MORAL AND LIGHTS: CONSIDERATIONS ON THE ROLE OF EDUCATION IN PUBLIC LIFE FROM RODRÍGUEZ

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ABSTRACT

Objective: Discern in the philosophical principles of education and educate as a process that always poses its problems, depending on the centralization of resources, methodologies and spaces destined to keep this process functioning change according to the context in which it is analyzed, under the postulates of Simón Rodríguez.

Methodology: A documentary-literary review of educating is conducted as a process that always raises its problems, since the function of education and the centralization of resources, methodologies and spaces destined to keep this process functioning change according to the context in which it is analyzed.

Results and discussion: From Rodriguez's perspective, concerns about the distinction between instruction and education are ethical. There is concern about the mechanical nature of generalized instruction, where the causal knowledge of the object and its relations with the different spheres of public life is eliminated, thus creating a subject detached from its own actions around the object it manipulates, but the main problem of generalizing instruction, that set of objectual knowledge, technical and ideals that function as means to create and perpetuate public life.

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Conclusion: The study of ethics in relation to education is not a superfluous matter, because the human quality of our professionals of tomorrow will depend on it. Empathy is not only an empty virtue whose positive connotation comes from common sense: it is a capacity that allows us to get out of our own prejudices, explore exteriority in a more open way, it is a strategy to face reality in community.

Implications of the research: One of Rodríguez's interesting points regarding the extent and detriment of the implementation of knowledge as a means of exploitation concerns private property.

Keywords: education, technological development, empathy, social nature, playful spaces.

MORAL E LUZ: CONSIDERAÇÕES SOBRE O PAPEL DA EDUCAÇÃO NA VIDA PÚBLICA DESDE RODRIGUEZ

RESUMO

Objetivo: Discernir os princípios filosóficos da educação e do educar como um processo que coloca sempre os seus problemas, no que diz respeito à centralização dos recursos, metodologias e espaços destinados a manter este processo a funcionar mudam de acordo com o contexto em que é analisado, sob os postulados de Simón Rodríguez.

Metodologia: Revisão documental-literária sobre o educar como um processo que coloca sempre os seus próprios problemas, uma vez que a função da educação e a centralização dos recursos, metodologias e espaços destinados a manter este processo a funcionar mudam consoante o contexto em que é analisado.

Resultados e discussão: Do ponto de vista de Rodriguez, as preocupações com a distinção entre instrução e educação são de natureza ética. Preocupa o carácter mecânico da instrução generalizada, onde se elimina o conhecimento causal do objeto e das suas relações com as diferentes esferas da vida pública, criando assim um sujeito desligado das suas próprias acções em relação ao objeto que manipula, mas o principal problema da instrução generalizada, eses conjunto de conhecimentos objectuais, técnicos e ideais que funcionam como meio para criar e perpetuar a vida pública.

Conclusão: O estudo da ética em relação à educação não é um assunto supérfluo, pois dele dependerá a qualidade humana dos nossos profissionais de amanhã. A empatia não é apenas uma virtude vazia.

Consequências da investigação: Um dos pontos interessantes de Rodriguez sobre a extensão e o prejuízo da aplicação do conhecimento como meio de exploração diz respeito à propriedade privada.

Palavras-chave: educação, desenvolvimento tecnológico, empatia, natureza social, espaços lúdicos.

1 INTRODUCTION

Rousseau (1712-1778) in his work Emile or on education (1762), contradicts this Machiavellian axiom to affirm the opposite: the benign, social and virtuous nature of man,
a virtue that the forms of life in modernity deform to the unrecognizable. Part of this deformation is hierarchical and this hierarchy is based on social disparity, poorly disguised as Rodríguez argued under the legislative appearance of equality that does not correspond to public life in the practice of the subject, where the power represented by the ownership of goods and means can be exercised to exploit the Other with impunity. Deprived. Rousseau, even further from the current conjuncture than Rodriguez, observed a public evil in this unnatural of men, because it breaks a state of equilibrium and primary equality that he himself, a supporter of pedagogical naturalism, observed in the relations of nature, and denounced its reality as a strategy to concentrate power, wealth and means in reduced spheres of the social order. that responds to any attempt at redistribution with a hardening of its secrecy or as happened in the French Revolution, with the exercise of repressive violence.

There is in the state of nature an equality in fact an indestructible and real equality in fact, because it is not possible that in this state the mere difference from man to man should be so great, that they constitute dependence on one another. In the civil state there is a vain and fantastic equality of law, because the same means destined to maintain it serve to destroy it, and because adding the public force to the stronger to oppress the weak, it breaks the kind of balance in which nature had placed us. From this first contradiction are derived all those that are noticeable in the civil order between reality and appearance. The crowd will always be sacrificed to the small number, and the public interest to the particular; they will always serve as instruments for violence and weapons for iniquity, the specious names of subordination and justice; whence it follows that distinguished classes which pretend to be useful to others, are indeed useful only to themselves at the expense of others; And for this we must judge of the esteem in which, according to justice and reason, they deserve to be held. Let us see if the hierarchy they have taken contributes more to the happiness of those who occupy it, to know the judgment that each of us must form about our own fate (Rousseau, 2000).

But this hierarchy is not pyramidal but circular. Like the old feudal lords, they were displaced by a series of factors favorable to the bourgeoisie, which took advantage of the conjuncture to gradually form a monopoly of the means of production and distribution, together with territorial expansions that, in our era, now transcend the conventional expressions of territory to influence the processes that gestate social life itself: determine the direction of finance, religion, communication, aesthetics and many
other dimensions of public life, education being another pole of this system of domination.

Defining education as a process always poses its problems, since the function of education and the centralization of resources, methodologies and spaces destined to keep this process functioning change according to the context in which it is analyzed. Here a range of senses opens up from which to analyze different facets of the process, but these senses always seem to come in relation to the function of education, the ways in which it influences the social, political and cultural dimensions of our existence in civilization and, more importantly, the role it plays in shaping our identity and our role in the world.

For instruments that allow us to work from the root, the etymology. That will be our first instrument to conceptualize education, and our first definitions come from the Etymological Dictionary of Castello y Mársica, where they define "educate" with the following lines:

It is usually assumed that this word comes from educere, a compound of ex y duco that means 'to bring out', 'to pull out' and by extension 'to put in the world' in the sense of 'to take out of the mother's womb' and in some contexts 'raise' or 'educate' a child. Note that 'bringing out' and 'putting in the world' are in consonance with the uses of education in relation to the production of land. If this is so, 'educating' rests on the potentiality of the learner as a condition of possibility of all teaching (Castello & Mársico, 1995, p.4).

The fact of educating relates to certain images of paternity (childbirth, upbringing, etc.) and images related to the land and its work (production). Thus, and according to this definition, educating is a process of making emerge in the world what was "hidden" or "locked" within the subject, which means reconfiguring existence in the style of childbirth (a word that can be used in its conventional and maieutic meaning; childbirth as the process of making the object or subject emerge after a long process of tension and distension) to be reborn in this new world where we can develop Our potentialities through the innate potentiality of the human that bases education as a process: the ability to study and question what has been studied, thus generating more complex structures and ideas Therefore, it is the socio-historical conditions of peoples that condition their identity, as well as the actions they undertake to survive and endure over time (Arenas et al., 2023).

Even more interesting is that the second possibility when studying the evolution of the semantic field of "educate": the feeding of the infant, which depends on a second
that provides such food for its development and growth, establishing a relationship of disparity between both terms, where the first is the center of activity and the second is understood as a passive entity. A calf whose future is in the hands of the first.

The second etymological possibility presented by the semantics of educare is linked to the field of feeding and raising children, with which the perspective regarding the act of teaching-learning changes markedly. Indeed, from this point of view, 'educating' would be 'feeding', which presupposes in those who learn a more marked passivity or at least does not imply in it activity. In this case the root of educare is related to *ed-, the root of edere 'to eat' -which from the compound comedere gave the Spanish 'to eat'-. From the field of child rearing, the semantic field would expand to affect the spheres of what today we would call physical and intellectual spheres. This evolution has undoubtedly followed the Greek verb tréphein (cf. Obs. 1) which has simultaneously a predominant sense of 'to raise' and another of 'educate' or 'to form'. This idea is present in the name of the goddess Educa: in the multiple Roman deifications of practical activities educa teaches the child to eat, just as Potina teaches him to drink – cf. the verb poto 'to drink', from which potio 'action of drinking' that gives rise to the Spanish 'potion' – (Castello & Mársico, 1995, p.4).

This is typical of the modern configuration of the educational process, which presupposes passivity and lack on the side of the educated, and activity and ownership on the side of educators and, more significantly, the institutions as functioning as a link between both sides. "Educate", "raise", "give food" become, etymologically speaking, relative terms of a process whose essence is to develop human potentialities during paradigmatic periods for the cognitive, psychic and intellectual development of the subject to be educated. In this relationship with a paternal-filial background in its Freudian sense (authority of male representations) there are multiple nuances that we will address in later works, finding its significant complexities that require time and space.

This configuration has made obvious the "how" (which is evident in the configuration itself) and the "why" (evidenced in the usefulness that the process itself generates to the human being) of education, central themes today more to educational pedagogy and methodology than to its philosophy, while bringing more and more relevance to the "for what?", For what purpose is what is taught taught? Or more importantly: for what purpose is something taught for a certain time? And what does it stop teaching something?. The article on Morals and Enlightenment under Simón...
Rodríguez's Enlightenment is justified by the confidence in reason as a human power that allows us the art of thinking; a radical belief in human freedom not only to think, but also to direct individual and social actions. Based on these questions, it is proposed as a research objective, discern in the philosophical principles of education and educate as a process that always poses its problems, depending on the centralization of resources, methodologies and spaces destined to keep this process functioning change according to the context in which it is analyzed, under the postulates of Simón Rodríguez.

2 THEORETICAL FRAMEWORK

In the context of the industrial revolution, framed between the mid and early eighteenth and nineteenth centuries respectively, many pedagogues already reflected on the distinction between education from its instrumental function and its humanistic function. Simón Rodríguez (1769-1854) made this same distinction when he spoke of instruction and education proper. Although his context is not exact (because in life he observed the directions that the technological, productive and educational development of the continent would take, but he did not travel that distance entirely), Rodríguez already observed trends in the educational process that led to behavioral and intellectual automatism, by not orienting the process towards the development of curiosity and human potentialities but to the learning of productive techniques and the assimilation of human potentialities. Elementary rules governing human representation systems (first letters, simple operations, etc.), both requirements for useful life (labor/productive) in society. However, the ever-changing nature of technology and its potential effects on students' rights in virtual environments remain obstacles that may not be effectively covered by conventional legal frameworks (Dwidvedi and Kumar, 2023).

From Rodriguez's perspective, concerns about the distinction between instruction and education are ethical. There is concern about the mechanical nature of generalized instruction (where the causal knowledge of the object and its relations with the different spheres of public life is eliminated, thus creating a subject detached from its own actions around the object it manipulates), but the main problem of generalizing instruction, that set of objectual knowledge, ideals and ideals that function as means to create and perpetuate public life (that is, the social dimension of existence) is the always open possibility of its use for personal benefit at the expense of the well-being of the whole. In modernity (ours or the one reflected by Rodríguez that, spatial and temporal disparities
aside, share structural similarities), productive needs take precedence over educational needs, resulting in a subordination of education to industry, which has become the foundation of public life or any kind of life in capitalist societies:

In another time millions of men could remain, in an absolute ignorance of public things—they could not know what was moral, and live, to a certain extent, well—they could not understand economics, and trade, govern their businesses and those of others, and even become MINISTERS OF THE INDIES without committing mistakes of account—the consequences could not be fatal. In the day, it is necessary to know a little more about all this, and to go ahead in means, as it is advanced in obligations: these means are the SOCIAL knowledge. (which should not have been thought about so far) EVERYONE must have them: therefore, governments must provide the means to acquire them JANERALLY—and think hard about the ways to give these means (Rodriguez, 2008, p. 46-47).

Here Rodríguez makes a double argument: 1) the epistemological disconnection between what has been learned and its schematization in increasingly complex structures that allow a holistic vision of reality and its edges (a way of knowing where knowledge exists how and by a means, not as a priority) but the indefinite exercise of technique and technology (together with the respective workforce, of course) for a specific purpose, 2) the need for an ethical component next to the content taught with a social function; The scope of the media with the condition of certain moral obligations from the subject to its context to reduce the opportunity for these media to be exploited and public life to suffer accordingly.

Therefore, we could affirm that, since Rodríguez, knowledge supposes a good (or weapon, in his own words) with transformative capacities of the context around us. The commonplace of "knowledge is power" gives way to a complex reality: a taxidermy of knowledge that has turned it into a good, instrument, form to exploit the systems of public life and affects, directly or collaterally, third parties that exist in its same context. He who knows realities that a third party ignores, can always exploit this reality in his favor if his will demands it: it is easy to use knowledge of chemistry to make bombs, to use knowledge of law to "falsify" a verdict, to reorganize concrete data of a reality to supplant it by another; Knowledge is the raw material of demagogues, charlatans and swindlers, therefore it becomes an imperative in their pedagogy to "cure" knowledge, so that the proportion of knowledge delivered to the subject is inversely proportional to the
internalization of moral forces and imperatives of the social order that return such knowledge in utilities for public life. His education is, then and education for citizenship, to become a citizen of the emancipated America and restless for a new horizon.

One of Rodriguez’s interesting points regarding the extent and detriment of the implementation of knowledge as a means of exploitation concerns private property. This is a recurring theme among reflections on the economic, educational and cultural emancipation of the oppressed masses, and Rodriguez has an interesting precedent in one of the moral and intellectual references of American Independence: the French Revolution (1789-1799 approx.). In a study carried out by Pari, Acevedo and Quispe, where they review the abolition of feudal rights through the Declaration of the Rights of Man and of the Citizen (1786) and the practical reality of this fact, bone that which is observed after the reality of the French Revolution outside the pamphlet, the principles of the Enlightenment or the didactic texts: an operation for the centralization of power, from the fiefdom to a scientist, atheist and cultured bourgeoisie, sublimated as a social, political and cultural cause of emancipation that, in practice, did not reduce social inequalities; it only generated new rich and new poor. New vassals and new experts, along with the means of repression to separate the former from the latter. The generalization of instruction, the confiscation of the Church's private property, and the human rights decrees provided a favorable ecosystem for these proto-capitalists, and subsequently (along with many other significant facts) provided a foundation for a new dialectical reading of history: class antagonism as the main motor of all history. From ancient times to the present day:

Their historical aspiration was not popular vindication but political power for their class and its historical development. His power was not in the possession of land but in the possession of capital; Its origin was not rural but urban; Its foundations were not religious but scientific. Through this Declaration capitalism defeated feudalism. And this defeat of feudalism did not in any way mean the defeat of social inequality. [...] The principles of liberty, equality and fraternity were only enunciated from a formal liberal democracy, since the persistence of social differences between rich and poor made these objectives abstract, unrealizable in practice. [...] The abolition of feudal privileges had caused the flight of the nobility from France to other European countries neighboring it. Many had gone to Britain, Italy, Austria or Prussia, from where they conspired to stop revolutionary changes. The nobles who had remained in France demanded that the king
use force to restore the old order. But this fact provoked greater anger in the people who mutinied forcing the king and his family to leave Versailles and move to Paris. [...] The National Assembly had confiscated the lands of the feudal Church and publicly auctioned them to turn them into private estates. Naturally, no one without capital could not access it. Hence, most of the dispossessed population could not overcome its condition as a dominated, marginalized, forgotten and exploited class, during inequality and social injustice. In this scenario, it was impossible for freedom to translate into happiness, for legal equality to translate into reality, for class privileges to disappear, with private property being their sustenance (Pari, Acevedo & Quispe, 2020).

According to this logic, our current panorama is not a conspiracy with more than three centuries of underground operations and sabotage of the proletariat that dares to rebel, but a coincidence of multiple effects that triggered a new way of understanding the world and public life: people with greater resources and knowledge took advantage of a point in history. that we can frame since the beginning of the Second Industrial Revolution (1870-1914) and European imperialism (1874-1914) in its effort to expand the dominance of the industrial powers thanks to the development of technology and technique (and, obviously, the disparities that such development brings in relation to the oppressed peoples) bought land and labor to extract the resources of a specific territory, either for international trade or the production of goods, which generated new labor relations, subsistence, agreements and relations with the national and international market. The problem, according to Rodríguez, is the foundation of these new relations since the usurpation, since everything that belongs to public life must be general and, therefore, of the mass.

Therefore, the knowledge of the Other and the ascription of personal activity to a greater good is, for this thinker, the ultimate and most vital goal of all education, since knowledge is in his vision of pedagogy the curtain that covers every operation against public life, passing it off as valid and legitimate. The usurpation of common goods becomes private property, the guarantee of individual freedom becomes an empty discourse to hide the coercive nature of the relations of production in capitalism and the independence of the subject is only such when capital is counted on to be independent. Such independence would not constitute a negative term in other circumstances, but in the context of these new productive relations they acquire this quality because of their foundation in the suffering of the other, through the appropriation of their work, property
and creating a space where the only option is to subordinate themselves to the will of the powerful. A space that for our thinker constitutes an aberration and the first issue to eradicate if we want a fairer society and distinguish ourselves from the European culture that this and so many other heroes undid in diatribes:

This book is not to flaunt science with the wise, but to instruct that part of the people that wants to learn and has no one to teach it—to which it needs to know that, among the knowledge that man can acquire, there is one that is of strict obligation to him. . . that of their FELLOWS: therefore, that SOCIETY must occupy the first place, in the order of their attentions, and for a certain time be the sole subject of their study. Personal liberty and the right of property are often invoked by men of talent the first to exempt themselves from all kinds of cooperation to the general good—to demand unpaid services and unrewarded labor to justify their inaction with customs, and their procedures with laws—all together. . . to live INDEPENDENTLY during society the second to convert USURPATION into possession (natural or civil)—possession into property—and, in any case, GOZAR to the detriment of third parties (whoever the third party may be), by way of LEJITIMIDAD (and lejitimidad is a tolerated abuse) ALL by virtue of evasive, dilatory entanglements. and others—of possessory judgments, petitions. . . and others (Pari, Acevedo & Quispe, 2020).

3 METHODOLOGY

A documentary-literary review of educating is conducted as a process that always poses its problems, since the function of education and the centralization of resources, methodologies and spaces destined to keep this process functioning change according to the context in which it is analyzed. The research method used for this study was qualitative research. It is a technique used to respond to the research problem related to the social order, so the context of study focused on the epistemological disconnection between what has been learned and its schematization in increasingly complex structures that allow a holistic vision of reality and its edges. The study starts from the opinion of qualified authors in the sociocultural environment and discerns in the study of ethics in relation to education, based on a non-superfluous matter, since the human quality of our professionals of tomorrow will depend on it (Garay et al., 2023).
4 RESULTS AND DISCUSSION

This argument of generalizing the media from a model that considers ethics and social utility is vital to our times, where the generalization of instruction has been globalized through the mass media and partially democratized. Each web browsing, each tab and search engine is an invitation to knowledge, and now assuming a self-taught role is easier and more recommended than ever, but it lacks a filter, which can be problematic to structure these data and spin them morally and with awareness of the other. A solution is the approach of the human, his relations with the other and nature, as another subject of study with the same relevance and weight as the essential issues for the subject's working life, considering both his professional and personal development. The introduction of these contents has been gradual, gaining ground in the educational public policies of Macedonia, Venezuela, Colombia and Europe as proposed by Useda and Paternina in their study on curricular units and public policies that seek the validation of ethics studies as a transversal axis that should cross every educational process:

The reintroduction of ethics and moral development as teaching content in the university environment has also been motivated in public policies, either to improve the quality of teaching or to impose new ideologies. Petrova-Gjorgjeva (2010), Muhr (2010) and Escámez (2008) describe, respectively, the cases of Macedonia, Venezuela and the European Higher Education Area. Scientific studies on these processes are characterized by being scarce, even in countries such as Colombia, where the higher education sector is highly legislated and where, in addition to the challenges of the global scenario, the university faces state demands for the adoption of competency-based training models and standardized tests. Thus, the Political Constitution of 1991 establishes that it is the responsibility of the Colombian State to ensure the best moral formation of students. In line with this mandate, Law 115 of 1994, which issues the General Education Law, in defining common objectives at all levels, states that one of the purposes of education is to establish a solid ethical and moral formation. Later, when regulating the qualified registry referred to in Law 1188 of 2008, Article 21 of Decree 1295 of 2010, establishes that postgraduate academic programs must promote comprehensive training in a framework that implies the understanding of the human being, nature and society as recipients of their efforts, assuming the social implications, institutional, ethical, political and economic actions of educational and research actions (Useda & Paternina, 2013).
This lack of ethics when applying knowledge, resources or means are not for him a sign of the evil nature of man, but a reaffirmation of the principles of Rousseau and his Emilio, one of the intellectual pillars of our thinker: it is not natural for man to do evil, but its exercise is done by omission of the other. due to ignorance of the context where an action has an impact. This omission, in many cases, is done consciously, either in the pursuit of one's own objectives, in the unrestrained exercise of individual freedoms or, in an interesting nuance, as an act of dissociation to reconcile oneself with one's own condition, that judgment of one's own fate mentioned by Rousseau of which we all make use occasionally to moderate our own contradictions:

It's all ignorance . . . absolute or modified—and ignorance is the cause of all evils: even those which the brute makes, by instinct, to feed himself, he would not perhaps do so, if he did not ignore that those who tear apart or swallow alive suffer—there are jentes who abstain from meat for the sake of not killing, and all drive away the idea of death when they eat—the butcher has to appear cruel—If it is cruel it is insensitive—and insensitivity is ignorance of feeling. Nature has given anger to attack and defend, fear to take revenge and forgetfulness to moderate compassion (Rodriguez, 2008, p.58).

Curiosity has a privileged place in Rodriguez's pedagogy. It is the motive substance that triggers the whole process, which inspires us to know and find (us) in the things of the world, in its dynamics and, of course, in the Other. It is the antonym of ignorance, the light of the Robinsonian shadow, where knowledge is spun little by little in increasingly extensive constructions, where error and practice become productive forces that stimulate the will, develop personality and thought and, above all, the ability to review knowledge or structures previously obtained to correct any inconsistency or error that has previously been validated as true:

CURIOSITY is a mental force that opposes ignorance (one does not enter the physiological question, so as not to extend the discourse beyond the limits of an introduction). Curiosity is the engine of knowledge, and each knowledge a motive to bring to another knowledge. From some mistakes others may be born, and lead in opposite directions. . . . to the sublime knowledge or to the crass ignorance. He who errs in search of the truth advances. He who likes to add errors to errors is delayed: he who falls into the latter by working to get out of the first is excusable—he who, for the love of ignorance, works to deceive himself. OPPOSITION, founded on erroneous reasons, is laudable by
the intention: FOUNDING OPPOSITIONS in opinions, is impertinence, if the opinions are one's own and ridiculous, if they are alien (Rodriguez, 2008, p.58-59).

In our present time, where the information age offers virtual spaces where to explore simulations of the real in a contained and safe way, the playful offers an interesting system where to establish principles for the future of our education. The school, the institution and image that we most associate with this process, is losing ground to new forms of learning, some with a high degree of self-learning, which however due to the lack of organization or continuity still cannot replace the traditional process or its usual configuration of three parts (learner-educator-institution). However, it is already a reality to propose new dynamics for knowledge that is generated outside school, in leisure time, with the structures and representations of everyday life:

Educating oneself in the age of knowledge makes sense when it is understood as a permanent process of socialization and enculturation, which goes beyond the school period and is not the sole responsibility of educators. Indeed, never before in the history of mankind had school lost its monopoly on knowledge and learning; Never have there been so many and so varied opportunities to be informed and to learn throughout life, to live experiences – real or simulated – from which one learns, to interact with so many and so varied people and points of view, as now. And never has there been so much playful context to learn in experiential or exploratory mode, as that resulting from interactive media (TV, video-games, computer, virtual networks) to which the new generations are increasingly accustomed... (Panqueva, 1998, p.172).

We understand the playful space as any construction of interaction environments where to represent the real from different parameters, therefore transcend the purely digital. What has fueled the growth of these spaces in our reality is the concept of virtuality, the supplanting of the real by an abstract space where subjects control their variables, parameters and their own identity within the space, being able to assume any role or representation for themselves they wish. In this sense, the virtual is not so much a space as a very controlled form of interaction with exteriority, represented by clear sets of rules that govern all possible interactions within these dynamics: D&D, role-playing games and other forms of social play can be considered as expressions of a virtual world, or as Lopez, Filipetti and Richaud call it, "micro-world":

These environments are usually associated with those where there are computers or telecommunications. However, they are far beyond this domain and, at the same time,
do not necessarily include everything that is offered within these scopes. Interactive environments can be associated with the existence of microworlds (reduced worlds) where you can live situations that you learn from direct experience (interaction of the subject on the object of knowledge), where the user is in control of the process (he decides what to do based on the challenge that has been proposed, in the state of the system and taking into account the tools at its disposal), so that the microworld behaves according to the initiatives of the learner, within the rules of the game of the world that has been modeled (Panqueva, 1998, p.175).

These micro-worlds can be a good space to explore empathy beyond the purely psychic, because in multiple studies the reality of empathy has been explored as a phenomenon that also corresponds to the physiological, where mechanical processes and models of action that remain fixed in the subject intervene. Playful spaces can become a good environment for the simulation of action between subjects, since these theories postulate the observation and perpetuation of actions together to achieve goals together.

When a certain action is going to be conducted, its consequences can be foreseen. Through a process of motor equivalence, we can use this information to predict the consequences of the actions of others. It is an automatic, non-conscious motor simulation mechanism that allows one to penetrate the world of others without the need to theorize or resort to propositional reasoning (Gallese, 2001). For Gallese (2001) action is the a priori principle that enables social ties. Through the mechanism of simulation of action, when another individual is observed acting, it can be immediately recognized as a goal-directed agent, that is, as like us, because this neuronal substrate is activated when it seeks to achieve that goal through its own action (López, Filipetti & Richaud 2014, p.40).

Through this, emotional intelligence, sympathy, collaborative spirit and understanding of the other, their needs and problems are developed. Also the way of relating to the other changes, based on companionship and shared goals. In this sense, any activity that allows subjects to unite to achieve a goal, regulated by the teacher obviously, could yield very good results. These activities could include but not be limited to: a) video games, b) role-playing games where those involved simulate a character within a series of events planned by the teacher, 3) the performing arts in their quality of micro-world and door to human emotions and complexities. There are many other means for this goal, but we are left with these three as they are the most feasible in their application.
It is important to distinguish the vital role of empathy in this whole process, as it is deeply related to this relationship between ethics and education that Rodríguez spoke as our main connection with the other. This is how Zapata and Castaño approach it in their study on citizen empathy:

According to Ruiz and Chaux (2005), one of the groups of citizen competences that have taken up greater importance after numerous studies in recent years are the emotional ones: "We understand here the emotional competences as the necessary capacities to identify one's own emotions and those of others and respond to them in a constructive way" [...] These authors, like Orjuela et al. (2010), Melgarejo and Ramírez (2006), include empathy within this group, and give it great importance pointing out that it is the basis for interaction with other people, to the extent that it allows recognizing and naming the emotional states of others. At the same time, they implicitly demonstrate its emotional component by saying: "empathy also requires engaging with the emotional states of other people. It is to be able to feel and share the pain of others, or their joy" (Zapata & Castaño 2013, p.133).

As a social competence, empathy is categorized as citizen competence, bone of public and civil life understood as all prosocial action, because it is a way of regulating our interactions with the other positively, generating both social bonds and the grouping of people in small groups that share beliefs, ideas, goals, etc. Society must be educated in responsible citizenship, and pedagogical education for citizenship must begin in educational institutions (Nancy et al., 2023). More importantly, it is the ability that allows us to form these groups beyond shared traits, making the connection born more from the reflection or feelings of compassion, affection or interest for the other instead of understanding it from objectification, of thinking of the other to our ends. Therefore, the authors highlight its social value and its positive influences on the psyche and behavior:

Empathy is related to prosocial behavior, therefore it motivates people to have behaviors of helping, care, avoiding harm to another, seeking to reconcile differences and asking for forgiveness when misunderstandings are recognized; increases independence in decision-making and improves mental health. In general, it improves emotional regulation and encounter with others. It is positively related to imaginative processes, mental flexibility, creativity, acceptance of help and adaptability (Zapata & Castaño 2013, p.134).
On the contrary, the lack of empathy is associated with the anti-social, any behavior in whose actions is not considered by the laws of public life, the limits of the other or the danger or harm placed on the subject himself. But it goes further: empathy allows us to make readings that contextualize our space, resignify reality and allow us to better read deep emotions in others through the different gestures that constitute their multimodal communication (gesture, inflection, movement, etc.), so at a practical level the lack of empathy constitutes a serious lack in affective and emotional language.

Low levels of empathy are related to disruptive or antisocial behavior, neglect of norms and poor recognition of situations experienced by others, difficulty establishing friendships, even with low levels of school performance ... (Zapata & Castaño 2013, p.134)

5 CONCLUSION

The study of ethics in relation to education is not a superfluous matter, since the human quality of our professionals of tomorrow will depend on it, increasing the level of education, which is one of the indicators of the development of modern education, can play a decisive role in meeting the vital needs of future generations (Imrani and Jafarov, 2023). Empathy is not only an empty virtue whose positive connotation comes from common sense: it is a capacity that allows us to get out of our own prejudices, explore exteriority more openly, it is a strategy to face reality in community, to generate bonds that will affect our lives positively in the future and, above all, it is the indispensable requirement to access that utopia that Rodríguez longed for so much in life.

In space-time, where the information age offers virtual spaces to explore simulations of the real in a contained and safe way, the playful offers an interesting system to establish principles for the future of our education. This is typical of the modern configuration of the educational process, which presupposes passivity and lack on the side of the educated, and activity and ownership on the side of educators and, more significantly, the institutions that function as a link between both sides.
REFERENCES


