

## CRITICAL THEORY AND TEACHER TRAINING: CRITIQUE OF BARBARISM

## TEORIA CRÍTICA E FORMAÇÃO DE PROFESSORES: CRÍTICA DA BARBÁRIE

Maria Cristina Dan Cham Simões\*

**ABSTRACT:** This article aims to discuss teacher training from the perspective of the Critical Theory of Society, specifically in its concept of formation (*Bildung*). It articulates two different planes involved in the analysis, the formation of the individual, as a theoretical concept, and professional training, as a practice, understanding that both are directly related and express the society in which they are part. It seeks to answer the question: How to think about teacher training so that the conditions that reproduce barbarism would not be maintained? To account for this purpose, an analysis of some concepts of the Critical Theory of Society were made such as formation, culture, the administered world and others. The idea of individual formation is the basis that sustained the discursive path, in which it is understood that the subjective appropriation of culture implies adaptation and resistance, occurring as an expression of the division itself between individual and society. Moreover, the administered character of culture also composes the understanding that is intended to be presented, from which the administration dominates all the areas of the life of human beings inserted in late capitalism, subduing them to commensurable rationality, prejudicial to the possibilities of resistance. Some comments will be made about the Brazilian curriculum reform, in addition to the situation of a recent pandemic, contributing to the understanding of the teaching. It is considered that the conditions increased the control and bureaucratization of activities, removing from teachers the possibility of spontaneity and autonomy. However, a discussion is made that points out that such issues have been instilled since the initial training of teachers.

**Keywords:** Education; Critical Theory of Society; formation; teacher training.

**RESUMO:** Este artigo discute a formação de professores sob a ótica da Teoria Crítica da Sociedade, especificamente em seu conceito de formação (*Bildung*). O texto articula dois planos diferentes envolvidos na análise: a formação do indivíduo, como conceito teórico, e a formação profissional, como prática, entendendo que ambos estão diretamente relacionados e expressam a sociedade da qual fazem parte. A pesquisa

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\* Professor at the Pontifical Catholic University of São Paulo (PUC-SP) and at the Paulista University (UNIP). Received a Ph.D. in Education from PUC-SP. Member of the Research Group Núcleo de Estudos Frankfurtianos (NEF). Member of Associação Brasileira de Psicologia Social (Abrapso, SP). Member of the Research Network on Dialectics & Society. Contact: macris.simoies@gmail.com

busca responder à questão: como pensar a formação de professores para que não se mantenham as condições que reproduzem a barbárie? Para dar conta desse propósito, foi feita uma análise de alguns conceitos da Teoria Crítica da Sociedade, como formação, cultura, mundo administrado e outros. A ideia de formação individual é a base que sustentou o percurso discursivo, no qual se entende que a apropriação subjetiva da cultura implica adaptação e resistência, expressando a própria divisão entre indivíduo e sociedade. Além disso, o caráter administrado da cultura também compõe o entendimento que se pretende apresentar, a partir do qual a administração domina todas as áreas da vida dos seres humanos inseridos no capitalismo tardio, subjugando-os a uma racionalidade comensurável e prejudicial às possibilidades de resistência. Serão feitos alguns comentários sobre a reforma curricular brasileira, além da situação da recente pandemia, contribuindo para a compreensão do ensino. Considera-se que as condições aumentaram o controle e a burocratização das atividades, retirando dos professores a possibilidade de espontaneidade e autonomia. No entanto, é feita uma discussão que aponta que tais questões são incutidas desde a formação inicial dos professores.

**Palavras-chave:** Educação; Teoria crítica da sociedade; Formação; Formação de professores.

This article aims to analyze, from the Critical Theory of Society, the formation of Brazilian teachers. We start from a conceptual constellation that allows us to understand the chosen theme, seeking to problematize the conditions of Brazilian teachers in the face of the current political conjuncture and the horizon of possibilities that are formed after the mandate of Jair Bolsonaro, which was based on the resurgence of authoritarian agendas. To account for what we propose, at first, we will review some concepts relevant to the discussion, based on the Critical Theory of Society, starting from the concept of formation (*Bildung*) and expanding to the concepts that surround it and that allow us to glimpse the complexity of the presented problem. Then, from the Brazilian reality, we will explore the relevant documents, which organize and regulate teacher training in the country, in addition to making brief considerations about current teaching, focusing specifically on the recently implemented curriculum and the pandemic.

The effort to discuss teacher training is constant, since attacks on Brazilian education are frequent, either through its emptying or its destruction. Understanding the movements that constitute themselves contradictorily in the society of this country allow us to understand the trajectory of education,

understanding that such attacks constitute the path itself and not a deviation. From this perspective, resisting becomes a starting point and a necessary condition for the survival and for the emancipatory horizon of the individuals involved in the educational spaces, which leads to the need for a political education, which allows to problematize reality and face it.

To contextualize what is intended to be discussed, we will present the conceptual starting points, which are based on the Critical Theory of Society, specifically on the contributions of Adorno, Horkheimer and Marcuse. We will present a conceptual constellation that allows us to grasp the understanding we make about teacher education, using the concepts of formation, Culture Industry and administered world, which will allow the discussion of the elements of teacher education in current Brazilian society and its particularities in relation to the recent reform of the national curriculum and the consequences of the pandemic.

We start from the understanding that the capitalist mode of production, in addition to an economic model, is also a model of subjectivity. Based on the Critical Theory of Society (ADORNO, 2004; HORKHEIMER; ADORNO, 2013), we affirm that, from the relations of commensurability established in the economic ambit, human beings inserted in modernity established equally measurable ways of relating, which allowed, from the classification and organization of objects, that rationality and schematism become imperative to the process of insertion of individuals in society. Bureaucracy is how administration, as a way of operating in the world, establishes its bases, considering that enlightenment, rationality and logic are the most effective forms of domination of nature, becoming possible for the human being to overcome Kantian minority, as a concept, and reach the position of the individual. The example that best explains this movement of establishment of the individual as a subjective unit of the capitalism lies in the figure of the bourgeois (HORKHEIMER; ADORNO, 2013), which was established in liberalism and of which, nowadays, only its contradictions remain.

This bourgeois individual constituted a specific and arbitrary way of relating to the world and its objects. From this enlightened commensurate mentality, cultural contents that became a reference and corresponded to the economic system were established in capitalism and, with the complexification of the means

of production, there was also a need to rationalize the ways of accessing and assimilating social accumulation. Consistent with clarification and administration, important tools of rationality in modern society, the model of transmission of social accumulation began to rely on schools and formal education as a means for its achievement. Formation (*Bildung*), as a subjective appropriation of culture, would admit movements of adaptation and resistance to the established forms of society and its contents. However, it is worth mentioning that pseudoformation (*Habbildung*) is what is currently in force, which ends in adaptation, integrating individuals instead of allowing their critical awareness and reflection. Those responsible for the teaching process figure in this space as representatives of this social accumulation and must therefore have basic tools to make the transmission process effective and efficient, which allows the constitution of teacher training as a relevant theme to education and to modern society.

Adorno (2010), when thinking about the role of the school in society, indicates its particularity of being, contradictorily, the only institution that would allow the overcoming of barbarism, despite of being a product of the society in which it was established. Coming from a purely reproductive perspective, Adorno puts in critical self-awareness and in the strengthening of the ego the possibilities for such overcoming to happen, which shifts the discussion to the relationship between individuals who are in the school and, therefore, increases the relevance of thinking about the teacher involved in this relationship.

Regarding the psychic constitution, some considerations of Marcuse (1978) allow us to problematize and understand the subjective conditions of individuals inserted in capitalism. From this point of view, Marcuse relates the history of the human being to the history of repressive processes for the constitution of civilization, which required the abandonment of integral satisfaction of human needs, at the individual level, for its effectiveness. From this, we can understand that the increase in productivity to meet human needs promised better living conditions, but implied the methodical sacrifice of libidinal energy, characteristic of living in society and, therefore, of the cultural order. In this sense, progress means absence of freedom, and the form of subjugation of human beings by human beings was indicated in the anticivilizing character of civilization, in the

barbarism announced by Freud and verified, years later, in the systematic employment of and great scientific-technological progress for the murder of millions.

At one point in the course of this enquiry I was led to the idea that civilization was a special process which mankind undergoes, and I am still under the influence of that idea. I may now add that civilization is a process in the service of Eros, whose purpose is to combine single human individuals, and after that families, then races, peoples and nations, into one great unity, the unity of mankind. Why this has to happen, we do not know; the work of Eros is precisely this. These collections of men are to be libidinally bound to one another. Necessity alone, the advantages of work in common, will not hold them together. But man's natural aggressive instinct, the hostility of each against all and of all against each, opposes this programme of civilization. This aggressive instinct is the derivative and the main representative of the death instinct which we have found alongside of Eros and which shares world-dominion with it. And now, I think, the meaning of the evolution of civilization is no longer obscure to us. It must present the struggle between Eros and Death, between the instinct of life and the instinct of destruction, as it works itself out in the human species. This struggle is what all life essentially consists of, and the evolution of civilization may therefore be simply described as the struggle for life of the human species (FREUD, 1999, p. 122).

The reality principle is based on the impossibility of full and unrestricted satisfaction of human needs, which began to demand work, that is, managed arrangements of situations that would allow the satisfaction of desires. As long as the work lasts, the pleasure principle's suspension gives way to suffering, which allows us to understand that the pleasure principle, when incompatible with reality, must have its instincts repressed. "The pleasure principle was dethroned not only because it militated against progress in civilization, but also because it militated against civilization whose progress perpetuates domination and toil." (MARCUSE, 1978, p. 54). The performance principle, a predominant historical form of the reality principle, becomes a reference in institutions and systems of

social relations that impose surplus-repression, an instinctive modification required by social domination.

On the social level, from the updating of the relations between the life and death instincts, Marcuse indicates how socially-channeled destructiveness put the death instinct at the service of the life instinct, providing energy for exploration and destruction of nature and of human beings that permits, nevertheless, technological progress. At the individual level, the structures of the superego are at aggressive instincts' service, having the life instinct as a horizon, based on the maintenance of the ego from the reality principle. This contradictory relationship, which exposes Freud's denunciation of inherent barbarism in modern society, must be overcome from the consideration of psychic structures as historically shaped and, therefore, with the possibility of their modification.

We must, at this moment, point out how the teaching function is historically covered with taboos, which are understood as unconscious representations, which have lost their real basis and retroactive in reality in the form of prejudices that guide the relations with teachers and themselves with their practice. Understood as a castrated individual, erotically neutralized – in the case of women, fulfilling tasks close to motherhood –, which brings them closer to a childhood sphere, teachers perform functions that, in other historical moments, were attributed to slaves and monks. The power of the teaching function is disregarded because it is practiced in dependent individuals and its work cannot be practiced objectively, because pedagogization prevents direct access to the contents and creates an unconscious mislead impression. Add to this educational commodification, which shifts the focus to trade and consumption, configuring the pedagogical relationship on service provision and basing it in a "the client is always right" maxim, relegating the formative objectives and the relative suffering inherent to the learning process to the place of expendable accessories.

Already in kindergarten the child is wrested out of the primary community, from the immediate, nourishing, warm relations, and in school with a brutal shock experiences alienation for the first time; in the development of the individual the school is virtually

the prototype of societal alienation per se. The old bourgeois custom of the teacher offering pretzels to his new pupils on the first day betrays that foreboding: the pretzel is to lessen the shock. The instrument of this alienation is the teacher's authority, and the negatively affected imago of the teacher is the response to it. The civilization he inflicts upon them and the renunciations he demands of them automatically mobilize in the children the imagines of the teacher that have accumulated in the course of history and that, like all the refuse that persists in the unconscious, can be reawakened according to the needs of the psychic economy. For this reason it is so maddeningly difficult for teachers to do things right, because their vocation prevents them from doing what most other professions readily allow, separating their objective work [...] from their personal affect (ADORNO, 2005, p. 186-187).

Taboos are presented in the professionally mediated relationship established between individuals in the school, in which there are highly mediated objectives, of which pedagogization was in charge. It removes from the relationship the possibility of genuine affection and impoverish the formative possibilities, which involve spontaneous contact with the contents and, therefore, experience. Adorno considers this impediment an archaism that puts the teaching profession below the civilization it represents, which leads to the activation of resources close to violence in dealing with students. This establishes a contradiction in which, at the same time, the exposure of affections is prevented and promoted, which cannot be dealt and resignify in order to overcome such archaisms. This contradictory situation makes the teaching position even more difficult because it is expected no affective manifestations, given the profession-mediated relationship, but at the same time, if there was, it would seem more distant and dehumanized to the students. Adorno made some comments about coldness as an inability to love. He warns that it is not intended to be sentimental or moralistic and refers to love as the ability to identify with other human beings, which is lacking in times of persecution and genocide, as in Nazism. Silence and indifference to the fate of the other cannot be teaching characteristics, which leads us to think about it from the individual, bringing to consciousness to clarify assumptions and act consciously against. Adorno also reminds that since love

cannot be demanded in professional relationships, requiring it would perpetuate coldness.

As a way of dealing with this, Adorno proposes that affections should not be stifled, but presented in the relationships, which would depend on qualified training, that would indicate to teachers how they should do it. A formation that goes through learning the psychological topics, therefore focused on the individual, not only the instruction of the technical occupation. At this point, the author recognizes that technical training cannot renounce the cultural formation of the individual inserted in society, which would allow a general enlightenment, putting on the school the leading role for this possibility, with the horizon of the humanity debarbarization. Considering Freud (2013), Adorno (2010) admits that the elimination of barbarism is not entirely possible in capitalist society, because the anti-civilizing character is the very basis of civilization, but this horizon must remain in the education objectives, and indicates sublimation - which places a possibility in the displacement of libidinal energy to intellectual work - as a civilization's resource that would allow resistance.

Adorno (2010) points out that the misstep between highly technologically developed civilization and people's delay due to the permanence of a primitive destruction instinct, is what allows barbarism, prioritizing the debarbarization of humanity as one of the most important educational objectives. This does not mean an elimination of aggression, but rather a use of the sublimating ego resources, indicating the possibility of placing barbaric traces against its principle, using rationality and reflection from transparent and human purposes. Moreover, the dissolution of unclarified authorities, as well as the expression and elaboration of aggressiveness, already in early childhood, would constitute important moments to debarbarization.

In previous studies (SIMÕES, 2016), we have already discussed that, based on Adorno's studies, critical self-reflection and the possibility of developing aptitude to experience would appear, in this scenario, as possibilities for formation, which would allow the deconstruction of the barbaric mechanisms and, even if it is not possible to eliminate them entirely, this movement would constitute a resistance to extremism. The individual cultural formation, from which it cannot



be given up in any technical training, would therefore be based on the aptitude for experience, characterized by an open, spontaneous, genuine and interested disposition, opposing to the contact with the contents only by obligation or imposition. In the interposition between the content and the individual, we established a second-hand approximation, which could only be undone from a critical reflection that allows us to think about reality and the contents themselves. But how would it be possible to teach spontaneity and disposition? And how to think in these terms in the current Brazilian curriculum?

We must consider the characteristics of Brazilian education, which are imposed as significant challenges and difficult to overcome. Brazil is among the six largest countries in the world, both in territorial extension and in population size (UN, 2021). This characteristic creates a diversity of conditions of access and permanence in education, in addition to conditions for the implementation of educational policies. Add to this the very different regional particularities regarding economic, geographical, social, historical and cultural conditions. In addition, we must remember the recent formulation of policies that make it impossible to finance education in the country.

In 2016, in addition to the coup perpetrated against Dilma Vana Rousseff, there was the approval of Constitutional Amendment No. 95, named the "Spending Cap", which prevents the increase in public spending in various sectors, for twenty years, constituting the longest-lasting fiscal measure to contain spending in the world. In the educational field, between 2015 and 2021, there was a 38.6% budget reduction, which constitutes a worrying setback. (PELLANDA; PIPINIS, 2021). Together with the Spending Cap, other measures were taken towards an economic austerity that is part of the international neoliberal agenda, weakening policies and undermining social rights, which only worsened with the Covid-19 pandemic. Under the justification of the need to reduce public debt and to increase economic growth, it is possible to affirm that the current fiscal regime suspends the democratic project established in 1988, with the democratic reopening and the establishment of a new Federal Constitution.

The measure also removes from the Brazilian people the right to choose, at each election, the government program of their preference, translated into the budget, opting for public policies that face inequalities and generate economic growth, as well as remove from the next governments the autonomy over the budget (PELLANDA; PIPINIS, 2021, p. 34, free translation).

In 2018, the National Common Curriculum Base (BNCC, in the Portuguese abbreviation), for Basic Education, was approved, based on general and specific competencies necessary for elementary, middle and high school students. According to this, in 2019, a new National Curriculum Guidelines for Initial Teacher Training for Basic Education were published. Historically, attempts to organize Brazilian education have gradually been structured and complexed, based on a dualism that differentiates rich and poor people and through a process that explains subordination to the world of work (ARAÚJO *et al.*, 2022). The most notorious difference from the previous guidelines concerns the creation of the National Common Curriculum Base for the Initial Training of Teachers for Basic Education (BNC-Formação, in Portuguese), to be developed throughout technical teaching training, which share the same idea of competencies from the BNCC (for basic education). The general competencies are presented in ten items aligned with the ten general BNCC competencies. In addition, a set of twelve specific competencies is presented from three fundamental dimensions, which are professional knowledge, practice and engagement, from which a set of skills take place.

Table 1 Specific BNC-Training skills1

Specific skills		
1. Professional knowledge	2. Professional practice	3. Professional engagement
1.1 Mastering the objects of knowledge and knowing how to teach them	2.1 Planning teaching actions that result in effective learning	3.1 Commit to their own professional development
1.2 Demonstrate knowledge about students and how they learn	2.2 Creating and managing learning environments	3.2 Commit to student learning and implement the principle that everyone can learn
1.3 Recognizing contexts	2.3 Assess the development of the learner, the learning and the teaching	3.3 Participate in the pedagogical project of the school and the construction of democratic values

1.4 Knowing the structure and governance of educational systems	2.4 Conducting pedagogical practices of the objects of knowledge, competencies and skills	3.4 Engaging professionally with families and the community
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Source: BRAZIL (2019, free translation)

Some considerations are relevant regarding this material, emphasizing that these are initial considerations, which would require further study and critical analysis. The first of them concerns the absence of theoretical discussion regarding the origin and political, economic and scientific foundation of the concept of competency. It is as if it existed for-itself and in-itself, concealing in the documents its origin in the international financial agencies and, therefore, in the economic behalf, relating the purposes of Brazilian education to the matters of the market, which is presented in a covert way in Brazilian documents. International documents are not problematized and the justification for implementing the concept of competency is not clearly explained, but it is possible to infer that it is an alignment with economic concerns.

Antunes (2019) makes clear how managerialism takes care of Brazilian educational policy, incorporating the assumptions of the corporate world to the school and transforming education into a search for results, transforming the individual into a consumer, responsible for their education and employability. The author presents three points on the creation of the BNCC, which clearly align with a managerial model, aligned with the neoliberal economic model. The first point concerns the standardization of the curriculum in learning objectives anchored in international agreements, which understand education as a passport to the globalized world and individuals as consumers and, therefore, considering social rights as commodities. By defining specific and detailed objectives, teacher autonomy and respect for local diversity and cultures is obliterated, giving room to the possibility of large-scale evaluation. The Item Response Theory emerges as the organizer of the procedures for measuring learning, removing the importance of the reasoning performed to obtain the answer, valuing products and not processes. In a clearly technical stance, the managerial model overvalues technology and innovation in education, changing the emphasis from the end to the means.

Borges (2019) indicates how the construction of the BNCC omits international organizations from its references, briefly mentioning them in specific situations and not explaining how fundamental and basic international references are, especially in the adoption of the concept of competency. By explaining the concept of global governance, it presents how international organizations pressure countries to adapt to their policies in the educational sphere from the establishment of an economic relationship, having in the national curriculum the expression of this relationship. Based on the definitions of the Programme for International Student Assessment (PISA) regarding the relevant competencies, the author presents the alignment of the BNCC from the similarity of the wording.

Marcuse (1979) had similar concern on the idea of closing of the universe of discourse. Based on the presence of a tendency to crystallized polarization of society elements, he indicates that the consequent paralysis of criticism is structured on the totalitarian character of industrial society, emptying itself of contradiction and meanings. The neutralization of possibilities, by emptying the criticism and pasteurizing the contradictions, presents to individuals a condition of unhappiness, appearing as happiness in the plane of consciousness, since it is verified the impossibility of transcending and overcoming the conditions given. On this, the author refers to the institutionalized desublimation that operates in a movement similar to what happens in society, atrophying the capacities of perception of contradiction and alternatives.

[Happy Consciousness] reflects the belief that the real is rational, and that the established system, in spite of everything, delivers the goods. The people are led to find in the productive apparatus the effective agent of thought and action to which their personal thought and action can and must be surrendered. And in this transfer, the apparatus also assumes the role of a moral agent. Conscience is absolved by reification, by the general necessity of things. [...] The Happy Consciousness has no limits-it arranges games with death and disfiguration in which fun, team work, and strategic importance mix in rewarding social harmony (MARCUSE, 2002, p. 82-84).

It also includes an operationalization of categories that, if previously expressed historicity, today serve the conformation of individuals and the logic of

domination and exploitation. In this, some considerations are important, bearing in mind the possibility of understanding the Brazilian curriculum in light of Marcusean criticism. We start from the consideration that the competencies operationalize the contents of Brazilian formal education, to the extent that they allow the closing of the universe of discourse and empty the words and concepts used. What were once contradictory, dynamic and alive, now tends to polarization and crystallization, removing the dynamics and historical movement and, therefore, removing life.

To be sure, any language contains innumerable terms which do not require development of their meaning, such as the terms designating the objects and implements of daily life, visible nature, vital needs and wants. [...] The situation is very different with respect to terms which denote things or occurrences beyond this noncontroversial context. Here, the functionalization of language expresses an abridgement of meaning which has a political connotation. [...] The noun governs the sentence in an authoritarian and totalitarian fashion, and the sentence becomes a declaration to be accepted-it repels demonstration, qualification, negation of its codified and declared meaning (MARCUSE, 2002, p. 90-91).

From the framework of operational skills, what is expected of a teacher closes the universe of possibilities and restricts the definition of what it is to be a teacher. The competencies gain true status and, therefore, what is not contemplated in their conditions becomes false, losing space and atrophying. Now, exactly what is atrophied is the ability to deal with the unexpected and diverse, with creativity and spontaneity. The rule now dictates a place of professional performance that prevents other possibilities from flourishing.

The second consideration is about the form. The competencies, besides not being anchored, appear in a table, without any theoretical discussion, reflection or deepening, as if they were a check list. The untying of the form and its content, concealed by the valorization of the former, leads to the problematization of the Brazilian curriculum commitments. The pseudoformation resulting from the valorization of culture as an end in-itself and as a reproduction of society leads to disenchanting life (CROCHÍK, 2010). We do not refer here to the disenchantment

of the world from the criticism of the illusions of myths related to the inanimate world, but to the desubjectivation of the subject and consequent objectification – which takes the place of objectivation, feasible from the possibility of subjectivation. A democratic society only in form puts the subjects at its service, which are transformed into merely means of expression.

The form represents the subject that conforms the object from which the content comes; in this distinction and relationship and/or confrontation between them, both are elucidated; when the form is the content itself there is no more delimitation: the subject becomes object and seeks the most appropriate forms not for the object to be better expressed, which would allow its distinction from the subject, but for the subject to express – as a form – what the object is to itself. [...] So-called democratic discussions result from the dictatorships of the form; thus, they are not democratic. As these forms try to prescind from the history of the subject who created them – the society –, they do not consider that this society is, at its base, unfair, oppressive and has dissatisfaction as a continuous creation. As these attributes of society – injustice and oppression – are not perceived and reflected, they are reproduced in social development and thus the more justice, the more injustice; the more freedom, the more oppression; the more happiness, the more suffering. Of course, the struggle for justice, for freedom, for happiness, shows the possibility of the existence of a society that promotes them, but the perception that it depends on the initiative of the subjects, forgetting the objective conditions, leads to the abyss. It is no less visible that in this society there is also some justice and freedom, but they are exceptions that confirm the rule of injustice and oppression. (CROCHÍK, 2010, p. 38-39, free translation).

Even those who deny, have in their consciousness the perception of the injustice of which they are victims and tormentors, projecting their own mediocrity on the other or resorting to justifications based on a being-so inevitability. Related to the form critique, our third consideration concerns the hierarchy and the imprisoning segmentation of what should be done. By presenting in such detail what is expected from teachers, what is not submitted to logic could exist? How to require creativity and spontaneity in rigidity? In the new Brazilian curriculum,

the creativity and spontaneity of teaching is programmed, predicted and directed by contents based on economic concerns globally determined. Similarly, students are urged to respond to problems creatively, provided that the answers are aligned with the entrepreneurial project. Creativity is for entrepreneurship and not for criticism, emancipation or reflection.

Finally, the emptying of the sense of meaningful words and expressions such as democracy, inclusive society, justice and so on, explains the emptying of education itself. In Simões (2016), we studied higher education curricula, where we referred to antonomastic resources considering the problematization of their use, as a way to reinforce the prevalence of the individual divided from society, practice and criticism.

Clarification on the term antonomasia is necessary. Unlike metonymy, in which the replaced terms establish an objective relationship, it is considered here that the use of antonomasia presupposes a prior knowledge of the relationship between the terms. This text is used, for example, expressions such as "Adorno's reading", in which the metonymic resource is considered, since the reading is of his work and not of the author himself, which is understood by the community of speakers [...]. If it were referred [...] to the reading of the "Frankfurtian author", the assumed prior knowledge is that not only the author cited is known by the reader, but also that the reference made is to his theoretical affiliation. Thus, by not naming what they refer to, using, instead, qualifiers, the contents of the PPC [pedagogical projects of the courses] end up exempting the course from the responsibility of reflecting on the ethical, theoretical, epistemological and other possible implications regarding the perspective adopted (SIMÕES, 2016, p. 139-140, free translation).

The situation imposed by the covid-19 pandemic worsened what was already structurally happening in Brazilian education. The reduction of the reflection possibilities, the form valorization regarding the content and other methods were used as a justification to the moment of intense and troubled change. The teachers were overloaded and began to have their personal and intimate space entirely invaded by work: if before the teachers accumulated

teaching tasks that would be performed after working hours, in the serious period of social isolation resulting from the pandemic there was no separation between spaces and times, subsuming everything to work and creating an overload that generated significant psychic suffering. These considerations start from the observations we made throughout our own teaching practice, but also from the approximations with public schools in the state of São Paulo, made throughout 2020 and 2021. We consider important to make these considerations, even without scientific support, as a way to indicate possibilities for educational research that will be done from now on.

From the Critical Theory of Society, we can identify a possibility of critical reflection on what is presented as a project in Brazilian education and that has worsened in recent years. Adorno (2010) indicated the possibility of general enlightenment as a way of facing barbarism and, once again, it is in the school that lies the possibility of such a movement. Still, it is recognized the difficult and pessimistic moment that Brazilian education, politics and economy are going through, which clouds a more promising horizon.

The authoritarian and fascist politics (SIMÕES; GIOVINAZZO JÚNIOR, 2022, to be published) that has taken over the country resists from unconscious and primitive forces that mobilize psychic energy for destruction and death. Considering the authoritarian, although democratically elected, character of the current leaders of the Brazilian executive power, we reaffirm that fascism is structural and not occasional, which makes possible approximations to the Nazi/fascist authoritarian model. Based on what runs off, consciously or not, in speeches and postures, we can resort to the studies carried out by Adorno 70 years ago. This leads us to think that history has been repeated from the reproduction of the objective and subjective conditions that produce it, which ultimately means not a repetition *per se*, but a continuity, that is, the conditions conducive to authoritarianism never ceased to exist, constituting the anticivilizing part of our civilization.

Particularly in Brazil, although we have lived approximately 30 years in a promising democracy, it is important to remember that our history is marked by coups, dictatorships, militarism and colonization, and has been narrated from



those who consider themselves winners. On this, we resort the speech of President Dilma Rousseff, on her impeachment, who was quoting Darcy Ribeiro<sup>1</sup> when said: "I would not like to be in the place of those who think they are winners. History will be relentless with them."

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<sup>1</sup> Darcy Ribeiro (1922-1997) was an important researcher and politician, concerned with education and with Brazilian originary people. He was minister of education and studied on identity Latin American and Brazilian. The following is attributed to him: "I failed in everything I tried in life. I tried to educate Brazilian children, I couldn't. I tried to save the Indians, I couldn't. I tried to make a serious university and failed. I tried to make Brazil develops autonomously and failed. But the failures are my winnings. I'd hate to be in the place of those who won over me"

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