseverance and rigor typical of intellectual work (Payot, 1895).

In Book II, *The Psychology of the Will*, the author deepens this analysis by examining the internal mechanisms that structure voluntary action. In the three chapters of this part, Payot discusses the relationship between will, mental habits and affective life, demonstrating that it is not a spontaneous or natural faculty, but a capacity that is progressively formed through exercise and disciplined repetition. This conception is close to the idea that intellectual work depends on the formation of relatively stable cognitive and affective dispositions, capable of sustaining the continuity of the study effort over time.

The category of will appears, therefore, as the central explanatory principle of intellectual formation. For Payot, it can manifest itself as a weak will, subject to immediate inclinations and the dispersion of effort, or as a strong will, capable of consciously guiding the student's conduct towards higher formative goals. It is this strong will that allows us to discipline attention, organize intellectual work and consolidate lasting habits of study. In this sense, the formation of the will is close to a broader philosophical tradition that understands habit as a structuring dimension of the intellectual character, since, according to Aristotle, human dispositions are formed by the repetition of practices and the discipline of actions (Aristotle, 2010). In the educational field, this process contributes to the constitution of relatively long-lasting dispositions of thought and action, close to what Bourdieu calls *habitus*, that is, systems of incorporated dispositions that guide practices and ways of thinking within certain social fields (Bourdieu, 1996).

In Book III, *The Inner Means*, consisting of five chapters, the author explores the psychological resources that allow the will to be strengthened, such as the cultivation of intellectual ideals, the formation of stable mental habits, discipline in the management of time,

the mastery of distractions and entertainment, the control of daydreams, sensuality and hedonistic inclinations, as well as the constant exercise of reflection guided by reality. From this perspective, the education of the will appears as an inner formative process, in which the student-researcher learns to govern his own intellectual life through self-discipline, constancy, patience and the methodical organization of study. At this point, the second central category of this analysis clearly emerges: intellectual discipline, understood as the ability to guide one's own thinking through regular research practices, critical reading of reality, systematic reflection, and one's own writing.

The practical part of the work, in turn, translates these theoretical foundations into concrete guidelines aimed at the organization of intellectual work. In Book IV, *Private Mediations*, structured in four chapters, Payot presents specific strategies aimed at strengthening the discipline of study, emphasizing practices such as the organization of time, the regularity of intellectual activities, the careful choice of readings and the fight against distractions that compromise concentration. The author insists on the need to transform study into a daily habit, supported by intellectual routines that favor the continuity of effort and the stability of attention. **At this point, the third analytical category identified in the methodology becomes evident: the study method, understood as a set of organized practices that structure intellectual work and enable the consolidation of lasting learning habits.**

In Book V, *The Resources of the Environment*, composed of two chapters, Payot expands the analysis by considering the influence of the social and institutional environment on the formation of the will. In this part, the author discusses the social function of educational institutions, teachers and the cultural conditions of the environment in the construction of intellectual habits. The formation of the will, therefore, does not depend only on the individual decision of the student, but also on educational contexts capable of stimulating intellectual work, the discipline of thought and the cultivation of high formative ideals. **This perspective allows us to understand that the formation of intellectual habits involves not only individual dimensions, but also social and institutional mediations that favor the consolidation of academic culture.**

According to Payot (1895), intelligence, by itself, does not guarantee intellectual success. For the author, the failures in the students' educational path do not necessarily result from the lack of intellectual capacity, but above all from the fragility of the will, laziness and the difficulty of sustaining the prolonged effort required by intellectual work. From this perspective, the will constitutes a formative force that must be progressively educated through exercises of discipline, perseverance and organization of study time. Thus,

intellectual work is understood as a practice of inner formation that requires time, self-knowledge, self-criticism, self-discipline, patience, constancy, care and methodical effort.

The pedagogy of the will proposed by Payot is close, in several aspects, to classical traditions of the philosophy of education that emphasize the social function of autonomy and moral formation in the educational process. Kant (2003), for example, when reflecting on education, states that the purpose of the formative process is to lead the individual to autonomy, that is, to the ability to govern one's own conduct according to rational principles. For the philosopher, education is not limited to the transmission of knowledge, but involves the formation of the subject's capacity for self-determination. In this sense, intellectual discipline can be understood as an essential dimension of the autonomous formation of the individual.

Payot's reflection can also be understood in the light of the notion of the formation of lasting dispositions discussed by Bourdieu (1996). For the French sociologist, educational processes contribute to the constitution of *habitus*, understood as systems of relatively stable dispositions that guide perceptions, practices and ways of thinking. In the academic field, the development of study habits, critical reading and organization of intellectual work is a fundamental part of the formation of scientific *habitus*. Thus, the pedagogy of the will can be interpreted as a process of formation of intellectual dispositions that favor the consolidation of academic work.

In addition, Payot's reflections can be approximated to Foucault's (2004) analyses of the so-called "practices of the self". For the philosopher, the formation of the subject involves processes of exercise and self-conduction through which the individual learns to govern his own actions and thoughts. Intellectual work, in this sense, can be understood as an ethical practice of self-formation, in which the student learns to discipline attention, organize time and cultivate habits of reflection.

In the field of educational psychology, contemporary reflections have also highlighted the importance of self-regulation of learning in the development of intellectual work. Zimmerman (2002) defines self-regulation as the process by which students plan, monitor, and evaluate their own learning strategies. This process involves cognitive, motivational, and behavioral dimensions that allow the subject to organize their own study in a conscious and systematic way.

Similarly, Vygotsky (2007) emphasizes that cognitive development occurs through processes of cultural and social mediation that enable the internalization of higher forms of thought. The formation of intellectual habits is not only the result of individual capacities, but

also of educational practices and cultural contexts that favor the development of reflection and critical thinking.

The pedagogy of the will, therefore, is not reduced to a simple defense of individual effort. It involves the progressive construction of formative conditions that allow the student to develop capacity for concentration, patience, perseverance and intellectual organization. In this sense, Payot highlights the importance of forming daily study habits, arguing that intellectual work should be incorporated into the student's concrete life as a regular and disciplined practice, similar to other formative activities that require constancy and dedication (Payot, 1895). **The systematic repetition of these practices constitutes the foundation of the formation of intellectual habits and the consolidation of the dispositions necessary for scientific work.**

When considering the contemporary context of university education, marked by challenges related to the dispersion of attention and the instability of study practices, the pedagogy of will proposed by Payot is particularly current. In an academic environment in which access to information has become practically unlimited, the central problem no longer resides only in the availability of content, but in the ability to organize thought, sustain attention and elaborate rigorous reflections based on reality.

In this way, resuming the Payotian reflection allows us to put back at the center of the educational debate the importance of intellectual discipline, the formation of study habits and the development of the will as fundamental dimensions of university education. The education of the will, far from representing a moralistic or individualistic perspective, can be understood as a formative process that articulates contributions from psychology, philosophy and sociology. In this horizon, intellectual education is close to what Michel Foucault (1985; 2006) calls **self-care**, understood as a set of reflective practices through which the subject learns to govern himself, organize his own time, guide his conduct and cultivate ethical and intellectual dispositions indispensable to the exercise of freedom and reflective life.

In the light of these considerations, it becomes possible to understand that the pedagogy of the will constitutes a structuring element of intellectual work. The training of the student-researcher is not reduced to the acquisition of content or the mastery of academic techniques, but involves the development of lasting intellectual dispositions, such as attention, perseverance, self-discipline and conscious organization of the cognitive effort. In this sense, the work of Jules Payot offers important subsidies for contemporary reflection on university education, especially with regard to the construction of intellectual habits capable of sustaining rigorous, reflective and ethically committed academic practices with the production of scientific knowledge, both at the undergraduate and graduate levels.

3 INTELLECTUAL WORK, METHOD AND TRAINING OF THE STUDENT-RESEARCHER

This section aims to analyze the conception of intellectual work present in the work *Intellectual work: after the education of the will* (1921), by Jules Payot, investigating how the author understands academic work as a methodical practice of intellectual formation. The analysis follows the methodological procedure adopted, in the identification and categorization of central concepts, especially intellectual work, study method, discipline of thought, time management and writing practice, and in the critical interpretation of these categories in dialogue with contemporary contributions from the philosophy of education, the psychology of education and the epistemology of scientific work.

In the university tradition, intellectual work constitutes one of the pillars of academic training. However, in the contemporary context marked by informational acceleration, the multiplication of knowledge sources and the growing presence of digital technologies and artificial intelligence in research processes, it is increasingly necessary to reflect on the methodological foundations that support the production of scientific knowledge. The abundance of available information does not guarantee, by itself, the construction of rigorous knowledge, since the development of scientific thinking depends on the formation of disciplined intellectual habits, systematic study methods and reflective practices of critical reading and self-writing. As Morin (2000) observes, one of the central challenges of contemporary education is to overcome the fragmentation of knowledge and develop forms of thought capable of articulating complexity, critical reflection and intellectual rigor.

In this scenario, Jules Payot proposes to understand intellectual work as an activity that requires methodical organization, discipline of attention, and continuity of effort. For the author, study cannot be reduced to occasional moments of inspiration or disordered and superficial reading practices, but must constitute a systematic activity that structures the intellectual life of the student-researcher. Payot argues that academic training requires objectivity and method, as intellectual progress results from the continuity of disciplined effort over time (PAYOT, 1921). This conception is close to the idea that scientific knowledge is developed through cumulative processes of investigation and reflection, in which the student progressively learns to organize his thinking and structure his relationship with knowledge.

The work, *Intellectual Work: After the Education of the Will*, represents a methodological deepening of the pedagogical reflections developed by Payot in his previous work, dedicated to the education of the will. While in that first moment the author emphasizes the formative function of will and self-discipline in intellectual life, in this book he dedicates himself to examining in a more systematic way the concrete

conditions that allow transforming this disposition into effective practice of intellectual work.

Book I, entitled *Loving work and knowing how to work*, brings together four chapters in which Payot analyzes the ethical and pedagogical foundations of intellectual activity. In the first chapter, the author states that all intellectual progress depends on the development of a positive disposition in relation to work, arguing that the student must learn to recognize in the intellectual effort not a weight, but a constitutive dimension of his own education. In the following chapter, when discussing the difference between true intelligence and pseudo-work, Payot criticizes superficial academic practices based on the disordered accumulation of information or the mechanical repetition of contents, arguing that true intellectual work requires reflection, organization of thought and critical elaboration of knowledge based on the researched reality (PAYOT, 1921).

In the subsequent chapters, dedicated to the idea of "knowing how to work" and to the study of some great men, the author seeks to demonstrate that intellectual development does not depend exclusively on natural talents, but above all on the incorporation of methodological habits that structure intellectual life. Thus, the work shows that categories such as the discipline of thought, regularity of study and methodical organization of work are central elements of intellectual formation.

The second part of the book, gathered under the title, *The psychological foundations of a good working method*, shifts the analysis to the properly psychological plane of intellectual activity. In this part, Payot examines cognitive processes that are fundamental to the development of intellectual work, such as attention, memory, and active reading.

In the chapter dedicated to attention, the author argues that concentration is one of the essential conditions of intellectual life, because only through prolonged attention is the mind able to deepen ideas and integrate them into more complex conceptual structures.

Then, when dealing with memory, Payot criticizes purely mechanical conceptions of memorization, arguing that intellectual memory is strengthened, especially when associated with understanding, experiences and experiences of reality and in-depth reflection. The chapter dedicated to learning through books deepens the analysis of reading as a central formative practice of intellectual work, highlighting that the student-researcher needs to learn to read actively, comparing ideas, elaborating syntheses and recording their own interpretations, in order to avoid the so-called pseudo-

readings, marked by intellectual inertia and superficial and uncritical assimilation of the contents.

Finally, when discussing the method in the various disciplines, the author demonstrates that, although each field of knowledge has specific investigation procedures, they all share common methodological principles, such as analytical rigor, organization of thought and intellectual discipline. In this way, Payot builds a true pedagogy of method, in which intellectual work is understood as a systematic practice that articulates will, reality, attention, memory, reflective reading and methodical organization of study.

The category of study method occupies a central place in Payot's reflection. For the author, the method should not be understood only as a set of techniques external to the learning process, but as an organizing principle of thought. The student-researcher needs to develop intellectual routines that favor the continuity of reflection and the progressive construction of knowledge. This involves practices such as analytical reading, questioning, debates, organization of notes and systematization of ideas. Payot emphasizes that disorganized study compromises intellectual development, as it prevents the formation of stable cognitive structures. The author argues that the strengthening of the will depends on the adoption of methodical practices that allow ordering the work and persevering in it (PAYOT, 1921).

This conception dialogues directly with contemporary reflections on the epistemology of scientific work. Severino (2016) states that academic production requires rigorous methodological organization, as scientific knowledge results from systematic processes of investigation, analysis and argumentation. For the author, the university student needs to learn to build a research path that articulates problematization, analysis of sources and conceptual elaboration, developing methodological skills that support intellectual work. In this sense, the method constitutes a structuring element of scientific practice and of the student-researcher's training.

Another fundamental aspect in Payot's reflection refers to the organization of study time. For the author, time management is an essential dimension of the intellectual discipline. The student who wants to develop consistent academic work needs to learn to distribute his activities in a balanced way, reserving specific periods for reading, reflection and writing. The lack of organization of time often leads to the dispersion of intellectual energies and the fragmentation of study. Payot notes that many students fail not because of a lack of ability, but because of the inability to establish stable intellectual routines. The author points out that

poor time management, lack of focus and weak will compromise the development of intellectual work (PAYOT, 1921).

This reflection is echoed in the analyses of Richard Sennett (2009), who discusses the relationship between work, discipline and the formation of skills. For the author, the development of intellectual skills is similar to artisanal work, in which excellence results from prolonged dedication, repetition and constant improvement. Knowledge is not formed instantaneously, but through slow gradual processes of learning and practice. Thus, intellectual work requires time, patience, continuity and commitment to the improvement of thought.

Another central element in Payot's reflection concerns the practice of unhurried reflective reading. For the author, unhurried reading is one of the main tools of intellectual formation, as long as it is carried out in an active, reflective and critical way. Reading does not only mean accumulating information, but developing the capacity for analysis, comparison, dialogue and conceptual synthesis. Academic reading requires time, concentrated attention, interpretive capacity and willingness to confront different ideas. Payot maintains that hasty and superficial reading compromises the development of scientific thought, as it prevents the construction of consistent and proper conceptual structures.

This perspective is close to the reflections of Bernard Charlot (2000) on the relationship between the subject and knowledge. For the author, knowledge is not simply transmitted, but appropriated by the subject through active learning processes. The student builds his relationship with knowledge from intellectual experiences that involve curiosity, effort and reflection. In this sense, intellectual work is not limited to the acquisition of contents, but implies the construction of a meaningful relationship with knowledge based on historically contextualized reality.

In addition, the practice of intellectual work involves the ability to elaborate and systematize ideas through one's own academic writing. Although Payot develops this theme in more depth in another work, his reflection on intellectual work already indicates that writing is a fundamental instrument for organizing one's own thought. The elaboration of academic texts allows the student-researcher to structure arguments, develop conceptual clarity and explain relationships between different ideas. In this sense, self-writing functions as a practice of intellectual elaboration and not only as a means of communicating knowledge.

The reflections of Umberto Eco (2017) reinforce this understanding by stating that writing is an essential part of the scientific investigation process. For the author, the act of writing forces the researcher to organize his ideas and to make his arguments explicit,

allowing greater rigor in the elaboration of thought. According to Eco (2017, p. 33), "writing is a way of thinking", as the writing process requires conceptual clarity and logical coherence.

The analysis of the central categories present in this work by Payot (1921), intellectual work, study method, discipline of time and reflective reading, allows us to understand that the formation of the student-researcher involves the construction of lasting intellectual habits. Scientific knowledge is not developed only through isolated cognitive capacities, but through the progressive incorporation of practical research experiences that structure intellectual activity.

In the contemporary context of university education, marked by the expansion of digital technologies and the growing presence of artificial intelligences in knowledge production processes, this reflection becomes particularly relevant. Although such technologies expand the possibilities of access to information and support for research, they also pose new challenges for the training of the student-researcher. The ease of obtaining data can favor superficial academic practices, in which the effort of intellectual elaboration is replaced by the simple reproduction of available contents.

In this sense, the pedagogy of intellectual work proposed by Payot contributes to placing the importance of knowing how to work methodologically, of reflective effort and intellectual discipline at the center of university education. By emphasizing the methodical organization of the study, the formation of active reading habits and the systematic practice of self-writing, the author offers important elements to understand the formative foundations of scientific work.

The in-depth analysis carried out in this section shows that intellectual work is a structuring dimension of university education. By dialoguing with contemporary contributions from the philosophy of education, the psychology of learning and the epistemology of knowledge, it becomes possible to understand that the formation of the student-researcher depends not only on the acquisition of contents, but on the construction of intellectual dispositions that sustain rigorous and reflective academic practices. In this sense, Payot's reflections remain current in demonstrating that the development of scientific thinking requires method, knowledge of reality, perseverance, and ethical commitment to the construction of knowledge.

4 SCIENTIFIC WRITING AND THE ELABORATION OF ONE'S OWN THINKING

This section aims to examine the conception of writing developed by Jules Payot in his work, *The Art of Learning to Write* (1914), understanding scientific writing as an essential formative practice for the organization of one's own thought and for the consolidation of

intellectual work. The analysis follows the same methodological procedure adopted in the previous sections, in the identification of central categories, especially conceptual clarity, method of observation, organization of thought, style and choice of themes, and in the critical interpretation of these concepts in dialogue with contemporary contributions from the philosophy of education, the psychology of education and the epistemology of scientific work.

In the university tradition, writing occupies a central position in the production and circulation of knowledge. However, in contemporary academic education, it is common to treat writing only as the final stage of research, as if writing simply meant recording previously elaborated ideas. Payot proposes a radically different perspective by arguing that writing is a constitutive part of the very process of thinking. For the author, writing implies knowing in depth, experimenting, experiencing, organizing the intellectual experience, clarifying concepts and disciplining thought through language. In this sense, he states that "to write well is, above all, to think well" (PAYOT, 1914, p. 21). Writing appears, therefore, as a formative exercise that forces the mind to order ideas, examine arguments, and confront thought with experienced reality and the demands of rational clarity.

The structure of the work reveals the breadth of this pedagogical proposal. In Book I, entitled, *The Principles*, Payot presents the philosophical foundations of intellectual formation. In the chapters that make up this part: *The culminating line of human thought; Need for a revolution in education; The triple servitude; How to liberate the spirit? and To free oneself from drift through confrontation with reality*; The author critically analyzes the limits of education based on the mechanical repetition of knowledge.

Payot argues that much of traditional education traps thinking in forms of intellectual dependence that prevent the development of autonomy. According to him, true intellectual progress requires freeing the mind from uncritical submission to authority and from the illusions produced by imprecise language. In this sense, writing becomes an instrument of intellectual emancipation, as it requires the subject to rigorously examine his objectives and his own ideas, consciously guiding the path of thought and avoiding intellectual drift, that is, wandering aimlessly in the vast ocean of knowledge. As Payot observes, "thought only becomes truly ours when we are able to express it clearly" (PAYOT, 1914, p. 34).

In Book II, called *Methods of Observation*, Payot shifts reflection to the cognitive foundations of intellectual elaboration. In this part of the work, the author investigates the psychological processes that sustain the ability to observe and interpret reality. In the chapters devoted to the observation of phenomena, the analysis of emotions, the perception of differences, and the understanding of causality, Payot argues that scientific writing is born of the ability to observe the concrete world with disciplined attention. For him, clarity of

thought depends on the accuracy of observation, because confused ideas often result from poorly examined perceptions, out of reality. In this sense, he states that "the art of writing rests on the art of observing" (PAYOT, 1914, p. 76). The method of attentive and guided observation thus becomes the foundation of scientific writing, as it allows the transformation of experience into organized knowledge.

Book III, entitled, *The Two Cycles of Organization of Thought*, deepens the analysis of the intellectual structure of writing itself. Payot argues that human thought is organized into two complementary movements: a cycle of analysis, in which the mind distinguishes and examines elements of reality; and a synthesis cycle, in which these observations are reorganized into coherent conceptual frameworks. Writing constitutes the privileged space of this organization of thought, because in it the author needs to transform dispersed perceptions into intelligible arguments. In this process, reason plays a central role in establishing relationships between ideas and ordering the flow of reflection. Scientific writing appears, therefore, as an exercise in the rationality of attentively observed reality, in which thought is disciplined and becomes communicable.

The practical dimension of writing is developed in Book IV of the work, dedicated to the concrete guidelines for the formation of the student-researcher writer. In this part, Payot addresses topics such as intellectual economy, formative reading, style and choice of themes. The author points out that writing requires experience with the researched reality, concentration and discipline of attention, as the dispersion of thought compromises the clarity of expression. For Payot, attentive reading is an indispensable foundation of writing, since it is through contact with well-prepared works that the student learns to recognize argumentative structures and rigorous forms of exposition of ideas.

The issue of style plays a particularly relevant role in this reflection. For Payot, style is not simple rhetorical ornamentation, but a direct expression of clarity of thought. An obscure style often reveals misunderstood ideas, while clarity of writing indicates conceptual mastery. In this sense, the author states that "the obscurity of style almost always denounces the obscurity of thought" (PAYOT, 1914, p. 142). Scientific writing therefore requires vocabulary precision, logical organization and argumentative coherence.

This conception is close to Arthur Schopenhauer's reflections on philosophical writing. In *On Writing and Style*, the German philosopher states that clarity is the fundamental virtue of thought, because only those who think accurately are able to write with simplicity. Schopenhauer observes that "the first rule for a good style is to have something to say" (SCHOPENHAUER, 2005, p. 17), indicating that the quality of writing depends directly on the quality of thought. For the author, obscure texts often hide fragile or poorly elaborated ideas.

The convergence between Schopenhauer and Payot reveals a common conception of writing as an exercise in intellectual rigor.

The relationship between language and thought is also the subject of Ludwig Wittgenstein's reflections. In his work, *Philosophical Investigations*, the philosopher states that the limits of language correspond to the limits of understanding the world (WITTGENSTEIN, 1999). This perspective reinforces the idea that language precision plays a central role in the construction of knowledge. In the context of scientific writing, this conception implies recognizing that conceptual elaboration depends on the ability to use language in a rigorous and disciplined way. Academic writing thus becomes a space for conceptual clarification and organization of thought.

Reflection on writing can also be enriched by the contributions of Roland Barthes. In *The Zero Degree of Writing*, Barthes argues that writing is not only a neutral instrument of communication, but a cultural practice that expresses certain forms of relationship with knowledge and language (BARTHES, 2004). For the author, writing involves stylistic and epistemological choices that reveal ways of thinking and interpreting reality. This perspective allows us to understand scientific writing as a historically situated practice, in which the student-researcher builds his relationship with knowledge through language.

In the field of psychology of learning about language and literacy, writing has been understood as a fundamental intellectual practice for the organization of thought and for the construction of knowledge. Soares (2002) demonstrates that literacy involves not only the technical mastery of writing, but the ability to use it as an instrument of cognitive elaboration and participation in social practices of production of meanings. In a convergent perspective, Kleiman (1995) argues that reading and writing practices constitute complex cognitive and social activities, through which the subject articulates information, organizes arguments and constructs interpretations. Rojo (2009), when discussing literacies in the contemporary educational context, highlights that textual production requires processes of planning, reflection and revision that mobilize cognitive operations of analysis, synthesis and argumentation. In this sense, academic writing is not reduced to the formal registration of contents, but is configured as an intellectual practice that requires conceptual organization, argumentative elaboration and progressive mastery of discursive forms typical of the production of scientific knowledge.

Similarly, Dweck (2017) argues that the development of intellectual competencies depends on the construction of a growth mindset, characterized by the appreciation of effort and persistence. Academic writing is a privileged exercise in this process, as it requires constant revisions, reorganization of arguments, and progressive improvement of thought.

These reflections become even more urgent in the contemporary context marked by the expansion of digital technologies and the growing presence of generative artificial intelligences in academic textual production. Although such tools expand access to information and can assist in the initial organization of data and references, their uncritical use can shift the student from the place of author to that of a simple copyist of content previously structured by algorithmic systems. In this scenario, writing ceases to be an exercise in personal intellectual elaboration and becomes a mere reproduction of ready-made discourses. As a consequence, the time dedicated to reflection, the construction of one's own arguments and conceptual maturation is reduced, compromising the development of intellectual autonomy and the ability to produce original thought and text.

At this point, Han's (2015) criticisms of the so-called performance society help to understand the effects of digital culture on cognitive processes. According to the author, the multiplication of informational stimuli tends to fragment attention and hinder prolonged concentration processes. Scientific writing, because it requires careful reflection and rigorous organization of thought, constitutes a form of resistance to this logic of cognitive superficiality.

In this scenario, the pedagogy of writing proposed by Jules Payot is particularly current. By understanding writing as an exercise in defining the object of study, planned observation, experimentation with reality and rational organization of thought, the author demonstrates that intellectual development requires discipline of attention, conceptual clarity and commitment to argumentative rigor. Scientific writing, in this sense, cannot be reduced to a mere academic formality or reproduction of contents, but must be understood as a continuous formative practice, through which the student learns to order ideas, problematize reality and build reasoned arguments.

The analysis developed in this section shows that writing is a structuring dimension of intellectual work and the formation of the student-researcher. Through textual elaboration, the researcher in training learns to organize concepts, establish relationships between problems and sustain consistent arguments. Such a process is close to what Aristotle (2010) understood as the formation of lasting intellectual dispositions, resulting from the exercise and practice of reflection. In this horizon, academic writing can be understood as a formative activity that requires time, discipline and perseverance, allowing the subject to develop intellectual habits that support critical thinking and the production of knowledge.

In this context, Payot's contribution goes beyond the limits of a simple technique of textual composition, approaching a true ethics of intellectual work. By emphasizing the discipline of attention, the cultivation of the will and the conscious organization of intellectual effort, his reflection dialogues with the Foucaultian notion of self-care, understood as a

reflective practice through which the subject learns to govern his own intellectual conduct and to guide his formative process (FOUCAULT, 2006). At the same time, this perspective finds resonance in Gaston Bachelard's reflection on the formation of the scientific spirit, according to which scientific knowledge requires a break with immediate evidence and the progressive construction of habits of conceptual rigor. As the author observes, "the scientific spirit must be formed against nature, against what is, in us and outside of us, nature's impulse and instruction" (BACHELARD, 1996, p. 18). Thus, the pedagogy of writing proposed by Payot contributes to understanding university education as a process of scientific literacy in which learning to write also means learning to think with method, intellectual discipline and epistemological responsibility.

5 FINAL CONSIDERATIONS

This investigation sought to analyze what contributions Jules Payot's pedagogical thinking offers to the formation of intellectual work and scientific writing in the contemporary university, especially in the context of digital culture. To this end, the study analyzed three of his central works: *The Education of the Will* (1895), *The Art of Learning to Write* (1914) and *Intellectual Work: After the Education of the Will* (1921), seeking to identify the categories and fundamental concepts that structure his pedagogy of intellectual work.

In section 2, dedicated to the analysis of the work *The Education of the Will*, the notion of education of the will as the foundation of intellectual work was identified as a central category of Payot's thought. The investigation showed that, for the author, academic success does not depend exclusively on natural intellectual capacities, but, above all, on a strong will, on the formation of disciplined intellectual habits, built through perseverance, the organization of study and the constancy of effort. The analysis of this work highlighted fundamental concepts such as will, self-discipline, intellectual habit and character formation, demonstrating that the development of intellectual life requires an inner formative process that involves mastery of attention, time management and cultivation of lasting mental dispositions. By dialoguing with contributions from Kant, Bourdieu, Foucault, Vygotsky and Zimmerman, the section demonstrated that the pedagogy of the will can be understood as a process of formation of intellectual autonomy and constitution of cognitive dispositions necessary for scientific work.

In section 3, the analysis of the work *Intellectual work: after the education of the will*, deepened the understanding of the methodological dimension of academic training. In this part of the research, the concept of intellectual work was examined as a methodical practice of organizing thought and scientific investigation. The analysis showed that Payot conceives

the study as a systematic activity that requires planning, contact with reality, continuity of effort and discipline of attention. Among the central categories identified in this work are study method, time management, reflective reading and discipline of thought. The discussion established a dialogue with contemporary reflections on the epistemology of scientific work present in authors such as Charlot, Morin, Sennett and Severino, showing that the formation of the student-researcher depends on the construction of intellectual practices that articulate investigation, reality, reflection and conceptual elaboration.

Section 4, in turn, analyzed the work *The Art of Learning to Write*, highlighting scientific writing as an essential dimension of the elaboration of thought. The investigation showed that, for Payot, writing does not consist only in recording previously formed ideas, but constitutes an active process of organization and clarification of thought. Among the central categories identified in this work are observation, experience of reality, causality, organization of thought, conceptual clarity and intellectual style. By dialoguing with reflections by Schopenhauer, Wittgenstein and Barthes on language and thought, the section showed that scientific writing plays a fundamental social role in the formation of the researcher, as it forces the author to order ideas, develop arguments and build rigorous interpretations of reality. The analysis also incorporated contemporary contributions from educational psychology, especially Hattie and Dweck, underscoring the importance of intellectual effort and persistence in developing enduring cognitive competencies.

Considered together, the three works analyzed reveal the existence of a consistent pedagogy of intellectual work in Jules Payot's thought. The education of the will, the method of study and scientific writing appear as complementary dimensions of the same formative process, oriented to the construction of the student's intellectual autonomy. University education, in this perspective, is not limited to the transmission of knowledge, but involves the development of intellectual dispositions capable of sustaining rigorous, reflective and methodologically consistent academic practices.

In the contemporary context of the digital age, these reflections take on even greater importance. The expansion of information technologies and artificial intelligence has significantly expanded access to knowledge and transformed the forms of textual production. However, such transformations also raise relevant challenges for the training of the student-researcher. The ease of access to content and the automatic generation of texts can favor superficial academic practices, in which the effort of conceptual elaboration is replaced by the simple reproduction of available information. In this scenario, the pedagogy of intellectual work proposed by Payot contributes to placing the importance of intellectual discipline, the

autonomy of thought and epistemological responsibility in the production of knowledge based on the critical investigation of the reality studied at the center of university education.

Thus, the research concludes that Jules Payot's pedagogical thinking offers **significant and current contributions to the analysis of the challenges of contemporary university education**. By emphasizing the education of the will, the method of study and reflective writing as the foundations of intellectual work, the author offers important subsidies to rethink the formative processes in the university in a critical and responsible way. In a context marked by the abundance of information and the acceleration of knowledge flows, the training of the student-researcher requires, more than ever, the construction of intellectual habits capable of sustaining rigorous, critical and ethically committed academic practices with the production of scientific knowledge.

Thus, more than a set of pedagogical recommendations on study and writing, Jules Payot's work reveals an instigating philosophy of intellectual work, in which will, method and writing are inseparable dimensions of the formation of the scientific spirit. By recovering these foundations, this research shows that university education cannot do without the construction of rigorous intellectual habits, the discipline of attention and responsibility in the elaboration of one's own thought. In a time marked by informational abundance, the acceleration of digital flows, and the growing mediation of algorithmic systems in textual production, the central challenge of the university remains the formation of subjects capable of thinking autonomously, critically interpreting reality, and producing their own knowledge capable of improving the researched reality. In this sense, revisiting Payot's thought does not represent a nostalgic return to the past, but an opportunity to reaffirm the formative value of intellectual work, reflective writing, and the autonomy of thought in the contemporary university.

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