


Beyond the curriculum: The formative perception in spaces outside the classroom

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José Mateus Bido¹, Ana Paula da Silva Siqueira², Maria Isabel Soares Feitosa³ and Maria Rosa Moraes Maximiano⁴

ABSTRACT

The creation of the school, as a space dedicated to education, is undoubtedly a significant gain for the European model of society. Through it, states began to organize the time dedicated to studies and format didactic and pedagogical means to promote the acquisition of knowledge considered essential for the socio-cultural promotion of individuals, but also for productive adjustment. Considering the institutional space, this essay aims to reflect on the spontaneous expressions of students collected on flip charts. The analysis consists of understanding what is hidden from the school curriculum and presents itself as social determination in the organization of life and in the acceptance of socioculturally standardized values. The theoretical basis for the essay is Critical Theory. Methodologically, the expressions recorded between May and September were checked, using the concepts of formation, pseudo-formation, mass culture and consumer society as categories of analysis. As a result of the analysis, the essay exposes school organization and the curriculum as sites of political-economic disputes and as a means of socio-cultural adjustment to the standards determined by the control mechanisms. The implicit correlation between education and rational instrumentalization in favour of a productive dynamic is highlighted, which is inculturated in the expressions collected.

Keywords: Adjustment, Consumption, Mass culture, Critical theory.

¹ Doctor in Education, a Master's degree in Philosophy and a degree in Philosophy. Professor of Philosophy at the Federal Institute of Paraná, Goioerê Advanced Campus.

E-mail: jose.bido@ifpr.edu.br

² Master's Degree from the Graduate Program in Clean Technologies - Prosup Capes Scholarship (2018) with research exchange at the Université de Toulouse - France. Specialist in Cognitive-Behavioral Therapy and Social Psychology. Graduated in Psychology from Unicesumar (2016). Psychologist at the Federal Institute of Paraná - Advanced Campus of Quedas do Iguaçu.

E-mail: ana-paula.siqueira@ifpr.edu.br

³ Master of Education. She has a degree in library science. works as a librarian - documentalist at IFPR – Campus Avançados Goioerê:

E-mail: maria.isabel@ifpr.edu.br

⁴ Master's student in the Graduate Program in Information Management - PPGInfo at the State University of Santa Catarina - UDESC. Graduated in Library Science and Documentation and Administration. Paranaguá Campus Librarian

E-mail: maria.maximiano@ifpr.edu.br



INTRODUCTION

It is a fact that the educational models proposed contemporaneously for the countries of the "Global South" are linked to the power of capital and this, therefore, finances public policies to implement productive projects. Thus, the performance of the student's school life is marked by time management, by the planning of educational activities, by the answers required in each curricular component for the formulation of the evaluative concept or grade, in addition to all the social pressure to "become" productive. The principles of efficiency and effectiveness are built from childhood. This dynamic applies indiscriminately to each person, with a greater or lesser degree of intensity, according to the different formative stages officially established by the levels of education.

The fact is that everyone is "evaluated" individually according to the criteria established by the didactic-pedagogical strands adopted by the schools. In this sense, the "school" institution assumes determinant standards of expectations in view of the desired quality in obtaining socially expected results. The evaluative criteria are also implicit in the same didactic-pedagogical aspects, explicitly contributing to the implementation of the training project adopted. However, it must be said that the objective conduct of the school, understood as a procedure for the development of education, affects the formation of the identity of the subjects, whether for reproduction, acceptance or critical understanding of the society in which they are immersed.

The evaluation of the formative process, proposed by the educational institution, as well as its implication in the student's integral human formation, can be expanded beyond the classroom, enhancing other means and methods of verifying the effective cultural, ethical, political, aesthetic and epistemological depth of education, contained in the Political Pedagogical Project (PPP). Thus, the importance of observing the actions and reactions of individuals in spaces intended for the free expression of ideas (also formative spaces) is highlighted, as they can reveal what guides the particular posture, in tune or in confrontation with the social context of the individual and the educational institution.

The present essay sought to make an analysis of the records collected by the volunteer project developed in the library space. It is a means of collecting records of ideas based on questions and problems formulated monthly. The questions aim to provoke the participants to express their ideas in writing, without the need for personal identification. We sought to collect the elements implicit in common sense and the scientific-philosophical spirit "incorporated" by education from spontaneity. The records from May to September 2023 were analyzed, in order to bring the student closer to topics that can be addressed beyond the classroom, without the evaluative-quantifying weight that measures or qualifies the teaching and learning process for the annual promotion of students. We sought to understand what young people aged 14 to 18 reveal when provoked in their subjectivity in an environment outside the classroom.



For the analysis, two problem-questions were based on the provocative questions: what do the student's expressions say about his/her individuality in the collective space? What perspectives are implicit in the voluntary and free expressions of high school students and what can they reveal in the sociocultural context?

Understanding what is hidden in the formal registration process of the educational institution, listing what the formative time has stimulated in each expression and thinking about what moves the intentionality of the participants can be pedagogical and didactic strategies to locate students in the culture that trains them, as well as to understand what they think and, of what they communicate. In addition, it also enhances the ethical and political understanding of the participants, referenced in the implicit values of the terms (words) chosen to communicate in writing.

The analysis was based on the critical theory of education. Based on it, philosophical reflection proposes a critical analysis of educational action. Therefore, the essay brings to the debate the concepts of "formation", "pseudoformation", "cultural industry" and "reification", which are decisive in the writings of Adorno (1996; 2020), Adorno and Horkheimer (1985) and Honneth (2018), as well as implied in the sociological analysis of Bauman (2008) and the communicative reason of Habermas (2019). The hypothesis that subsidizes the elaboration of the critical-philosophical diagnosis is focused on the understanding of media culture, which has psychologically suggested (programmed) the individual for action and reaction in the sociocultural context and has also stimulated production and consumption as implicit elements of the capitalist system.

The essay sought to reflect on how students understand and express themselves as beings of consciousness, however, marked by the culture of consumption. It also sought to anchor itself in what we define as the "dynamics of *educational praxis*", based on *observing*, *understanding* what is observed, *reflecting* on what is observed, effective *action* in the environment and evaluating the process. In this aspect, observing, understanding, reflecting and acting are articulated by continuous and permanent evaluation, which is also verified in the forms of individual expressions.

Understood as being in the process of education and training, students find themselves in the midst of a culture, both internationally and nationally, that prioritizes the development of skills and competencies, whose central purpose is to strengthen the relationships of the individual with his or her productive environment. In the eyes of critics of education, this program is responsible for constructing *contemporary reification*, objectifying subjectivity by the criterion of efficiency and effectiveness, priority criteria in an administered society.

FROM TERMS TO THE IMAGERY EXPRESSION OF THE WORLD

It is a fact that human communication has the potential to reveal who we are, what we think and feel, even if the intention to do so does not always prove to be conscious. This is one of the



expectations of the "mural" project, developed in the library space of the Goioerê Advanced Campus of the Federal Institute of Paraná, in the year 2023.

At the outset, the posture of each participant is described.

It was noticed that the gaze went through the *Flip Chart* sheet, sometimes focusing on the problem-question, sometimes identifying what was previously recorded by the colleagues. Some students unhesitatingly recorded words or symbols. Others, perhaps, due to apprehension, self-care, shyness or, internally supposing the possible award-punishment relationship (a logic that is seen in schools), passed by the mural without registering. However, those who participated left something of themselves in the terms or symbols marked. However, in the individual records, the observation of some elements of the historical-social culture was perceptible.

From the records on the wall, we moved on to the reflection on each of the words used by the participants. The diagnostic reflection sought to approximate the student's perception (or imagination) about the provocative theme and the formative purpose implicit in the intentional formulation of the problem. On the other hand, it was possible to capture in the recorded expressions the cultural components that guide individual actions and that lead to the psychological and epistemological reaction to a given problem.

The students transcribed on paper much of what is constituted in their imagination or how the world seems to them. The search for an understanding in the philosophical tradition about the imagination brought to light the proposition of Kant (1724 – 1804) that presents the imagination as "the faculty of representing in intuition an object that is not present [...]" (2001, p. 177; B151). Thus, considering the formative potential of the faculty of imagination, understood from the reflection proposed by Kant, it can be inferred that the expressions recorded were loaded with the imagistic representation of the world.

However, the current model of education has the purpose, among others, of bringing each student (subject) closer to the objects, promoting rational and/or empirical investigation. By making epistemic investigation present, education promotes the formative experience, which is configured by the conscious relationship between subject and object, mediated by historical-social and political-cultural conditions. In this logic, the subjects, when choosing the objects of study, are affected by them and construct their experience of being epistemic in order to act in society.

The philosopher of education, Olivier Reboul (1925-1992), reposes an important question that has accompanied philosophical reflection: "Is man man by birth or by education?" (Reboul, 2017, p. 23). His thought is oriented to the idea of human nature and, in view of what anthropology affirms, as well as the empiricist/culturalist and rationalist perspectives, the thinker positioned himself, based on the psyche studied by Piaget, Freud and Wallon. Having this theoretical reference, the thinker states



that "human nature is what requires to be educated; It is also what makes education not everything. Conversely, if education cannot do everything, nothing can be done without it" (Reboul, 2017, p. 26).

In this sense, if the formative process is understood beyond the classroom, that is, as the cultural and civilizing development of the individual, also understood from an "ontology of the social being" (Lukács, 2010), then it becomes evident that the human being is immersed in the culture strongly determined by the vision disseminated from the systemic logic that subsidizes social idiosyncrasy. In the Brazilian socio-cultural context, all individuals are connected to the command network of the cultural industry of the capitalist system, which constitutes an ideological means of "total integration" (Horkheimer; Adorno, 1985), that is, a dependence (heteronomy) on the determinations of capital.

In the voice of István Mészáros (1930-2017), one can perceive how spaces, outside the school environment, are decisive for the constitution of culture.

The strategic importance of the broader conception of education, expressed in the phrase: "learning is our own life" cannot be overemphasized. For much of our continuous learning process is happily situated outside of formal educational institutions. Fortunately, because these processes cannot be manipulated and controlled immediately by the formal educational structure legally safeguarded and sanctioned. They encompass everything from the emergence of our critical responses to the more or less deprived material environment in our early childhood, from our first encounter with poetry and art, to our diverse work experiences, subject to radical scrutiny, by ourselves and the people with whom we share them, and by the people with whom we share them. of course, until we become involved, in many different ways and throughout life, in conflicts and confrontations, including in moral, political and social disputes of our day (Mészáros, 2008, p. 53).

How the analysis of this essay focused on expression or written communication, which belongs to the same linguistic-cultural tradition, semiotics⁵ It was of great help to the understanding of the transcribed terms and symbols. However, Brazilian society, mediated by its institutions, uses the means of communication, instituted over time, to exert influence on the construction of existential ideas.

In addition to school education, there are other ways that social organizations employ for the subjective adaptation of the new generations to the objective standards, formulated by previous generations and essential for the maintenance of the social model. Education also has the role of deliberating and organizing social relations according to criteria formulated by the groups that

⁵ Semiotics is traditionally defined as the science that studies the process of interpreting and understanding signs (signs, symbols, marks, etc.), which are implied in any action, posture or process that involves signs. Even considering the positions of the semioticians Peirce (1839-1914), Saussure (1857-1913), Hjelmslev (1899-1965) and Bakhtin (1895-1975) to be decisive, we take as a reference the understanding of signs proposed by Umberto Eco (1932-2016), through which every cultural phenomenon can be studied as communication. However, in view of the epistemological classification, we began to understand the expressions based on the syntax: which represents the form of the discourse; semantics: which understands the content of the discourse and pragmatics: which situates the context of the discourse. The analysis of the signs expressed in the murals comprises the cultural, political, economic, social and religious conjuncture, in connection with the means of propagation of information, in order to allow the understanding of what is expressed by the individual, but imprinted in him by the ideologies that maintain social relations.



establish themselves as responsible for culture and values. In each era, in every culture, different means have been employed for the adaptation of individuality to the social "model", fostered by accepted habits, customs and socio-cultural values.

The strong influence of the media and social networks on the psychosocial formation of the individual is notorious. Technologies have become a means of capturing, directing, and controlling individual desires. The algorithms collect and/or identify individual tastes and desires and continuously stimulate advertising about attractive products. This enhances consumption, where decisions leave the field of consciousness and are structured based on conformity.

It is on the being of thought and action that the adaptive forces are established for the constitution of the artificiality of intelligence, proper to the peaceful human being. Such a model of "intelligence" is programmed to control the individual so that he can think, create, undertake and plan his life, according to the given direction. This logic deprives it of in-depth socio-cultural and political-economic critique, with the purpose of reproducing the model of society, without altering social and economic stratifications. The being becomes what is allowed to it, based on models determined by hegemonic ideologies.

Immersed in a programmatic psychosocial model, individuals are led to a structure of thought and communication that is supposedly critical and free, but adapted to the social dynamics by rational functionality: the response given corresponds to the stimuli created. Each individual is given the right to formulate and express his or her own thoughts, as well as to plan his or her life itinerary, but always suggested and programmed by values that are only of interest to groups or institutions of power and control. This suggestion, which guides to functional reason, reveals what was defined by Habermas (2019, p. 629) as intellectual reification. Thought is emptied of the critical analysis of the environment and is instrumentalized in the actions programmed for the resolution of the emergency.

But how does this show itself concretely? We now describe the writings collected in the months of May and September 2023, in the mural project.

THE OBJECTIFICATION OF HAPPINESS

Taking the educational process in progress, in the midst of mass culture and institutionalized consumption, which reifies the human in its relationship with the world, the provocations, in the form of a question on the mural, turned to the collection of personal perspectives, regarding happiness, gains, losses and fear.

One of the mural's problem-questions: "what makes you happy?" had 93 participations, whose manifestations were printed, anonymously, on the *flip chart* by means of terms (words) and drawings. The analysis of terms and drawings linked the individual conception of happiness to objects, places, media programs, affinities with humans and animals, etc. Initially, it was noticed that the individual



expressions were connected to the sociocultural and political-economic ideas of the present time that affect the students.

It is evident that the individual expressions were not recorded by the students based on in-depth reflection. They said more about the moment or the primary motivation, the result of common sense and momentary and spontaneous intuition. From the observation of the participants' actions, a possible formative intervention arises so as not to allow the habit of informal expression to be marked by a superficial opinion about the problem addressed. It was noted that the expressions were close to the social context of the students and were charged with the oral tradition or the cultural expectation in progress, promoted by the massification of information and the standardization of taste.

Terms such as "fashion", "clothes", "food", "money", "movies", "sex", among others, revealed the common imaginary of facing happiness from the point of view of individual achievement, linked to the power of consumption and belonging to the social group. In the terms recorded, the implicit values of the productivist society and the consumer industry were strengthened. The expressions were disconnected from the expanded and in-depth formative process and, even in the teaching environment, revealed a bias that is probably not the one proposed by many curricular components, much less by the institutional formative curriculum.

The process of dissociation from integral formation to a life adapted to production and consumption is no coincidence. Nor is the emptying of individual and social intelligence, for the suggestive reinforcement of the artificiality of human intelligence in responding occasionally to problems. Regarding the formative aspect, dealt with in a pedagogical process and assumed by social dynamics, Adorno (2020, p. 246), in the second half of the last century, recorded that "the increase in the quantity of administrative apparatuses generated a new quality".

Bombarded by countless pieces of information spread on social networks, which stimulate the need to belong to the cultural environment, young people find themselves marked by the confusion of identity and the diversification of taste and are impelled to massively adhere to the constructed standards. For this reason, Adorno, in the text "culture and administration" (Adorno, 2020) highlights the systemic pedagogy, implicit in the managed society, which promotes the conformity of interest and taste. According to the thinker,

The whole pedagogization of the spiritual corresponds to this desideratum. Its most visible consequence is regression and blind submission on the part of the subjects encouraged to spontaneity. It is no coincidence that the jargon of authenticity is spoken everywhere in this sphere. This jargon is not identical with old-style administrative language [...]. The jargon of authenticity, in turn, places the entire heterogeneous under a single umbrella (Adorno, 2020, p. 265).



In the thinker's interpretation, based on the Weberian analysis of "rationality", the capitalist society of the end of the last century showed itself as essentially managed and, therefore, everything was conformed to the planned pattern. Every project implicitly pointed to goals and outcomes. Correcting the process was not a criterion of formative criticism, but of the objectification of the results that are quantified from the "products" delivered. In this line of thought, education is also measured based on the results delivered: number of passes and failures per year; quantification of the individual's entry, permanence and success; numerical ranking of mathematical and language ability, by means of scores obtained by international instruments, nationalized for individual evaluation. The shareholder requires a return on their investment.

This same society was read by Bauman as the bearer of the liquidification of the bonds and values of culture, as well as of the identity of being. In his works, the thinker constructs a reflection that evaluates the relations between society and the individual, through the logic of consumption. By presenting the logic of relations in the liquid society, Bauman diagnoses the instruments used by it to define the conditions of life. In his work "Life for Consumption: The Transformation of People into a Commodity" Bauman (2008, p. 20) points out that "the 'subjectivity' of the 'subject', and most of what this subjectivity enables the subject to achieve, is concentrated in an endless effort to become and remain a saleable commodity".

In the expressions recorded in the murals, under the principle of reflection on "what makes you happy?", there are no ideas or concepts considered as foundational of the Western tradition. Terms such as friendship, family, spirituality, culture, knowledge, criticism, freedom, responsibility, etc., are not presented. It is no coincidence that the registered terms belong to people born between 2005 and 2009 and formed in the midst of the constant increase in technological development and the massification of their instruments. To this generation, formative models are proposed for the development of a functional and instrumental intelligence, programmed from the implicit suggestions to the social dynamics, emptying the individual and social sense of intelligence, but also making language shallow in its semantic and syntactic aspects.

Beyond the machine, intelligence is artificialized in the human himself, sometimes through instrumentalized thought, sometimes by strategically assuming suggested actions. There is a generation prone to scientific silence (an articulated effort of critical knowledge), because subjective time is marked by the objectification of time in strategic actions for the result, by which the individuals of the generation in formation are and will be evaluated. The meaning of being is constructed from the imprinted potential and expressed in the socially presented results, which are rewarded or repressed, whether in their time of education or productive life.

Bauman says of the generation that surrenders itself totally to the means of subverting the concreteness of life. According to the thinker,



"Social death" is lurking for the few who have not yet integrated. The new penchant for public confession cannot be explained by "age-specific" factors – not only by them, the impulse that leads to the public display of the "inner self" and the willingness to satisfy this impulse – evidence collected in all sectors of the liquid-modern world of consumers, which was previously invisible – the share of intimacy, the inner life of each person – must now be exposed on the public stage. Those who care for their invisibility tend to be rejected, cast aside, or considered suspects of a crime (Bauman, 2008, p. 21).

However, the concept of happiness is reformulated based on the individual's conformity to the suggested social standard. To this end, Bauman is blunt when he states:

The most characteristic value of the consumer society, indeed its supreme value, in relation to which all others are urged to justify their merit, is a happy life. The consumer society is perhaps the only one in human history to promise happiness in earthly life, here now and with each successive "now." In short, an instant and perpetual happiness. It is also the only society that avoids justifying and/or legitimizing any kind of unhappiness [...], also in the consumer society, unhappiness is a punishable crime, or at least a sinful deviation that disqualifies its bearer as an authentic member of society (Bauman, 2008, p.61).

Understanding what is implicit in the expressions contained in the mural is essential for a formative critique of the project of society that guides education as a process of adjustment of the individual to the socioeconomic and political-cultural environments for the maintenance of the *status quo*. Reflecting on the expressions recorded by the students can theoretically support didactic decisions and pedagogical projects, as well as training for resistance to the current model of society. In this sense, formative resistance cannot succumb to resilience to the system of an intellectual artificiality. As a process, education needs to be clear about adaptive ideologies, especially those propagated by common sense, as well as by the superficiality of opinionated expression. In both the first and second cases, adaptive ideologies strengthen what is defined as "post-truth" (D'Ancona, 2018).

Turning the analysis to the murals, two expressions should be highlighted: "sleep" and "buy". These records are based on the historical-cultural movement that highlights the characteristic of the present time. For this very reason, what is revealed by the particular or individual demonstrates what is inculcated in the collective. Thinking about these expressions takes us back to Bauman, especially when the thinker highlights the new values assumed by the imaginary and activism of the individual. According to the thinker,

The pursuit of individual pleasures articulated by the commodities offered today . . . provides the only acceptable substitute . . . for the edifying solidarity of co-workers and for the ardent human warmth of caring and being cared for by one's nearest and dearest, both at home and in the neighborhood. [...] The collateral damage abandoned along the trail of consumerism's triumphant



progress spreads across the social spectrum of contemporary "developed" societies. (Bauman, 2008, p. 154-155).

The perception of the formative effects on the reactions recorded in the terms written on the murals reveals a possible gap that is constituted between the educational time and the time of socialized life, surrounded by cultural construction. There is a process of historical dissolution between the integral formation of the human being and specialized education. This effect constitutes what Adorno defined as semi-culture. For the Frankfurter, the historical movement promoted by the "culture industry" (Horkheimer; Adorno, 1985) institutes semi-formation, that is, a formative process emptied of criticism and permeated by the emphasis on rational functionality and the instrumentalization of knowledge aimed at practical application, understood as products of access to the market. According to Adorno (1996, p. 392),

Cultural formation now becomes a socialized semi-formation, the omnipresence of the alienated spirit, which, according to its genesis and meaning, does not precede cultural formation, but succeeds it. In this way, everything is trapped in the meshes of socialization. Nothing remains untouched in nature, but its rusticity—the old fiction—preserves life and reproduces itself in an amplified way. A symbol of a conscience that has renounced self-determination, it obstinately attaches itself to approved cultural elements. Under its evil they gravitate as something decomposed that is oriented towards barbarism.

The updating of the diagnosis on the category "formation", proposed by Adorno, takes us back to the conditions of what is contemplated in the structure of capitalist social relations, very well described, in our days, by Piketty (2014), Dardot; Laval (2016); Harvey (2018), Mészáros (2021), among others. However, in order to preserve the dialectical critique, present in the Adornian category "formation", it is necessary to understand the logic of the emptying of philosophical criticism, promoted by the education of positive results.

It would be naïve to think of a formative process without it being able to give the individual the security to act productively in the world. However, it is ideological to attribute to education the predominance of the individual's adaptation to the productive model, as a promoter of the forces of production and consumption, devoid of a critical reading of himself, the environment and social relations. The risk is that education for results can lead to individual alienation by human reification to the condition of a measurable commodity by capital.

An educational project for integral formation needs to be constituted beyond the walls of the school, but without being tied to the *lobby* of the productive sectors, contributed by the consumerist perspective. To form, through integral and integrated education, is to promote the broad relationship between human beings (omnilateral), between the individual and the world, strengthening the self-determined consciousness to understand, to understand, to act, to preservation, and to the sense of being epistemic, social, political, ethical, aesthetic, and psychic.



The relationship between education and society, defined by the historical trend of the current political economy, is decisive for the understanding of the individual in formation in Brazilian culture. In this respect, education is longer than class time and cannot only focus on intellect and memory as factors for the outcome. Thoughts, senses, emotions, actions and reactions are constituted beyond the topics covered in fifty or sixty minutes of class.

The intuition manifested in the analysis of the signs printed on the murals has the potential to reveal the increasingly present influence of the socioeconomic model on the students' imagination and reaction. Mészáros (2008, p. 25) had already evidenced this stance when he stated that "few would deny today that the educational processes and the broader social processes of reproduction are intimately linked".

To reposition education, by means of a lucid and expanded process, is to seek in philosophy, sociology, history and languages what constitutes determining factors for social organization. In this case, philosophical criticism is essential to purify what is "naturalized" in the formation of the present generation of young people. The automaticity of analysis, based on results, needs to be confronted by autonomous criticism; That is, a systemic evaluation of the education process not based exclusively on quantitative procedures, but open to qualitative ones, which place the individual as an ethical-political, psychic-epistemic and aesthetic-productive being.

It is through formative criticism that the overcoming of human rational artificiality is strengthened in favor of a self-determined consciousness that does not blindly reproduce what is configured as the historical-cultural determination of the acceptance of the "truth" or truths.

OVERCOMING INDIVIDUAL SELF-PROGRAMMING

The provocative questions from June to September point to facing individual challenges. The synthesis problem: "what are you afraid of?" reveals symbolic and cultural terms and expressions that are present in the students' lives, due to their external connection. We highlight some expressions of the murals that speak of the perspectives of adolescents and young people.

Participation in the June mural approached one hundred records, surpassing that of the following months, which reached an average of approximately seventy expressions. In the June mural and in subsequent ones, several expressions are repeated. There are manifestations that express relaxation, playing with friends and teachers, in addition to instigating them to think about their daily actions. Expressions such as "fear of testing", "fear of teacher", "fear of failure", etc. are used here. On the other hand, expressions such as "fear of being alone", "fear of loneliness", "fear of losing love", "fear of not knowing love", "fear of losing faith", "fear of losing one's mother" and others reveal, ontologically and anthropologically, the dimension of awareness about life in process and about the possible social and material challenges to be faced in decision-making.



From the perspective of subjectivity, the mural reflects "structure" and "verbal intelligence" (Piaget, 1975, p. 13)⁶ of the students, through which they apprehend, reflect and externalize the concerns of the environment. It is possible to perceive the variations in the registers that mark the passage from simple to more complex expressions. The conceivable causes of this alternation may be based on the implicit meaning of the records.

During the course of the project, from July to September, some students had already searched for the reason for the mural and the provocations. Probably because of this, the expressions proved to be more complex and consistent in the face of provocations. Thus, it is understood that when the individual understands a purpose, becoming aware of it, his response tends to be deeper, even if the consciousness turns to the evaluative weight implicit in the individual expression.

On the other hand, the objectivity of the problem posed in the mural is to "*pro-voce*" (to call out of oneself - to challenge) subjectivity, whether in perception, reflection or expression. Provocation allows the comprehension of the real and symbolic values and elements that are placed in the culture, which are assimilated and converted into action/reflection (and/or reflection/action) from the cognitive construction of the student, with the meaning required in the social-political environment in which he or she is inserted. Therefore, the understanding of what is done, why it is done and how it is done reveals the importance of a curriculum focused on the formation of critical awareness.

Thus, the analysis of the formative foundation of the participants, expressed in their records, seems to point to different conceptual and operational approaches. It is noted that the problem situation posed by facing the challenges reveals the "fear" (or fears), in many aspects, which may be configured for some students only in terminological expressions used and, for others, it may be loaded with experience or sociocultural apprehensions. .

The correlation between term (word) as a cultural expression and as knowledge or experience promotes the confrontation with a theme that involves both philosophy and pedagogy: the relationship between "subject" and "object". Such a relationship is constructed in Western culture, especially from the epistemological and axiological perspective. The knowable and the knowable are articulated by the conditions of knowing and acting, which are based on biological, psychic-emotional and sociocultural factors that direct the dynamics of human life towards a sense of being.

The students leave, in their records, something consigned by the culture to which they belong, but without reducing themselves to that. Read from the perspective of Vygotsky (2001, p. 169.)

⁶ In line with Kesselring (2008, p. 78), we present the concept of "structure" in Piaget as "[...] a system with totalizing laws or properties, [...] a system of transformations which, as a system, has its own laws and which, precisely because of its transformations, is preserved or enriched [...]. A framework encompasses the three aspects of wholeness, transformation, and self-regulation."



The process of concept formation is irreducible to associations, to thought, to representation, to judgment, to determining tendencies, although all these functions are obligatory participants in the complex synthesis which, in reality, is the process of concept formation. As the research shows, the central issue of this process is the functional use of the sign or the word as a means through which the adolescent subordinates his own psychological operations to his power, through which he dominates the flow of his own psychological processes and directs their activity in order to solve the problems he faces.

Nevertheless, it is necessary to highlight that the proposition assumed by Vygotsky is based on a different sociocultural analysis of Brazilian culture, represented in the murals. However, it should also be noted that the social model that involves the participatory agents of the murals is a result of the European bourgeois cultural construction, which is historically responsible for the influence on the social, religious and economic structure of colonized countries, but also North American, which promotes pragmatism and utilitarianism. For this reason, it is possible to understand in the murals what Walter Benjamin defined as "culture of childhood", but which is loaded with systemic determinations. According to Sanches (2017, p. 29),

The ideal of the adjustment of the working class to the *status quo* is taught already in childhood, so that the child lives it as much as possible, without seeking to deviate from it, towards the adapted and upright adult, the bourgeois citizen. Such interest in modeling the child is something that carries with it not only the idea of class, although it intensely composes the repertoire of teachings, this eagerness also resides in the fact that the adult is the end of the child as a natural process of its development. Therefore, it is up to the moderns to think of ways of educating it, molding it for this purpose.

It is extremely important to recompose Benjamin's thought, dialoguing it with the construction of the individual and social imaginary of the students who acted in the expressions of the murals, whether to understand the process of infantilization of the adult or the maturation of the infant, including through their expressions.

Fleeing from the "modeling of people" to the resumption of the possibility of the "*production of a true consciousness*" (Adorno, 2006, p. 14. Emphasis added), by educating students aged 14 to 18 (on average), we are faced with the educational paradox. This is the field of implicit dispute between the curriculum made official in the Pedagogical Projects of Courses (PPC's) in the face of the influences of the educational guidelines and orientations elaborated by international organizations for Latin America and the Caribbean, in addition to those specific to business corporations that make education the production of their wealth.



INTEGRAL EDUCATION AS A NEOLIBERAL PEDAGOGICAL MYTH

Education seems to compose a conceptual sense "naturalized" in Brazilian culture, to the point of becoming the object of debate by people who do not have training or research in the area. In fact, several positions expressed from or about education reveal the naïve proposition of common sense. Undoubtedly, education is a terrain of disputes, not only didactic-pedagogical, but also economic, political and religious. The construction of an educational policy already brings with it the elements defined by the group (or groups) that represent economic power.

As a popular subject, the term has formed the basis of the discourse of the extreme right in Brazil in the last decade, supporting a conservative and even reactionary perspective. On the other hand, it composed the terrain on which capitalism took root to germinate a school model that has the mission of adapting the individual to productive demands, instrumentalizing perception (Ger, 2012) (aesthetics of the simulacrum),⁷ reflection (positive epistemology),⁸ action for creativity (in reference to the new) and creative/entrepreneurial action. focused on the production of capital.

When the formative process is subsidized by the neoliberal project, the prerogative of an integral education (epistemic, ethical, political, psychic, aesthetic, etc.) becomes a fetish in the discourse of educational policies and is mythologized in the formative programs in which the "new formation", or "new pedagogies" for the present time are transformed into a myth of itself. The human in the process of formation tends to be converted into a model piece of the pattern that inspires and regulates reality.

The organization of "knowledge" is technically assumed to correspond or respond to the dictates of international organizations, which numerically set the standard of quality. The foundations and training purposes are realigned in view of the adjustment required primarily for production. Education is transfigured into adjustment, adaptation and instrumentalization of knowledge. It is evident that these factors are necessary in contemporary times. However, they can represent neither the foundation nor the purpose of an education that purports to be emancipatory.

Faced with this, philosophy presents us with a necessary reflection: what is the intentionality that is hidden in the proposition of the formative curriculum?

At the outset, it should be noted that the primacy of the colonizing curriculum (Machado; Alcântara, 2020) will always impose itself on the struggles and achievements of education carried out by third world countries. The ideology of civilizing cultural superiority (Dussel, 1993), also expressed in European and North American scientific regulation, becomes an authority in the process of formative regulation of public policies and educational plans in those countries stigmatized as underdeveloped or developing.

⁷ Ger (2012) characterizes the trend of simulacrum aesthetics.

⁸ Silvino (2007) helps to understand this tendency.



However, what is the link between this conjuncture and the expressions recorded on the murals?

Students are immersed in the culture that forms them. However, such immersion is naturalized as a historical-social process. Being immersed in the constituted historical-social movement does not necessarily mean being conscious, nor does it mean being a "protagonist" of it. Operational and instrumental thinking is stimulated, from childhood, to serve the search for expected and determined results, socially and economically, as primacy. On the other hand, adjustment and rational functionality are integrated into the productive and social pattern of living. Even the notion of critical thinking is clothed with an operability that poses itself as analytical, not to adjustment, but to divergence from the assumed formative pattern. The rationality that claims to be enlightened and critical is clothed in the irrationality that legitimizes the reification of the human, making it an object of the productive system. For individual survival, the daily struggle of all against all is established, comprised in the search for employment, in the maintenance of the standard of living, in the surpassing of the other for a higher wage, in short, by an unbridled competition.

The search for the supplanting of the irrationality that is constituted from the neoliberal model of education is mythologized in the proposition of an integral education, but one that responds instrumentally to the capitalist system. In itself, this stance is contradictory. This is because, from childhood, the individual is involved in an education that rewards some (approval, for the best performances) and punishes others (imprisons, in time, the underperformers). For this reason, it is necessary to rescue a broad formative process, which allows the formulation of critical thinking about the educational programs that are born under the baton of the maestro of the market: neoliberalism.

Now, if the immanent critique of education is a presupposition for an emergence of the critique of the educational process, then educating for criticality is to elevate the formative proposal to overcome the automaticity that instructs educational institutions to act based on the measurement of the success acquired in the evaluative indexes. Yes! These data are important as a means, but the goal is integral human formation, because there is no humanity in the coldness of results that only take into account goals, excluding oneself from ontological, anthropological and ecological responsibility.

The neoliberal myth of an integral education is constituted from positivist, utilitarian and pragmatist reasoning, which underlie different curricular compositions, placed at the service of the capitalist system, whose focus is to minimize time in order to maximize results. In this sense, one of the postures of philosophy is to bring to rationality what is being established, in social relations, as a habit. To question the obvious is to overcome the irrationality present in the operational. Doing by thinking and thinking by doing is the implicit activity of *libertarian* praxis.



In this sense, the mural project, carried out at the Goioerê Advanced Campus, of the Federal Institute of Paraná, which sought to capture and expose the thoughts of students of technical courses integrated into High School, can be understood as a means of revealing the myth of integral education that is also present in the Federal Network of Professional, Scientific and Technological Education.

With the Network, the Federal Institutes are born from the perspective of rebuilding a national project. However, as institutions of the State, the Network and the Institutes are being incorporated into the dynamics of capital and, based on historical paths (only 15 years), they are remodeled and weakened by the neoliberal spirit that exerted political and financial influence on top management, as well as on the composition of the curriculum adaptable to the scenario, and on the petty-bourgeois mentality (Althusser, 1980) of many civil servants who did not incorporate the institutional philosophy.

Criticism is salutary, because it exposes the educational work also as instrumental and functional. Educational comprehension is decisive for the restoration of the intellectuality that makes up the IFPR, beyond the mere sophistic rhetoric of persuasion. Education takes place in the midst of divergence, diversity, integrated in the dialogical and dialectical process for the deepening of knowledge. However, it is essentially focused on humanity, materialized in the students.

FINAL THOUGHTS

Education, understood as a process, brings together different people, with their different cultures, manifested in different age groups. In Brazil, school education is defined based on the levels and stages of teaching. At the first school level, there is basic education, consisting of the stages of early childhood education (0 to 6 years old), elementary school (7 to 14 years old) and high school (15 to 17 years old). At the second level, there is higher education, which includes sequential, undergraduate, graduate and extension courses.

The present essay contemplated the time frame from 15 to 18 years old, which corresponds to the stage of Integrated High School, offered on the Campus. In this age group, the seductive influences of social networks, the intensification of taste and openness to consumption are present, in addition to all the training framework required by society. It is noteworthy that the time of the school – the 5 hours dedicated to classes and other hours dedicated to projects, monitoring, attendance – is confronted with the time of media pleasure, of the playful taste for electronic games, of social networks and of other cultural manifestations that are typical of contemporaneity.

In this process, the fixation on the virtual accompanies the student, including in the classroom, through the irrational use of smartphones. The dependence on media tools in the classroom and in living spaces is notorious. You can hardly find a group of friends talking. For the most part, even



occupying the sofas, sitting next to each other, the interaction is not between humans. But, between man and media. In this process of formation, discoveries, confrontations, frustrations, challenges and fears are natural. However, they cannot be naturalized or put at the service of the capitalist strategy of the search for "efficiency" and "effectiveness", which submits the human being to the mechanization and commodification of his existence.

By being proposed, also by the librarian of the Goioerê Advanced Campus, the project served to stimulate personal records based on problems implicit in the dynamics of each demonstrator's life. However, the dynamics of *praxis*, constituted by observation, comprehension, reflection, action and evaluation, was also analyzed as a challenge for a philosophical understanding of the formative process of the educational stage of High School.

The observations on the murals, as well as the critical reflection on the thought formulated through them, open up as a real possibility to rethink the challenges implicit in this formative stage. This is what the essay sought to do based on the findings made by critical theory. In the diagnosis of this process, it became possible to perceive the elements that corroborate the bourgeois spirit and the culture of consumption.

Such elements may reveal that the notion of integral education that makes up the neoliberal discourse of education is mythologized in an idea of autonomy, directed by the regulating force of productive efficiency. In it, the classification of the best, the averages and the lowest is reinforced in the numerical indices of quantification by the score from zero to 100, or in the concepts that allegedly qualify (but classify) insufficient, sufficient, good and excellent.

Being aware of the regulatory forces of educational policies, as well as of the sociocultural and political-economic values that are systematized in the construction of the curriculum, is shown to be a critical potential to expose the ideological biases of neoliberalism, disguised in training projects regulating labor that have strengthened the "privilege of servitude" (Antunes, 2020).

The space and time of the school are not exempt from external interventions. Education, culture and society are integrated and interrelated with the dynamics of the present time. In view of this, the analysis of the project revealed that the school organization and the curriculum constitute terrains of political-economic disputes. Therefore, they are assumed as a means of sociocultural adjustment to the standards determined by the control mechanisms. On the other hand, it evidenced the implicit correlation between education and rational instrumentalization in favor of a productive dynamic, inculturated in the expressions collected.

The critique of the school model is decisive for the confrontation of education as a process of epistemic, political, ethical and aesthetic formation, understood as a prerogative inculturated in the student. The educational formality, which regulates the construction of the academic calendar, which governs the beginning and end of the time corresponding weekly and bimonthly to the curricular



components, which manages the effectiveness of learning, rewarding those who conquer their spaces in higher education courses, has been governed by a mentality that is also instrumentalized.

On the other hand, result indicators have instrumentalized managers to become increasingly regulators of institutional marketing. They are forced, annually, by the administrative criteria of effectiveness (ability to enroll students) and efficiency (ability to retain students), to run the institution by the effective standard of "management reports". The formative critique is emptied and assumes the dynamics of adjustment: this is one of the implicit criteria for remaining in positions of trust or not jeopardizing the possible re-election to the efficient leadership.

Education can be "trans-formed" by what would be a fundamentally educational positioning, if there were really a confrontation with the project that seeks only to adjust and instrumentalize individuals to the processes. That is why the question arises about the purpose and foundation of the education that takes place on the IFPR campuses. It is also necessary to raise the issue to the highest level, in the sense that if there is really a training project under construction at IFPR that contemplates the real integral and integrated training of our students, whether they are those of the Initial and Continuing Education of workers, those of the High School Integrated to technical training, as well as those in higher education.



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