

EDITORIAL

IN THE ERA OF HYPER-CONNECTIVITY, NEW WAYS TO EDUCATION

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The formal education can not work anymore without articulating with broader dynamics that go beyond the classroom borders, that go beyond the technical contents. These broader dynamics refers to ethic, to respect as basis for the formation of the human person.

If, undoubtedly, we advanced to so-called knowledge and technology society; if we live today the heyday of technological progress, the education seems not to have overcome the old challenges that are attributed to her and that point to respect for the other, respect for differences, respect for divergences, social coexistence in harmony and balance.

It is clear and indisputable that technology and modernity are not bad. To do more things, to develop more activities with less effort and a much lower demand for time compared to the pre-internet world, besides being extremely positive, is in line with the productive principle of work efficiency.

Advances in automation, developments in the area of information technology, the current speed with which instantaneous global communication takes place, despite the criticisms that fall on them (often unfounded), represent significant achievements and advantages.

But that, by itself, is not enough. Advances in the field of knowledge and technology without an ethics that allows organizing and guiding its real use, usually lead us to commit faster and on a larger scale the same mistakes of the past and that are summarized in a society marked by huge inequalities, in which opposing social parcels protect themselves from each other. Better: they war against each other.

A priori, it was thought that the advancement of technology would bring the development and well-being of all. *E.g.* Futuristic films imagined beautiful cities with gigantic skyscrapers and intense air traffic of floating cars. In these movies, there were no miserable, beggars, floods, garbage, slums, misogyny, racism, biologicist prejudices, exclusions and excluded.

We have skyscrapers. And if flying cars still don't exist, there isn't an ethic of respect and appreciation for one another either. We build a digital modernity, but with feet of clay, based on a kind of obscure knowledge, which favors the comfort of some to the detriment of the sacrifice and misery of many others.

Unfortunately, this scenario tends to remain cruel because if the family institution, "in a certain way", delegated the education of its children, the school institution is, in the massive majority of cases, composed of competitively

aggressive, violent, shallow, disrespectful and, like any institution, it has the face of its members. Therefore, it cannot but encourage and reinforce violence, aggressiveness, competition, disrespect and the perpetuation of an ethic that proclaims that “to win the other is to win in life”.

Conquering your “place in the sun” under the price of other people's hunger is to be a successful individual. The consequences of this lack of intelligence are brutal: the unemployed family man who steals because he has nothing to feed his children is a thief. But multimillionaires, who steal from millions and starve to death serially, without the slightest need, are seen as geniuses, with examples to be followed, a kind of reference for society on how to live life well.

The school not only approves, but also lives and proclaims this inhuman ethics; knowledge in the school environment becomes an element of social climbing. Portuguese, English, Spanish, mathematics, history and all school subjects are no longer ways of cultivating the individual's thinking and feeling; they cease to be an invitation to delve into knowledge and become tools that - possibly - will help the individual to accumulate because, mistakenly, we associate the idea of happiness and fulfillment with the idea of material accumulation.

This mistaken conceptual paradigm, widely dominant, has generated

millionaires and destitute, rich and miserable, kings and beggars; it has generated a hungry legion subjugated by a hallucinated minority.

Formal education, as an instrument manipulated by the State, has historically been used to maintain this absolute unequal state of human poverty between the rich and the poor. After all, “it would be a naive attitude to expect that the dominant classes would develop a form of education that would allow the dominated classes to perceive social injustices in a critical way”, as Paulo Freire rightly points out in “Cultural Action for Freedom”.

Robust in its technical instruments in the professionalizing line; full of punitive elements, this education proves to be too fragile to be transformative in the field of individual ethics and, later, in social ethics on a large scale.

In this sense, scientific knowledge has always paid little attention to the processes of ethical formation of the individual who will later enter the social sphere in its broadest sense. Faced with the technological transformations sweeping the planet, the world of education remains timid in its ethical possibilities. Urgent changes.