


**FORMAÇÃO DOCENTE NA ERA DA INTELIGÊNCIA ARTIFICIAL:
REFLEXÕES SOBRE A PREGUIÇA E A MENORIDADE NA PÓS-
MODERNIDADE****TEACHER TRAINING IN THE AGE OF ARTIFICIAL INTELLIGENCE:
REFLECTIONS ON LAZINESS AND MINORITY IN POSTMODERNITY****LA FORMACIÓN DEL PROFESORADO EN LA ERA DE LA INTELIGENCIA
ARTIFICIAL: REFLEXIONES SOBRE LA PEREZA Y LA MINORÍA DE EDAD EN
LA POSMODERNIDAD**

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RESUMO

Este artigo tem como problema a formação docente no contexto da pós-modernidade e a “preguiça mental” de acadêmicos de um curso de licenciatura, os quais se utilizam de Inteligência Artificial (IA) para a produção de trabalhos acadêmicos. Neste sentido, a problemática em questão não é um questionamento, mas uma representação das inquietações e do inconformismo dos pesquisadores diante de tal conjuntura. Assim, o objetivo deste artigo é um estudo de caso, assim como a discussão a partir de teóricos que se dedicaram e se dedicam para com a emancipação dos indivíduos a partir do esclarecimento (*Aufklärung*). Entre eles, destacam-se Theodor Adorno (2014;2020) e Max Horkheimer (2015), os quais representam o fundamento epistemológico deste artigo, a Teoria Crítica. Este artigo também apresenta um diálogo entre o observado com as teorias, constituindo uma reflexão provocativa sobre formação, esclarecimento (*Aufklärung*), emancipação, ética, entre outras questões/conceitos. Além dos supracitados teóricos participam as ideias de Immanuel Kant (2008;2024), Zygmunt Bauman (2013), Louis Althusser (1970), Andreas Gruschka (2014), Pierre Bordieu e Jean Claude Passeron (2018), Edgar Morin (2015;2017;2020), Huberto Roden (2007) e Arthur Schopenhauer (2012). Conclui-se que o observado e reflexionado é um sintoma social causado pelo sistema econômico hegemônico, em outras palavras, um mal-estar pós-moderno.

Palavras-chave: Formação docente. Estudo de Caso. Inteligência Artificial. Ética.

ABSTRACT

The problem of this article is teacher training in the context of post-modernity and the “mental laziness” of undergraduate students who use Artificial Intelligence (AI) to produce

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academic work. In this sense, the problem in question is not a question, but a representation of the concerns and nonconformity of researchers in the face of this situation. Thus, the aim of this article is a case study, as well as a discussion based on theorists who have dedicated themselves to the emancipation of individuals through enlightenment (Aufklärung). These include Theodor Adorno (2014;2020) and Max Horkheimer (2015), who represent the epistemological foundation of this article, Critical Theory. This article also presents a dialog between the observed and the theories, constituting a provocative reflection on training, enlightenment (Aufklärung), emancipation, ethics, among other issues/concepts. In addition to the aforementioned theorists, the ideas of Immanuel Kant (2008;2024), Zygmunt Bauman (2013), Louis Althusser (1970), Andreas Gruschka (2014), Pierre Bordieu and Jean Claude Passeron (2018), Edgar Morin (2015;2017;2020), Huberto Roden (2007) and Arthur Schopenhauer (2012) are also included. It is concluded that what is observed and reflected upon is a social symptom caused by the hegemonic economic system, in other words, a postmodern malaise.

Keywords: Teacher training. Case study. Artificial Intelligence. Ethics.

RESUMEN

El problema de este artículo es la formación del profesorado en el contexto de la posmodernidad y la “pereza mental” de los estudiantes universitarios que utilizan la Inteligencia Artificial (IA) para elaborar trabajos académicos. En este sentido, el problema en cuestión no es una pregunta, sino una representación de las inquietudes e inconformidades de los investigadores ante esta situación. Así, el objetivo de este artículo es un estudio de caso, así como una discusión basada en teóricos que se han dedicado a la emancipación de los individuos a través de la ilustración (Aufklärung). Entre ellos se encuentran Theodor Adorno (2014;2020) y Max Horkheimer (2015), que representan el fundamento epistemológico de este artículo, la Teoría Crítica. Este artículo también presenta un diálogo entre lo observado y las teorías, constituyendo una reflexión provocadora sobre la formación, la iluminación (Aufklärung), la emancipación, la ética, entre otros temas/conceptos. Además de los teóricos mencionados, se incluyen las ideas de Immanuel Kant (2008;2024), Zygmunt Bauman (2013), Louis Althusser (1970), Andreas Gruschka (2014), Pierre Bordieu y Jean Claude Passeron (2018), Edgar Morin (2015;2017;2020), Huberto Roden (2007) y Arthur Schopenhauer (2012). Se concluye que lo observado y reflexionado es un síntoma social causado por el sistema económico hegemónico, es decir, un malestar posmoderno.

Palabras clave: Formación del profesorado. Estudio de caso. Inteligencia artificial. Ética.

INTRODUCTION

We are living in a historical moment marked by great technological advances, such as information technologies and the advent of Artificial Intelligence, which has significantly marked society in post-modernity. On the other hand, it is possible to perceive that a portion of society has not shown maturity to operate with these new resources, which, due to misuse, may be harmful to society.

In this context, from experiences, observations, dialogues and reflections on teaching in higher education, more specifically in a teaching degree course, the **problem question** that motivates the reflections that will be presented in this article emerged. Thus, the problem concerns teacher training in the context of post-modernity and the mental laziness presented by undergraduate students, who have used Artificial Intelligences for the production of academic works, such as reviews and argumentative texts, etc., demonstrating a lack of commitment to the construction of knowledge and ethics. The problem question is not characterized by a question, but as a restlessness, a nonconformity in the face of such a conjuncture, which leads to the **objective** of this article, which is characterized by a discussion based on theorists who have dedicated themselves and are dedicated to the emancipation of individuals from enlightenment.

Considering the problem of this article, and its objective, the **methodological design** is characterized by the dialogue between the researchers, authors of this article, with other intellectuals based on their works, thus characterizing itself as a Bibliographic Research, also demonstrating a Case Study bias, that is, it presents the view of the researchers/authors on the reality experienced and reported by higher education professors, based on the theoretical assumptions that underlie this article. In the meantime, this article presents itself as a provocation on Ethics that aims to lead individuals to self-criticism and, perhaps, to enlightenment, thus, it has its epistemological foundation in Critical Theory, represented mainly by Theodor Adorno and Max Horkheimer. Other authors are brought to this reflection due to their significant contributions to the philosophical field, they are: Immanuel Kant, Zygmunt Bauman, Louis Althusser, Andreas Gruschka, Pierre Bordieu, Jean Claude Passeron, Edgar Morin, Huberto Roden and Arthur Schopenhauer.

DISCUSSION

In view of the objective of this article, Adorno (2020, p.187), presents a reflection on the university, which he judges as a "very powerful control mechanism", which ends up castrating science and intimidating individuals to take risks and express "unassured" thoughts. His concern with that German context contributed to his struggle for

emancipation, and in this sense, his Critical Theory is also militant, for him, talent is not a natural predisposition, although it is possible to perceive natural indications, but

[...] that talent, as we see in the relationship with language, in the ability to express oneself, in all things like this, is constituted, in a very important proportion, as a function of social conditions, so that the mere assumption of emancipation on which a free society depends is already determined by the absence of freedom of society (ADORNO, 2020, p.188).

Considering that the Pedagogical Project of the teaching degree course, in which it was observed during a classroom activity, academics using Artificial Intelligences for the production of texts, presents in its epistemological theoretical foundations the Critical Theory, the Critical Historical Pedagogy and the Theory of Education of Paulo Freire, constituting, in this way, A teacher training course committed, not only to teacher training in a critical perspective, but committed to education beyond the walls of the university, that is, the degree course in question, aims at a humanitarian education, its objective is the democratization of knowledge in order to contribute to the enlightenment and emancipation of individuals. Therefore, realizing that there are a number of academics who use Artificial Intelligences to fulfill activities aimed at their critical training, possibly demonstrates that they may be feeling devoid of talent and, therefore, insecure in the face of possible judgments that their professors may make, characterizing this last sentence as a first hypothesis. However, as a second hypothesis, it can be considered that such a situation may be the result of the lack of commitment and ethics of young academics.

Adorno (2020) corroborates the reflection on the lack of commitment to teacher training itself, when he discusses teacher training and the importance that students who perceived themselves lacking the necessary skills for the exercise of the profession, should follow another path, for this philosopher, if there is no agreement with the concepts inherent to the profession, There is no reason to remain in it, except if it is to engage and exercise self-criticism. Adorno (2020, p.74) states the desire "for future teachers to have a light on what they themselves do, instead of remaining devoid of concepts in relation to their activity".

As in philosophical training, teacher training demands the constitution of an identity, so "the occupation with philosophy should promote the identity of their true interest with the professional study they have chosen, but in fact it only increases self-alienation" (ADORNO, 2020, p.75). Teaching also has philosophical aspects, therefore, the aforementioned statement by Theodor Adorno is appropriate to this reflection and demonstrates that it remains current and consistent with the reflections in post-modernity. Thus, the question of

"self-alienation" gives rise to reflections around Immanuel Kant's reflections on enlightenment (*aufklärung*).

Kant (2008, p.115), in response to the question: What is "Enlightenment", states that

"Enlightenment" means man's coming out of his minority, of which he is to blame. Minority is the inability to make use of one's understanding without the direction of another individual. Man is himself guilty of this minority if its cause is not in the absence of understanding, but in the absence of decision and courage to use himself without the direction of others. *Sapere aude!* Have the audacity to make use of your own understanding – such is the motto of the Enlightenment.

In the aforementioned university context, the object of study in this article, it is possible to infer that those potential individuals, in this case subjects due to the condition of subjection they present, as in the words of Kant, demonstrate that they remain in a state of minority because they do not make use of their understanding, allowing themselves to be directed not only by other individuals, but by abdicating their cognitive capacities, as well as intellectual potential. There is guilt when they choose not to make use of their intellectual capacities, due to laziness, procrastination or bad faith.

Can everyone be considered an individual, when they reject their intellectual capacities and adopt Artificial Intelligences as a substitute for their own brain?! Now

When we speak of the individual as a historical entity, we do not refer only to the sensible existence and temporal space of a particular member of the human race, but also to the awareness of his individuality as a conscious human being, including the recognition of his own identity. This perception of the identity of the self is not equally strong in all people. It is defined more clearly in adults than in children, who must learn to call themselves "I" – the most elementary affirmation of identity (HORKHEIMER, 2015, p143).

When a professor asks academics to write an argumentative text, he expects each one to write from themselves, from their experiences, from their knowledge framework, about a theme/problem, that the text is the result of reflective processes and that it is not a copy of what other individuals have produced, or even worse, a copy of what was generated by Artificial Intelligence.

"*Sapere aude!*", a Latin expression that calls for the search for knowledge, inciting individuals to knowledge, be bold and not allow themselves to be directed. Today, this expression is very pertinent for reflections and discussions on postmodernity, an expression that allows reflection on the relationships that society is establishing with new technologies, especially information technologies, such as the indiscriminate use of tools such as social networks, games and the infamous Artificial Intelligence. The indiscriminate use of such technologies acts on human beings as halts, leading them, they move as if they were

being led by external forces, in other words, they are alienated, they remain in minority.

Like this

Laziness and cowardice are the causes why a great part of men, after nature has long since freed them from a foreign direction (*naturaliter maiorennes*), nevertheless willingly constitute minors during their whole lives. It is also the causes that explain why it is so easy for others to become their guardians. It's so comfortable to be smaller! (KANT, 2008, p.115).

But it is necessary to consider that in post-modernity, studies in the field of psychology demonstrate that a portion of society establishes a relationship of dependence on such technologies, which has been understood by those researchers as an addiction similar to addiction to chemical substances, due to the physiological aspect they present in the human body, constituting, in fact, a chemical dependency. Kant, in turn, also addressed the issue of vice, for him,

Imperfect duties are, therefore, only duties of virtue. The fulfillment of these duties is *meritum* = +a; but its transgression is not immediately demerit = -a, but only the absence of moral value = 0, unless it is a principle for the subject not to conform to those duties. Firmness of purpose in the first case is properly called only virtue (*virtus*), weakness in the second is called not so much vice (*vitium*) as, on the contrary, mere absence of virtue, lack of moral firmness (*defectus moralis*). (As the word *Tugend* [virtue] derives from *taugen* [to serve for], so *Untugend* [absence of virtue] derives from *zu nichts taugen* [to serve no purpose].) Every action contrary to duty is called transgression (*peccatum*). However, the deliberate transgression that has become a principle constitutes properly what is called vice (*vitium*) (KANT, 2024, p.23).

For Immanuel Kant, the maxims of actions are like imperatives, but the actions themselves are influenced by free will, according to this philosopher it is not a matter of subterfuge, but of the possibility of achieving a maxim from immediate possibilities, such as love for one's neighbor as a condition for universal love. In this sense, loving one's neighbor is a duty of virtue. Therefore, following this line of reasoning, it can be considered that an academic needs to love knowledge and truth, because the commitment to knowledge and to society, as well as the commitment to enlightenment are duties, to which dedication is fundamental. Now, in the specific case of this article, in which it was observed that undergraduate students presented texts produced by Artificial Intelligence, it can be considered that they move away from the principle of virtue, presenting a behavior close to that which can be called transgressive, absent of virtue, they are useless (*zu nichts taugen*), if they live without understanding, they live as a minor, they live alienated. But if the transgressive behavior is not the result of that alienation, but deliberate, exercised by one's own desire, then yes, it constitutes a vice. On the other hand, in this case, not being good for anything (*zu nichts taugen*) is a relative statement, since it is possible to consider that

those who act in this way serve to keep things as they are, that is, they are puppets in the hands of the holders of political and economic power and, for this reason, similar behaviors among those who have chosen education as a profession constitute barbarism.

Even when addressing the issue of barbarism, reflecting on class society is fundamental, because, according to Horkheimer (2015), there is an atrophy of individuality in the oppressed social classes. In this sense, would transgression be the result of insecurity in elaborating and expressing one's own opinions on certain subjects?! Horkheimer (2015, p.144), states that

Individuality presupposes the voluntary sacrifice of immediate satisfaction for the sake of security, of the material and spiritual maintenance of one's own existence. When the avenues to such a life are blocked, there is little incentive to deny oneself momentary pleasures. Therefore, individuality among the masses is much less integrated and lasting than among the so-called elite. On the other hand, the elite has always been more concerned with strategies to conquer and maintain power. Social power is today, more than ever, mediated by power over things. The more intense the individual's preoccupation with power over things, the more things will dominate him, the more he will lack any genuinely individual traits, and the more his mind will be transformed into an automaton of formalized reason.

In view of this, the exercise of individuality presents itself as a rupture, an act of transgression, now not as an absence of virtue, but as a result of the consciousness that seeks to clarify itself, denying the false idea of comfort and security, which was constructed, preached and propagated historically and, in this sense, the absence of individuality can also be verified in groups considered as elite. In other words, in a synthetic way, capitalism killed the individual and created the massification of the populations of the globe. In this context, thinking about the virtuous individual incites reflection on personal and social qualities, that is,

[...] The most esteemed personal qualities, such as independence, the will to freedom, sympathy, and a sense of justice, are virtues that are as social as they are individual. The fully developed individual is the consummation of a fully developed society. The emancipation of the individual is not an emancipation of society, but the liberation of society from atomization, an atomization that can reach its peak in periods of collectivization and mass culture (HORKHEIMER, 2015, p.150).

According to what can be observed in the context of post-modernity, collectivization and mass culture are realities that affect the globalized world, where it is not possible to verify any fully developed individual, precisely for the simple reason that when thinking of a fully developed individual and a fully developed society, one cannot be without the other and vice versa. That is, the full development of individuals and society is envisioned, and in this sense, the emphasis should be on the process, on training, on the clarification of

individuals, as an example, Adorno (2020) states that democracy is only possible in a society made up of enlightened people.

Thus

There are still some forces of resistance within man. It is evidence against social pessimism that, despite the continual assault of collective patterns, the spirit of humanity is still alive, if not in the individual as a member of social groups, at least in the individual to the extent that he is left alone. But the impact of existing conditions on the life of the average man is such that the submissive type mentioned above has become overwhelmingly predominant. From the day of one's birth, one is made to feel that there is only one way to succeed in this world – to give up the hope of absolute self-realization. This he can attain only by imitation. He continually reacts to what he perceives about himself, not only consciously, but with his whole being, emulating the traits and attitudes represented by all the collectivities in which he finds himself enmeshed—his amusement group, his classmates, his sports team, and all the other groups which, as pointed out, force a stricter conformism. a surrender for complete assimilation more radical than that which any parent or teacher of the nineteenth century could impose. By echoing, repeating, imitating his surroundings, adapting himself to all the powerful groups to which he may belong, transforming himself from a human being into a member of organizations, sacrificing his potentialities for the willingness and ability to conform to such organizations and gain influence in them, he manages to survive. It is survival achieved by the oldest biological means of survival, namely, by mimicry (HORKHEIMER, 2015, p156).

Post-modernity is marked, as previously stated, by the atrophy of the "I", every social structure built is marked by this condition, constituting itself by massification, and unfortunately, the renunciation of intellectual capacities is not only observed among the younger people who are in initial training, but can also be verified among those who have already left the benches of the academies and who already have diplomas, whether they have a bachelor's degree or a degree, but among the latter, the state of alienation is very evident when they renounce intellectual work to act as mediators of teaching materials and systems, that is, when the platformization of education is surrendered. Now, it is essential to defend teaching as intellectual work, consisting of a political issue, and its renunciation, as well as conformism, demonstrate a lack of moral vigor. On the other hand, the state of apathy they demonstrate may be the result of a history of oppression as Horkheimer (2015) pointed out, and which also warns about the potential for resistance present in human beings.

With regard to the idea of mimicry, Horkheimer (2015, p.157) complements by saying that

Just as a child repeats the words of his mother, and the young the crude manners of the elders in the hands of those who suffer, so the immense loudspeaker of the culture industry, resounding commercialized recreation and popular publicity – which become more and more indistinguishable from each other – ceaselessly republishes the surface of reality. All the ingenious devices of the entertainment industry repeatedly reproduce banal scenes of life, however illusory, since the technical accuracy of the reproduction conceals the falsity of the ideological content or the

arbitrariness of the introduction of this content. This reproduction has nothing in common with great realist art, which portrays reality in order to judge it.

Today, more than ever, the cultural industry acts in the minds of individuals, as much as it is necessary to consider the time when Max Horkheimer and Theodor Adorno dedicated themselves to criticizing the Cultural Industry, as well as the barbarism that Nazism carried out in Europe, nowadays massification is a sad reality. Postmodern society can be represented by the predominance of submissive, conformed, entertained, addicted types (in the Kantian sense and in the neuroscientific sense). The young academic needs to solve the tasks assigned by the professors as quickly as possible, in order to get rid of what he considers boring and unnecessary, so that in the shortest possible time he can return to the consumption of everything that the Cultural Industry provides, immediate pleasure, a kind of sedation of reality that makes them incapable of the revolution through enlightenment. Because

[...] The way of life into which today's young generation was born, so that it knows no other, is a consumer society and an "agorist" culture – restless and in perpetual change – that promotes the cult of novelty and random contingency. In such a society and culture, we suffer from the oversupply of all things, both the objects of desire and those of knowledge, and from the astonishing speed of new objects arriving and old ones leaving. The resonance between TV schedules (a swirl of skimpy costumes and emotional stripteases) and the way our way of life has trained and trained us to feel and desire is measured by the ranking of the broadcasters. Watching TV, after all, is not mandatory, and changing the channel is not a reason for punishment. At least in this aspect of our decision-making, we still have freedom of choice. Not turning off the appliance is a decision, as is turning it on. Or at least that's what it seems (BAUMAN, 2013, p.34).

It is of fundamental importance to consider that the observation made by Bauman (2013), was undertaken in a historical context of 12 years ago, and for this reason highlights the relationship that society establishes with TV, in this way, it is imperative to consider that in the passage of a little more than a decade information technologies have presented significant advances and, today, in addition to TV, society is immersed in a multitude of tools/resources, such as the *Internet* and its possibilities, the flow of media, better known as *streaming*, social networks, search engines, the most diverse *software*, not to mention the great *boom* of *smartphones* and its innumerable possibilities of use, making it possible for anyone, anywhere and at any time to connect to *World Wide Web*, becoming one more element in the tangle of the great network. Now

[...] When increasing amounts of information are distributed at an ever-increasing speed, it becomes progressively more difficult to create narratives, orders, or sequences of development. The fragments threaten to become hegemonic. This has consequences for the ways we relate to knowledge, work and lifestyle in a broad sense (BAUMAN, 2013, p.35).

And, even more, from the advent of social networks and their infinitely scrolling timelines, which allow users to extend the periods of use and consumption of content, as diversified as possible and always presenting fragmented content/knowledge about everything. As an example, it is possible to verify individuals who claim to be historians, consultants, historians and critics of Art, but who in reality are just content creators, produce short videos and/or other materials, without committing to the construction of a narrative of meaning. Thus, the framework of knowledge acquired by society is a kind of *magazine*, produced by content creators, who often do not show commitment to clarification, but only to the number of views, committed exclusively to their own income through the monetization of the content they produce. In fact, the deepening of knowledge, which only study and committed research provide, is seen as tiring by the consumer generation of *that "fast food" content*.

Certainly, "[...] The liquid-modern culture no longer feels like a culture of learning and accumulation, like the cultures recorded in the accounts of historians and ethnographers. Instead, it seems to be a *culture of disengagement, discontinuity and oblivion*" (BAUMAN, 2013, p.36), and unfortunately it is possible to verify these aspects in the relationships that university students, future professors, are establishing with knowledge and with society. And, if it is possible to consider that the commitment to society as a maxim, establishing good relations with those closest to them would be an imperfect virtue, and what has been demonstrating is a certain contempt for the other, it is possible to perceive selfishness among young academics, and even more, the spirit of solidarity is present in the teaching of few professors. Now, it is not surprising, because the post-modern society is marked by the principles of capitalism, in which individualism, competitiveness and meritocracy are fostered. Thus, it is necessary to consider that any Pedagogical Project is also political, as much as the use of this term is avoided in those documents, there is an urgent need for teacher educators to be committed and act critically, collaborating in the construction of a "[...] universal education, capable of promoting a happy life" (BAUMAN, 2013, p.38).

On the other hand

Modern mass culture, while freely taking advantage of outdated cultural values, glorifies the world as it is. Cinema, radio, biographies, and popular novels have the same refrain: this is our lode, this is the channel for the great and for the one who claims to be great – this is reality as it should be and will be. Even words that could express a hope of something beyond the fruits of success were put at his service. The idea of eternal bliss and everything related to the absolute were reduced to the function of religious edification, conceived as a pastime activity; They became part of the Sunday School vernacular. The idea of happiness was also reduced to a banality in order to coincide with the kind of normal life that serious religious thought has often criticized. The very idea of truth has been reduced to the purpose of a useful tool in the control of nature, and the realization of the infinite potentialities inherent in man has been relegated to the status of luxury. Thinking that does not

serve the interests of any established group or that is not pertinent to the business of any industry has no place, is considered vain or superfluous (HORKHEIMER, 2015, p.158).

Unfortunately, this form of thought is impregnated in society, in such a way that it is possible to find it among those who apply for the degree course object of this article. There is a considerable concern about a possible and future economic success, as well as a lamentation regarding the economic condition of the present moment, which at the same time is mitigated by the entertainment that technological tools, such as *smartphones*, provide. Individuals seek to fill their existential voids with everything that is being produced to keep them captive in the system that oppresses them, that causes diseases and that promises a cure, but that, in fact, only maintains that unhealthy life, and in this conjuncture, few are those who manage to live in another way, in the counterflow. Thus, for Horkheimer (2015, p.172), "the reduction of individual thought and resistance, such as that brought about by the economic and cultural mechanisms of modern industrialism, will make the evolution towards the human increasingly difficult".

Horkheimer (2015, p.174), asserts that the instruments of mass culture collaborate to reinforce the massification of society, suppressing individuality, for him, "each instrument of mass culture serves to reinforce social pressures on individuality, preventing any possibility that the individual somehow preserves himself in the face of all the atomizing machinery of modern society", At this juncture, individuals can be considered victims, or hostages, of a form of totalitarianism.

Totalitarianism where information technologies act in society as ideological apparatuses, as in the conception of Althusser (1970, p.9), who states that "if a social formation does not reproduce the conditions of production at the same time as it produces, it will not be able to survive even one year", in this sense, the owners of political-economic power will do everything so that society as it is organized continues to be reproduced, constituting strategies for the people to remain oppressed, peaceful, like a herd that is led according to the needs of those who oppress them. Thus, it is essential to think about the Ideological State Apparatuses (ISA), as Althusser (1970) so well points out and which allows contextualized reflection for the present moment.

According to Althusser (1970, p.43), when talking about State Apparatuses, there are two distinct instances, one concerns the power of the State, it is what the author calls the Repressive State Apparatus (PRE), belonging to the public domain (Government, Administration, Army, Police, Courts, Prisons, etc.), the other instance is constituted by the Ideological State Apparatuses (AIE), belonging mainly to the private domain, in which there is, among others, the "school AIE (the system of the different public and private schools),

the information AIE (press, radio, television, etc.) and the cultural AIE (letters, fine arts, sports, etc.)". But what is the relationship between Althusser's (1970) ideas and the problem question of this article, the use of information technologies and mental laziness as a symptom in postmodernity? Now, the answer to this question lies in the principles of bourgeois thought, in other words, society is severely marked by the presence of the bourgeois state.

[...] The distinction between the public and the private is a distinction within bourgeois law, and valid in the (subordinate) domains in which bourgeois law exercises its "powers". The domination of the State escapes it because it is "beyond the Law": the State, which is the State of the ruling class, is neither public nor private, but on the contrary the condition of any distinction between public and private. We can say the same thing now from our Ideological State Apparatuses. It does not matter whether the institutions they carry out are "public" or "private". What matters is how it works. Private institutions can perfectly well "function" as Ideological State Apparatuses. A slightly deeper analysis of any of the ISAs would suffice to prove what we have just said. But let's get to the essentials. What distinguishes the ISAs from the (repressive) State Apparatus is the following fundamental difference: the repressive State Apparatus "works by violence", while the Ideological State Apparatuses function "by ideology" (ALTHUSSER, 1970, p.45).

In this way, these considerations corroborate the reflection on the way academics behave within the academy, as well as the relationships they establish with knowledge, with their own training. They demonstrate that they are affected by EIAs, which affect the consciousness of individuals, thus conditioning them, like automatons, acting without the use of critical reason. At a time when technological advancement should contribute to the enlightenment of society, it has done a disservice to those who seek emancipation through enlightenment, but are certainly doing a good service to maintain the bourgeois *status quo*. In fact, it is possible to fit some aspects of postmodernity in the ISAs pointed out by Louis Althusser, or perhaps, it is possible to say that today it is possible to verify the existence of the ISA of information technologies, and in this way, the statement that "[...] no class can durably hold the power of the State without simultaneously exercising its hegemony over and in the Ideological Apparatuses of the State" (ALTHUSSER, 1970, p.49), an example of which is the platformization of public education in the State of Paraná.

So, in the face of such a conjuncture, it is imperative to reaffirm the importance of the Pedagogical Projects, Basic Education and Higher Education, to be collectively built and very well founded, as well as the Pedagogical Project of the teaching degree course that is the object of this case in question, as well as the importance of the role that teachers assume, because neutrality in education is a lie, teaching cannot be neutral, for the simple reason that there are only two sides, the oppressors and the oppressed, as Saviani (2015) states, either one is on the side of the oppressor or the oppressed. In this way, it is possible

to consider that "[...] the Ideological State Apparatuses can be not only the *target* but also the *site* of the class struggle..." (ALTHUSSER, 1970, p.49).

Today, it is possible to verify that the dominant ideology, as well as fascism and Nazism (and other totalitarian ideologies), seeks to "[...] reduce conscious human beings to social atoms..." (HORKHEIMER, 2015, p.177), so that they do not awaken and recognize their potential and the potential of society. Gruschka (2014) presents an important reflection on the idea of coldness, or as the author himself puts it, bourgeois coldness, which can be one of the aspects present in totalitarian ideologies charged with the bourgeois spirit, including this author highlights that the reflection on coldness is present in the works of Theodor Adorno and Max Horkheimer.

According to Gruschka (2014, p.71)

Horkheimer and Adorno designated coldness as the fundamental moral principle of bourgeois subjectivity and, at the same time, contested that it presumed real subjects. Thus, contradictorily, the analysis of coldness is directed to people's action: without people's ability and training to assume coldness, it would not exist. But this certainly does not mean that coldness results from the moral decision of men or even from their anthropologically determined preconditions. Coldness is only to be attributed to men very limitedly, it results in its concrete form from the foundations of material reproduction in bourgeois society.

And it is still possible to affirm that not only coldness is the result of the foundations of material reproduction in bourgeois society, but also the neglect of knowledge and of one's own formation, etc. Today a large number of human beings are protected, they live in a kind of minority, they do not dare to think for themselves, they live accommodated, passive and obedient, good consumers of the Cultural Industry, in the same way that they consume goods and services. It is easier and more pleasant to browse the *web*, update yourself in *the feed* of the newest social network, see what the *influencer* of the moment is posting, than to pore over books, magazines, digital platforms for scientific research, in short, today's young people prefer knowledge in small doses and in a superficial way, as stated by Bauman (2013), quoted earlier, that today's society is characterized by consumers and an "agorist" culture. Consequently, at this juncture, a part of these young people are attending universities, including taking licentiate degrees. Now, without autonomy there can be no dignity, because, according to Kant (2008, p.66), "[...] autonomy is, therefore, the foundation of the dignity of human nature and of all rational nature", therefore, it is essential that academics live up to this assumption.

Unfortunately, if today's young people remain accommodated in a state of heteronomy, they will be living up to the assumptions of capitalism, that is, they will remain

in alienation, mere playthings. Bauman (2013, p. 52) states that young people are indispensable to the capitalist economic system,

In fact, young people are not fully and unequivocally expendable. What saves them from total dispensability – albeit barely – and guarantees them a certain degree of adult attention is their real and, even more, potential contribution to consumer demand: the existence of successive echelons of young people means the eternal supply of "virgin lands", unexplored and ready for cultivation, without which the simple reproduction of the capitalist economy, Not to mention economic growth, it would be almost inconceivable. One thinks about youth and then pays attention to it as "a new market" to be "commodified" and exploited.

Capitalism is inhumane, it does not care about human beings, and it has done and will continue to act in such a way as not to allow human beings to conquer, or rather, to realize human dignity, autonomy. Because

[...] "Through the educational power of a culture that commercializes all aspects of children's lives, using the internet and various social networks, and new media technologies such as cell phones," business institutions seek to "immerse young people in a world of mass consumption, in ways broader and more direct than anything we may have seen in the past" (BAUMAN, 2013, p.52).

Bauman (2013, p.52) cites a study conducted by the Kaiser Family Foundation, which showed that

Eight- to eighteen-year-olds now spend more than seven and a half hours a day on smartphones, computers, televisions and other electronic devices, compared with less than six and a half hours five years ago. When you add in the additional time young people spend posting texts, talking on their phones or multitasking, such as watching TV while updating Facebook, the number rises to a total of eleven hours of media content per day.

These data are not only frightening, but it is necessary to pay attention to the time when Bauman brought that information to reflection. This is information brought to the public in 2013, that is, 11 (eleven) years ago. Today the situation is different, to give you an idea, according to Nazar (2023) in Brazil people spend in front of screens for approximately 9 (nine) hours a day, that is, 56% of the waking period, making Brazil the second in the *world ranking* of use of this technology, behind South Africa, where people spend around 58% of the waking period connected.

In addition to these data,

[...] a growing body of evidence that the "youth problem" is being clearly and explicitly considered a matter of "training them for consumption", and that all other youth-related issues are left on a side shelf – or eliminated from the political, social and cultural agenda (BAUMAN, 2013, p. 53).

In this way, the need for education as a political act is reaffirmed, against the conservatism of the elites, who do not want young people from the popular classes to become, someday, political and cultural leaders. Now, in the conservative context, young people are seen as "virgin lands" to be exploited, as Bauman (2013) states, constituting a kind of colonization, that is, a colonization of consciences. In this sense, education is configured in a kind of bard, a versatile corral used to manure specific areas of land, where the captive sheep are the students, the sheepdogs are the conservative teachers, the land is the economy and the owners are represented by the bourgeois state. Thus, in order to break with the dominant ideology, it is necessary for teachers to be engaged in the tail of the oppressed.

But, with regard to the non-engagement of teachers and students, it is to be regretted, because the vast majority of them, whether the former or the latter, are not children of the wealthiest classes of this country, in other words, they are not heirs, and constitute a fraction of society that is and always has been at a disadvantage. And as Bordieu and Passeron (2018) point out, that dilettantism in studies is a characteristic of students from bourgeois backgrounds, thus, the understanding of the students observed in this case study, who do not come from the bourgeoisie, becomes clearer.

Undeniably true, the statement that academics who are studying for a degree are not of bourgeois origin is attested by the statistical report of the National Student Performance Exam-ENADE, present in the Enade-2021 Results (INEP, 2022), the last report that included undergraduate courses. According to this document, 30 areas of knowledge were evaluated, of which 57% are undergraduate courses. The total number of graduating academics enrolled was 492,461, of which 74%, that is, 365,973 were academics from the 5,043 undergraduate courses participating in ENADE/2021, with 279,208 attending the test (76%) and 305,251 responding to the questionnaire (83%). Most of the students graduating from the undergraduate degree were between 25 and 33 years old (33.7%) and, in second place, the group made up of students up to 24 years of age (28.3%). With regard to the parents' education, considering the respondents of all courses participating in Enade/2021, 75% answered that their parents do not have a higher education degree, 7% answered that both have a higher education degree, 11% stated that only the mother and 7% that only the father. And, with regard to family income, the aforementioned document shows that 29% of families survive on an income of up to 1.5 minimum wages, 36% declared income of 1.5 to 3 minimum wages, 16% declared income of 3 to 4.45 minimum wages, 9% declared income of 4.5 to 6 minimum wages, while 10% declared income greater than 6 minimum wages (INEP, 2022).

Also, a specific questionnaire was presented to the graduates of the teaching degree courses, in which it can be observed that 35% of the responding academics stated that the main reason for choosing a teaching degree was the vocation, while 21% stated that the choice was due to the fact that it was an important profession, 15% stated that it was because they were inspired by teachers, while only 3% answered that the choice for a degree course was due to not having the financial conditions to attend another course, as well as another 3% who stated the choice due to family influence (INEP, 2022).

Now, it is necessary to consider that there is a power structure, which keeps society divided into classes, it is an inhuman organization, which privileges a tiny portion of society and oppresses its largest fraction. And, in this context, it is possible to consider that the choice for the teaching profession is due to the issue of vocation or because academics consider the profession important, it can indicate social and cultural aspects present and ignored and/or unknown by society, about which Bordieu and Passeron (2018, p.17) have already unveiled and debated with enlightening perfection, thus, demonstrate that social class is a "determinant of school vocations" and that

[...] The experience of the future school cannot be the same for a son of a senior management who, having more than one in two chance of going to college, necessarily sees around him, and even in his family, higher education as a banal and everyday destiny, and for the son of a factory worker who, having less than two chances in a hundred to get there, he knows the studies and the students only through people or intermediary means (BORDIEU; PASSERON, 2018, p.17).

The poorer classes find restrictions in their choices, for example in the case of Bordieu and Passeron's France, "as a general rule, the restriction of choices is imposed more on the lower classes than on the privileged classes and more on students than on students, the disadvantage being even more pronounced for girls of lower origin" (BORDIEU; PASSERON, 2018, p.22). As the authors point out, social origin is a fundamental factor in student orientation and consequently in the profession of individuals.

Users of education, students are also its product and there is no social category in which the behaviors and skills presented carry with such intensity the mark of past acquisitions. Now, as many studies have established, it is throughout schooling, and particularly during the great transitions of the school career, that the influence of social origin is most exerted: the awareness that studies (and especially some) are expensive and that there are professions that cannot be entered without some patrimony, the inequalities of information about studies and their possibilities, the cultural models that associate certain professions and school choices (Latin for example) with a social environment, in short, the socially conditioned predisposition to adapt to the models, rules and values that govern the school, this whole set of factors that makes one feel "in one's place" or "out of place" at school and that is perceived as such determines, despite all the same aptitudes, an unequal rate of school success according to social classes, and particularly in the subjects that presuppose a whole acquisition, whether it is a question of intellectual instruments, habits or income (BORDIEU; PASSERON, 2018, p.29).

The authors also point out that the family influence on students' choices is proportional to social class, the higher the social class, the more evidence of this influence on choices, now, on the other hand, it is possible to infer that students from the wealthier classes are conditioned by a family culture to choose courses and professions that are more appropriate to maintain the *status quo* bourgeois, and as a consequence, believe in the "ideology of the gift" and "in their own gift", just as the students of the poorer classes, who experience the obstacles present in class society, believe that their choices are the result of their free will, a deception of both.

Beyond the society divided into classes, capitalism is inhuman, it is totalitarian and makes the State and society totalitarian, and "[...] the more totalitarian the society, the more reified the spirit will also be, and the more paradoxical its attempt to escape reification by itself (ADORNO, 2014, p.102). Thus, it is essential for the discussion in post-modernity to reflect on the concept of reification considering not only the alienation and fetishism of the commodity, but to consider everything that is not tangible, but that is negotiable and consequently consumable, such as the immense production of computing, including Artificial Intelligences, games, among other products that collaborate with the reification of individuals. Therefore, it is possible to consider that contemporary society presents severe symptoms of reification, because in addition to being consumers/users of so many products, the individuals (subjected) present themselves as fundamental pieces in capitalism.

Regarding the way individuals behave, Schopenhauer (2012, p.104), says that "[...] every man acts in accordance with what he is", and that "[...] every action of his comes naturally, as a corollary of a theorem." Thus, can it be inferred that actions are reflections of what men are, and what they are? What can be seen? Now, it can be concluded that in an oppressive system the actions of men will be conditioned by the conditions given to them, in other words, in a society marked by entertainment (as a tool for the psychological conditioning of society), children, young people and adults are mere passive consumers, playthings in the hands of capitalists, or rather, capitalism as an oppressive aura that hovers all over the planet keeps individuals captive. In fact, what attitudes are expected from captive individuals?! Perhaps an enlightened and emancipated society is the hope for which critical philosophy has long been dedicated.

Individuals need to get rid of the yoke that keeps them submissive, believing that they are free and enjoying free will, because "[...] human reason continually tends towards freedom" (KANT, 2008, p.112), but unfortunately society is unaccustomed to the use of

freedom to orient itself in thought, and in the meantime, Kant (2008, p.113) states that "thinking *for oneself* means looking for oneself (that is, in one's own reason) the supreme touchstone of truth; the maxim that always tells you to think for yourself is enlightenment [*Aufklärung*]", and warns that

By education it is easy to establish enlightenment *in* particular individuals; what one has to do is to begin early and accustom the young minds to this reflection. Clarifying an entire era is a slow and painful process, since there are many external obstacles that partly prohibit this kind of education and partly hinder it (KANT, 2008, p.113).

In fact, it is not enough just to criticize the behavior of young academics in post-modernity, it is necessary to criticize teachers, and self-criticism of those who dedicate themselves to teacher training, and to education in the broadest sense of the term. Their conduct needs to be consistent with the philosophical principles that will contribute to enlightenment [*Aufklärung*], it is an ethics, which cannot be ignored, an ethics of knowledge, it is a link between knowledge and duty, about which Morin (2017, p.60) says that

The ethics of knowledge fights against blindness and illusion, including ethics, and the recognition of uncertainties and contradictions, including ethics. The (intellectual) principle of conscience must clarify the (moral) principle of conscience. Hence the meaning of Pascal's phrase³: ethics must mobilize the intelligence to face the complexity, of the world, of ethics itself. The principle of intellectual conscience is inseparable from the principle of moral conscience.

Unfortunately, it is possible to consider that in postmodern society, as in other periods of human history, the principle of intellectual consciousness, even if inseparable from the principle of moral consciousness, is in the vast majority of cases very distant from this second principle. Now, it is notorious that there is a large number of intellectualized individuals, but who have scarcity, or no moral conscience, end up degenerating their intellectual capacities into improper uses, examples are not lacking and can be found in all professions. Thus, from these considerations, the inseparability between the principles of intellectual and moral conscience must be a categorical imperative, under which humanity, perhaps, will orient itself. Therefore, "the ethical purpose has two complementary faces. The first is resistance to cruelty and barbarism. The second is the realization of human life" (Morin, 2017, p.202).

³ "Working to think well, that is the principle of morality" said Pascal (MORIN, 2017, p.60). (Note by the authors)

Another important aspect concerns the process of awareness, awareness, about which Morin (2020, p. 72) states that "awareness must be the future of the human", that is, it constitutes a goal to be achieved and also states that

Consciousness is an emergence of the activities of the spirit, of a reflective nature, both upon its own person and upon every object of knowledge. [...] Consciousness is the supreme fruit of the human spirit, its supreme development, its ultimate quality (MORIN, 2020, p.74).

On the other hand, consciousness, as an "ultimate quality", is fragile enough to degenerate or become extinct, as a "false consciousness that considers itself true consciousness" (MORIN, 2020, p.74), characterizing contexts in which it is possible to verify cruelty, barbarism, and obscurantism. And, with regard to the potentialities of the conscious spirit, Morin (2020) states that the spirit has the ability to act on the brain, for him

[...] The spirit has power over the brain on which it depends, causing it to secrete hormones of aggressiveness, defense, sympathy, and can develop powers over the organism itself, as evidenced by yogis capable of slowing down and even stopping the beating of the heart. It seems plausible to me that the potential powers of spirit over ourselves are still largely ignored. Would he not have cognitive capacities not yet awakened and dormant powers that we will one day come to know and use? (MORIN, 2020, p.74).

Undeniably, those individuals who still remain in a state of laziness, and who allow themselves not to be guided in their thoughts, who seek only and exclusively the facilities that new technologies provide, and who, ignoring that the indiscriminate use of such technologies has contributed to the castration of the cognitive capacities of the human being, live captive and peaceful. They become reactive only when some enlightened spirit threatens the comfort zone in which they live, after all, when one is removed from the darkness the eyes hurt before the light. "*Sapere aude!*" (dare to know, dare to know), an appeal that can be rewritten as "come out of the darkness" or, "flee from the darkness", or even, "flee from captivity". As long as individuals remain subjected, as in the myth of the cave⁴, human beings will not know their full cognitive potential.

According to the understanding that is held about the potential of the human being, but which unfortunately is not explored and used due to lack of awareness, human creativity can be verified in individual and collective human achievements, however simple they may be, they demonstrate the capacity that the human being has for the creative act. It is verified that "in human creativity, the essential role is that of the spirit/brain; it has had

⁴ Dialogue between Socrates and Glaucon, present in Plato's work The Republic. (Note by the authors)

the faculty of invention/creation since prehistory, not only in the arts and techniques, but also in the luxuriant proliferation of myths and legends" (MORIN, 2020, p.80).

Morin (2020, p.81-82) says that "the spirit/brain boils night and day" and that "if we could enter the spirit/brain of a human being routinely performing his work, we would discover daydreams, fantasies, daydreams, dialogues, feats, imaginary murders, erotic fantasies", in addition to the fact that it would also be possible to verify a great confusion of thoughts, as well as ideas that are as frivolous and indispensable as possible, but which can be converted by a "sudden illumination", which is nothing but the becoming conscious. And, he also adds that if consciousness is the "ultimate quality" (MORIN, 2020, p.74), "the state of poetry constitutes the deepest aspiration of the human being" and "poetic states range from aesthetic emotion to enthusiasm, from admiration to wonder, from the small pleasure found in everyday life to the intoxication of the party, from amorous exaltation to ecstasy" (*Ibid*, p.91), and in turn, "ecstasy is the supreme consummation of poetic states" (*Ibid*, p.93).

The point here is not to deepen the reflections on the psychology of the human being, but a reflection in a provocative tone that enables an analysis of society in post-modernity and its relations with the world and with new technologies, especially creations in the field of computing. In this way, today it is possible to verify a state of apathy present in society, the greatest aspiration that massified, subjected, individuals demonstrate is to satiate their demands, the most superficial and ephemeral. When we talk about thought and consciousness, it is as if society in postmodernity were impregnated by a kind of primitivism, now alienated.

Regarding the relationships that individuals can establish with thoughts, that is, about rationality, Rohden (2007, p.64) says that

Primitive man likes *material noise* – semi-primitive man has discovered another, more subtle and erudite noise, which is mental noise. To live for him is to think, to think always, to think a lot, to analyze, to study, to investigate – what a delightful entertainment to watch the dazzling pyrotechnics of thoughts in uninterrupted succession! This splendid waterfall of thoughts is, for the intellectual man, life and vitality. It's so intoxicating *to flirt* with thoughts, ideas, mental idols... To project them again and again on the multiform and multicolored panoramic screen of the brain... This *mental lust* is the great delight of thousands and millions of learned men of the present day—of the intellectual elite of our times.

It may be necessary to recognize that many of the individuals who attend universities as students are not intellectuals, because they have different behaviors and interests, as well as the lack of interest and lack of commitment to matters of the mind and spirit, still take pleasure in "external noises" (*Ibid*, p.64). But what about ecstasy? This state of consciousness is probably verified only in those individuals who have managed to break

away from the "middle of noise" (*Ibid*, p.64), and as connoisseurs of the truth they are free, because,

Neither *the primitive* nor *the semi-primitive thinkers* have attained the heights of the University of Silence; they know peripheries and semi-peripheries – they ignore the center and the source of the supreme energy, where life and vitality spring. The artist who did not enroll in the *University of Silence* marks time either in the primary course of *the talkers* or in the secondary course of *the thinkers*; it has not crossed the last frontier of creative genius, which is rooted in the mysterious bosom of fecund Silence. Only a few men can overcome the *sansara* of physical-mental noise and enter the *nirvana* of spiritual silence. When someone achieves this border crossing, when they begin their engagement, or celebrate their nuptials with Silence, they almost always begin this stage with an *escape from the midst of external noises* (ROHDEN, 2007, p.64).

But those who have managed to change their condition realize that silence is possible in the midst of noise, "without being destroyed or diminished by it" (*Ibid*, p.65). For Rohden (2007, p.66) it is possible to live immune to noise, for him,

This immunity hovers above the law of *mechanical causality*, which prevails in the world of our physical-mental-emotional ego; it hovers at the heights of *dynamic causality*, as Bergson says. Mechanical causality is an *enslaving allo-determinism*, causality is a *liberating self-determination*. When man loses the last remnant of his *allo-determinism* and awakens in himself the *liberating self-determination*, then he can live in permanent silence in the midst of permanent external noises. Then he proclaims the victory of the *quality of being* over all *the quantities of having*. Then he ceases to be the *passive product* of circumstances, and becomes the *active producer* of those same circumstances. It is well known that our so-called masters are pleased to affirm that man is the product of the environment; If this is a fact, then it is a shameful fact, because it affirms that the *conscious subject* is the slave of *unconscious objects*, when he could and should be the sovereign master of these objects, means, and circumstances. To affirm and accept that man is the product of the environment, and to passively conform to this fact, is to sign a declaration of the total defeat of man by his servants and tyrants.

Now, in post-modernity, when thinking about allo-determination, self-determination, as well as the relationships that society establishes with objects, it is imperative to consider the relationships established between individuals and computing products, such as the use of screens such as *smartphones* and the most diverse *software*, as well as the use of betting tools and sites (*bets*). This issue is very delicate and shows how enslaved society is, and when considering that if its actions appear as a "corollary of a theorem" (SCHOPENHAUER, 2012, p.104), what has been observed inside the classrooms of schools and universities, as in the case reflected in this article, is one of the many symptoms presented by society as a result of the hegemonic economic system, as well as postmodern liquidity.

FINAL CONSIDERATIONS

When considering the purpose of this article, it is possible to recognize that the problem in question, due to its complexity, has not been resolved, remains open and should be so, because in the case of a form of provocation to reflection on a social symptom, which can be considered as a postmodern malaise, a definitive conclusion could be the result of a conformist and/or lazy mind.

The current conjuncture demonstrates a crisis in society and consequently it is also possible to perceive it in education, because one cannot exist without the other. About this crisis, Morin (2015, p.68) says that "the crisis of education must be conceived in its own complexity, which, in turn, refers to the crisis of social and human complexity". In this sense, this debate needs to be broadened, allowing more voices to come together, because only in dialogue will it be possible to glimpse less conflicting horizons.

Morin (2015, p. 68) talks about social and human regeneration and the role of education in a regenerative process, for him

A regenerated education could not by itself change society. But it could form Mayan adults capable of facing their destinies, more apt to expand their lives, more apt for pertinent knowledge, more apt to understand human, historical and social, planetary complexities, more apt to recognize errors and illusions in knowledge, decision and action, more apt to understand each other, more apt to face uncertainties, more apt for the adventure of life. At the heart of the education crisis lies the education crisis. At the heart of the crisis of education lie the deficiencies in the teaching of living. A problem of each and every one of us, knowing how to live is at the heart of the problem and the crisis of education.

In this sense, it is also possible to consider that a regenerative process depends on attention to the human being in its integrality and complexity, and for this to be possible, Tonet (2012) clarifies that it is necessary to suppress the material barriers that prevent the realization of an integral human formation. Now, for this researcher "the integral formation of the individual presupposes access to the material and spiritual wealth necessary for his full realization" and even if this access is in a "form appropriate to human needs and not to the needs of reproduction of capital" (*Ibid*, p.55).

Thus, in order to conclude this article and not the reflection started here, the current conjuncture demands the attention and dedication of all intellectuals who believe in the possibility of human emancipation through enlightenment. A historical moment has come when one cannot turn a blind eye to the crisis in which society is, it is necessary to take revolutionary, transgressive actions that break with the old conservative traditions, which still insist on keeping society under the action of the yoke and the sting. Ubuntu!

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