

DEHUMANIZING EDUCATION UNDER OBSERVATION AND REFLECTION: the education and the school as fight and resistance instruments or instruments of conservation, domestication, alienation and subordination

EDUCAÇÃO DESUMANIZADORA SOB OBSERVAÇÃO E REFLEXÃO: A educação e escola como instrumentos de luta e resistência ou de conservação, domesticação, alienação e subordinação
EDUCACIÓN DESHUMANIZANTE BAJO OBSERVACIÓN Y REFLEXIÓN: la educación y la escuela como instrumentos de lucha y resistencia o de conservación, domesticación, alienación y subordinación

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ABSTRACT:

The present article seeks to reflect upon the contradictions and antagonisms that permeate education, its modes and process as well as school, pedagogy, the State and the capitalist system. To do so, we begin by stressing the functional inefficiency of the educational structure and the school structure. Inefficiency that is objective and controlled by the business community and the Brazilian politicians that seeks first of all to defend the interests of the international and national capital, and then to defend their own interests. These ones, as a matter of fact, are identical to the first ones! With this in mind, starting from this reflections to the modes that pedagogy, education and philosophy have been treated in time and history, to the modes and forms that education and school act today in Brazil, we finish with relevant reflections.

KEYWORDS: Education; School; Capitalism; State; System; Philosophy.

Introduction

Sadly we still witness an education that features certain aversion to politics and to the knowledge of political questions, including aversion to the process of understanding facts in relation to its political origins. We have an education that marginalizes philosophy, sociology, history, critical thinking and philosophical thinking. This happens both in educational ideology and in the space of school itself, where professors and staff in general are pedagogized to disdain the abstract, critical, rational and philosophical thinking. Also, they deny history as a science and a proper field of knowledge, arguing that it must be restrained to a study of the past things, museums and of ancient conceptions that are still rooted in modern days. Beyond this, there are conceptions of sociology as a tool and/or instrument to subvert and create disorder aiming to

revolutions. Therefore, we have a schooling procedure for the poor people, that is vulgar, that seeks to preserve standards and dominant ideals, an elitist education that is ideologically and structurally turned to an alienating and disciplinary human domestication. About ideology, let us see what Chauí tells,

What makes ideology possible is the class struggle, the domination of a class over others. However, what constitutes ideology as an almost impossible force to reach and destroy is precisely the fact that real domination is precisely what ideology seeks to conceal. In other words, ideology is born to make man believe their lives are what they are due to the actions of certain entities (Nature, the gods, God, Reason or science, society or the State) that exists in itself and for itself and to which submission is legal and legit (CHAUÍ, 2006, p.87).

Linhares, Mesquita & Souza corroborate this stating that,

For Althusser, ideology provides a fundamental service to the bourgeoisie inside capitalist system; through it the bourgeoisie can maintain her dominant class status. She presents itself in the formation of the social classes, in the perpetuation of the conditions of reproduction, in the private and state ideological apparatus and, with much more strength, in school. (...) To the French thinker, ideology is the system of ideas and representations that dominates the spirit of a man or social group. They are fake ideas about themselves and about reality. Ideology promotes the organization of the objective relations by its representations. These products of the human brain grow to the point of dominating man completely. In this way, we become creations of our own creations, or false representations of reality (LINHARES, MESQUITA & SOUZA, 2007, p.2).

About alienation, Chauí tell us that,

Marx and Engels show that relations between individuals and their social classes are alienated relations. That is, as Nature, Society and State present themselves to immediate consciousness of the individuals as separated and strange powers that dominates and rule them, it is also in this manner that relations between individuals and the class presents itself immediately as a relation with something that was already given and which determines them to be, act and think in a fixed and determined way. The social class gains autonomy regarding individuals, so that, rather than be presented as the result of their actions, the social class presents itself in an inverted way, that is, as causing their actions (CHAUÍ, 1980, p. 37).

Education and pedagogy without philosophy, sociology, history, critical thinking and the act of philosophizing are not practices that educate the student in an integral and omnibus way, but only constitutes a mere dogmatic and orthodox process of inculcation,

domestication, training, disciplinarization, controlling, alienation and human submission. They transform students into sheer robots and/or animals that act by stimulus, that are ordered to do something, that are compensated and then smile. Humanity is killed and with it goes its creativity, critical sense and capacity of intellectual enlargement, because “ideology is an outcome of the class struggle that seeks to hide the existence of this struggle. We can still add that the power or the efficacy of the ideology grows the greater its capacity of concealing the origin of the social division and the class struggle (CHAUÍ, 2006, p. 90)”.

In this manner, I advocate that education and school are a process of sociability, socialization and formation of individuals that must be always modernized, flexible and comprehensive. And that must occur to avoid any dogmatism, orthodoxy and ethnocentrism that are common features in societies submitted to the conservatives groups and/or social classes and, above all, submitted to what dictates the capitalist system and structure, since that, to answer to the interests, objectives and purposes of the capitalist system, individuals, institutions, relations, politics, and the economy that is partially managed by the State become instruments and parts of the machine of capitalist production. Ergo, we can say that educational process does not aim to a real and effective learning by the student, since schooling is already by itself a bourgeois construction that seeks to fulfill the economic, social, political and, above all, ideological interests of the bourgeoisie.

It is important to highlight that Freire tell us that

You, I, like many others educators know that education is not the key for the transformation of the world, but we also know that changing the world is an educational what-to-do in itself. We know that education can't do everything, but can do something. Its strength resides precisely in its weakness. It's up to us to put its strength in service to our dreams (FREIRE, 1992, p. 126).

In this way, individuals that do not submit or fit in the process of becoming mere parts in the capitalist system and structure are soon segregated, discarded and excluded, being tacked as not being useful or necessary to the educational process of the State School. As such, they are thrown beyond social margins and, by this, marginalized in various ways, scopes and aspects. The process of not being inside school or even not being submitted to educational process with the technical features above described indeed constitutes a marginalization. Freire, however, believes that,

Actually, the so called marginalized, that are also the oppressed, never have been “outside” anything. They were always “inside”. Inside the structure that changes them into “beings for others”. Their solution, in this way, is not to become integrated to this oppressing structure, but to change it to, in doing so, they can become “beings for themselves” (FREIRE, 2002, p. 35).

As such, Freire wants to tell us that education and school are spaces much broader than the mere and simple training of human beings and the domestication of them. And this because “education has a meaning because men and women are beings capable of knowing, of knowing that they know, of knowing that they do not know. Of knowing better what they already know and of knowing what they still do not know” (FREIRE, 2001, p.40).

Therefore, educative processes tainted with retrograde, segregationists, orthodox and dogmatic disciplinary methods are, in fact, methods of controlling; excessive and excess methods for obtaining obedience, discipline, submission and domestication.

It is extremely important that education and school provides to individuals the comprehension of their condition as subjects and beings with a biopsychosocial, historical and cultural structure and dimensions. And this comprehension of the self by the subject generates awareness and liberation that result in social and human emancipation and autonomy. The subject finds himself in himself and in the other, soon starting to think and act without guardianships that lead him to the captivity of ignorance and to the actions of interests of those who oppress him. According to Freire, we,

We should not call the people to school to receive instructions, postulates, recipes, threats, reprimands and punishments, but to participate collectively in the construction of a knowledge which goes beyond the knowledge of pure experience done, which takes into account their needs and transform this knowledge into an instrument of struggle, enabling them to become the subject of their own history (FREIRE, 1992, p. 16).

Contributes Linhares, Mesquita & Souza by saying that

(...) The transformation of the human being into a subject via ideology is made so that he accepts freely his condition of subjection, and his acts before the great and sovereign Subject (The State). Thus, our education, which forms our social mind, aims to serve, in the first place, the interests of the State, as Lacan would say, “The great Father”. For this reason, they are considered good subjects, those who, through the mediation of the ideology of the dominant class present in the AIEs (State Ideological Apparatus), follow the models proposed by the capitalist system, by the bourgeoisie, without contesting such standards and worldviews. As

Freire would say - "Passive subjects, without speech, viscerally united to nature" (LINHARES, MESQUITA & SOUZA, 2007, p. 3).

Well, "awareness implies, therefore, that we go beyond the spontaneous sphere of apprehension of reality, to reach a critical sphere in which reality occurs as a knowable object and in which man assumes an epistemological position. (FREIRE, 2006, p. 30). " In other words, the fact is that it is important that education and school provide human beings with comprehension of themselves as a social and cultural subject, and therefore, with comprehension of themselves as an organism that acts, that is capable of self-influence, capable of altering human relations and thus modifying them, as well as modifying the world, since the process of understanding and awareness generates human liberation and social emancipation.

There is no doubt that the educational process and the school are still oriented to teaching for employment at most; and in many other cases, the production of surplus workforce for the system and its gear, but this is unacceptable. Reality is naked, raw and cruel before the facts and situations involving Brazilian education, especially public education. Therefore, the wordplay of the business and political proposals of the ruling class towards the dominated class is pure old-fashioned rhetoric. And is so because reality shows that we need education and schools, schooling and also integral training for the creative, free, dignified, and humanizing work of the subject. The ideas of meritocracies and proposals for a merely tending to employment, dehumanizing and marketing education already clearly demonstrate that it does not match and does not meet human and social needs and reality.

However, it does not surprise us that, in general, a good part of the scientists, specialists and technicians who are trained by the dominant class and dominant structure, as well as so many others, and this both in universities, laboratories and other spaces, come in general from the middle class or intermediate, with the objective mission of being the masters, producers, sensors, trainers and foremen that will inculcate, test, discipline and segregate the masses of workers and producers, dividing them into those who are good from those who are not, those who learn from those who do not learn, those who submit and obey docilely from those who do not obey and do not submit docilely. Therefore, a good part of the middle class become the specialists who work intentionally and objectively for the dominant class, in order to maintain the *status quo* and preserve the system and structure, in order to check the conditions of the masses and to install them in the gears of capitalist and dominant production.

In other words, the fact is that countless professionals, technicians, scientists and educators, as well as people from several other areas, are trained to verify, test, prepare and condition human production. They prepare the masses since childhood to be allocated in the production of commodities and order, seeking stability and social organization. In other words, many institutions and their educational and school processes are the training and formatting laboratories that are formed in a mandatory, imposed and disciplinary way to the children of the workers, the adults and elderly workers for the expansion of the production of the capitalist system. And Sanfelice concludes that,

The public school, in its different levels and modalities, has been necessary to capitalism, it is better to include it in the orchestra under the same batuta, than to make it possible to detune. Local economies, national States (...) no matter what nomenclature they use with their respective educational policies for their public education systems, they are gradually being forced, but also with the consent of local representatives, to dance to an only song (...) Internally the situations are being repeated at the state level (...) With the privatist interests guaranteed, the public school that keeps surviving by the need of the capital (...) has to be tuned by the same regency so that, in spite of the adverse results, the final victory is won by the (for the moment) strongest contender: the capital (SANFELICE, 2002, pp. 16-17).

That is, our children are born within a social structure and system that is a large factory or human assembler, in which certain goals are created. These children are seen as things, products and goods, which will generate other products, things and goods. Their education and training is merely functional and utilitarian. Furthermore, they are discarded as ineffective or useless pieces of instrument. They are all human beings presented as mere machines, animals and/or programs, in which the theorists of the ruling class say they can format such people, configure and program them, condition them and put them to work for production, also accelerating the process, in which when they stop working or fail, they will be discarded and excluded, while another one is put in place. That is how thousands or millions of human beings live.

The modes, types and purposes of education and school

Therefore, throughout the individual's life, education can be formal or informal. The formal mode is the education promoted by the institutions authorized for this purpose.

The informal mode, on the other hand, is the educational process that the individual is subjected to in social and institutional relationships throughout life, as it is a mode of indirect education, but quite effective in the lives of individuals.

The fact is that the State is the apparatus that promotes, control and offers education. However, this apparatus is under the control of certain individuals, which belong to certain groups, classes and even interests. Thus, education and school under the management of a certain group and/or class that holds the power and the State apparatus can be offered in an arbitrary way to the educational logic itself, that instead of educating the student it domesticates, indoctrinates, inculcates and discipline them in such a way as to be submissive to the economic, political, social and even religious sectors of a certain group or class under government and state management.

Now, Linhares, Souza and Mesquita tell us that,

(...) The State functions as an ideological apparatus and as a power of coercive force. It is organized as an instrument that serves to guarantee the interests of the ruling class - the bourgeoisie, over the dominated class - proletariat, or the working class. Thus, the State's objective is to ensure, through ideologies about values, worldviews, etc., and / or physical strength, that the bourgeoisie remains in power. The school is the State apparatus that defines the State as a force for execution and repressive intervention. (LINHARES, MESQUITA & SOUZA, 1970, p.32).

In this way, the entire process of education and learning, in addition to being forced on individuals submitted to the school and / or formal educational process, is structured to indoctrinate and moralize according to the morals of the group and or class that holds power and the State. With that, it can be observed that education and the school in its processes and methods can be coercion, indoctrination and discipline. In this manner, individuals internalize the ideals and interests of the group or class in power, think like them and act according to the interests of such groups or classes. Therefore, it can also be said that education and the school in its processes and methods are instruments of control and domination, including power, power over others, their ways of thinking, acting and objectifying, power over the body and mind of others.

Now, no wonder there are different types of education, different methods and processes: some for the poor and others for the rich, some for those who can pay for a better education and others for those who cannot afford it. However, we need to clarify two important facts. But first it is necessary to say that "We cannot feed the illusion that the fact of knowing how to read and write, by itself, will contribute to change the conditions of housing, food and even work (...), because these conditions will only be

changed by the collective struggles of workers for structural changes in society (FREIRE, 1992, p. 70)". It is necessary to remember that

(...) If the educator is the one who knows, if the students are the ones who know nothing, it is up to him to give, deliver and transmit his knowledge to them. Knowledge that is no longer of an experience made, but of a narrated or transmitted experience (...). The education that is imposed on those who truly commit themselves to liberation cannot be based on an understanding of man as an empty being whom the world fills with content; it cannot be based on a specialized conscience, mechanically compartmentalized, but on man as conscious bodies and on consciousness as conscience intended for the world. It cannot be that of depositing content, but that of problematizing men in their relations with the world and with each other (FREIRE, 1985, p. 79).

The first important fact is that education and schools considered public have had their merits, since the considered Basic education, which today corresponds to Elementary and High School. But these times are always short and fought by interests of diverging groups or classes within the scope of promoting education and public schools. This is for several reasons and situations, exposed as it follows.

As already mentioned, the methods and processes of education in general and of schools are instruments of control, domination, discipline and power, being surrounded by several particular interests, groups and or classes, becoming a place of disputes of interests, either by the interests of those who govern the State apparatus, or by the interests of organizers, teachers, students and the school community as a whole. However, the only and objective interest should be to contribute to the education of the individual, preparing him for life, society, social relationships and work. Note that we highlight four categories: life, society, social relationships and work.

The individual is not only a being in the world, but also a subject, as he makes almost everything around him a perception or an object, whether intentionally or unintentionally, consciously or unconsciously. As an individual and subject, he is alive in the world, and not dead, because dead people do not create objects or intend something, nor have conscience, since everything degenerated, deteriorated and ended.

In this way, the individual who is a subject is also alive in the world, and because he is alive he (and others) lives willingly or not under rules, customs, habits and ways, within a structure called society. Therefore, by being in society, respecting and being respected, tolerating and being tolerated, each one living their life and at the same time directly or indirectly helping themselves, social relations also occur there. And this experience in society and social relationships between individuals who are subjects, also complement

each other for life at work. Work that contributes to the improvement of the individual's life as well as that of others in society and also improves social relations, directly and indirectly. Work that continues the process of formation and education of the individual, working in formal and informal education simultaneously. In this way Freire tells us that,

The student needs to assume himself as such, but to assume himself as it means to recognize himself as a subject, who is able to know what he wants to know in relation to the other subject equally capable of knowing, and the educator between the two, enabling the task of both, the object of knowledge. Teaching and learning are moments of a larger process, that of knowing, which implies recognizing (FREIRE, 2003, p. 47).

Thus, education and school should contribute to the formation of the individual as a living being, a subject, teaching how to live in society and how to proceed in social relations, including life and performance at work. However, work does not come first, but last, because life, the individual and the subject maintains their first contacts with society and social relations, and only later with work, whether in childhood or adulthood. As a baby he does not have the capacity for independence or subsistence. This only occurs after a certain age, around three to four years, maybe four to six. Thus, the first contacts of these individuals are with life, society and social relations. Work only appears when there are possibilities for such to be carried out. Note that I say work and not employment!

The fact is that working is older than employment, since working is any and all human activity and production, income-earning or not. For example, sweeping the house is work, it always has been, just like cooking, carrying water, washing clothes and others. The employment is more modern, it arises with the need to employ someone to an activity, service or function in a paid or unpaid manner. However, the characteristics of the employment is more related to conditions like place and time, under certain conditions and with X payment-wage-value.

Therefore, work is often unpaid employment. And employment often represents more work than employment. So, sometimes more work is done in the relation of employment than the real work one was employed to do. In this way, we can say that almost every relation of employment is work, and that every work is generally not seen as a relation of employment.

We will not discuss problems and contradictions between the terms and the practices of work and employment. We only situate one of the purposes and objectives of formal and non-formal education. Therefore, these would be some of the objectives and purposes of education, schools and their methods and processes.

The second important fact is that, as education and the public school, including its spaces, methods and processes, are a space of disputes, conflicts and diverse interests, the groups and or classes that hold economic, political and social power also create their various institutions of teaching-education, with their own objectives and purposes, as well as differentiated contents from the public school. This aiming to constitute private school as a competitor with the public school. Creating various types of schools and with diversified education, they put education on the menu, as a self service, in which the menu is or can be varied and according to the economic conditions of the consumer, that is, the one who can pay and consume.

It does not surprise us that in certain cases there are entrepreneurs who are also politicians and owners of educational institutions. Instead of encouraging and fighting for a better education and public school, they end up actually fighting to destroy and scrap education and the public school. Since they are entrepreneurs, they will fight for the permanence, victory, existence and expansion of their educational-school company. Therefore, the public school is a rival, competitor and impediment of the interests of such entrepreneurs and politicians. In other words, there are businessmen and politicians who fight for the extinction of education and public schools, as this is an obstacle to their business, interests and objectives. And when they fail to extinguish the public school, as theirs is private and paid, they try to make it exist precariously, abandoned, without investment and scrapped. And so they act in order to get public funds originally owned by public school to invest in the private and paid school. The perception of these facts and the lack of understanding of them, including normalizing this and sometimes even defending it is called alienation. For that, Chauí asserts saying,

Marx and Engels show that the relationship of individuals to their class is an alienated one. In other words, just as Nature, Society and the State appear to the immediate consciousness of individuals with the separate and strange powers that dominate and govern them, so also the relationship of individuals with the class immediately appears to them as a relationship with something already given and that determines them to be, act and think in a fixed and determined way. The class gains autonomy with respect to individuals, so that, instead of appearing as a result of their action, it appears in an inverted way, that is, as causing their actions (CHAUI, 1980, p. 37).

And Duarte contributes by saying that,

With this, the educational field is / would be an appropriate space to implement one ideology to the detriment of another. In other words, the

school is a space for power disputes, and there are ideological clashes that contribute to the full and / or integral formation of the student or his total and or complete alienation, therefore, a lack of full and / or integral formation results in losses and deficiencies for the student himself. And that would be a contradiction, since the genesis of the school proposal and its contents would be a space or place for leisure, intellectual development, socialization, sociability, full and integral development, encompassing the omnilaterality of being, in this case, the student (DUARTE, 2017, pp. 126-127).

It is possible to notice the ethical, moral, logical, managerial, legal and administrative inversion of the group and or class that holds the power of the State. Here, schools and public education are abandoned and do not receive investments, while the school and private education receives public money, aid and investments. It must be realized that the ethical, the moral, logical and legal in such management and administration of public power and money makes the public a burden and a hindrance, while the private sector becomes susceptible and able to receive help and public money. In this way, the government and the management that acts like this does not manage for the public and general interest, but rather for the private interest of its groups and or classes.

A brief conjectural and summarized history of Philosophy and Education: from Greece to Cyberspace

Philosophy and Education as philosophy of education, for education and education. Both with peculiar processes, methods and specificities born in the "cradle of Ancient Greece, namely Classical Greece." Now, it is in the Greek *paideia* movement that the pedagogical and philosophical ways of these two areas emerge and develop. However, and above all, they are complementary, intrinsic and almost immanent. They are connected and interconnected by an objective and critical praxis of and in itself. Its origin until then is systematic, but not orthodox.

Teaching and learning takes place in a dialectic process, both cognitive, mental and philosophical, as well as pedagogical and educational. Education, both within and through pedagogy as well as philosophically occurs in advances, stages and constructions. When we reflect on Socratic, Platonic and Aristotelian practice, we can observe such facts. There is an unfolding of the mind that is placed in such a process and in the midst of such instruments of integral formation.

Now, the educational formation proposed by such philosophers was the integral formation of Greek citizen. This is in opposition to the formation proposed by the

sophists. A formation that is merely low, superficial, fast, relativizing, objectivist and finalist fundamentally to obtain a position or social position.

The paideia proposed by the referred philosophers, Socrates, Plato and Aristotle, do not aim only at education for State purposes or to supply the same. But seeks an education that forms the citizen in an ethical, moral and virtuous way. One who is not under or over Greek politics, but mixed with it and its destiny, as well as its development and constructions. Education is a moral instrument and moral action. It is also from and to the development of status.

Leaving these distant lands of Greece, we are faced with medieval education: a chivalric and court formation. After that, education slips into the abyss of the one proposed by the Church, a religious and clerical one. It does not take long for the inspirations of the Renaissance to intervene in this scene, together with Humanism, giving a broader outline to education, its contents and processes. Now, the educational formation embraces Pedagogy, Theology, Philosophy and other areas of knowledge. This will also drive and influence social changes and transformations.

This whole social, historical and educational process leads to two forms, modes and conceptions of seeing and perceiving the world. Rationalism and empiricism are the currents that pull such a historical, social and educational movement. At the same time that they are chains that pull, they are also contents that are pulled and the lever that moves history, moves processes and advances. This brings history to the moment of the lights. The enlightenment makes the program and the propaganda of the new era: the Age of Lights and Reason, also the age of firmness and certainty of the foundations of science. Philosophy and Pedagogy build rationalism, empiricism and its synthesis: modern science.

Education is an instrument for and of revolution. The bourgeoisie did several revolutions, using both pedagogy and philosophy. Education is no longer just an instrument of status and power, but of dividing society into classes, layers and strata. Philosophy and education are presented and given in objectively different ways: one for the bourgeoisie and one for the proletariat.

In the 19th century, the expansion of industrialization takes over the world and globalization comes. The education cannot be philosophical; there is no time for that, or for philosophy and education getting together, because order and progress dictate where they belong. The two are forced to separate, and divorce takes place under totalitarian regimes. However, philosophy and education continue to love each other. After all, they are soul mates. Therefore, amid bullets, bombs and repression they continue to flirt. They

even articulate resistance and fighting. They instrumentalize subjects for the daily struggle.

First and Second World Wars take place. Dictatorships around the world. Globalization is established and is being carried out around the world as the *modus operandi* par excellence. The State apparatus under tyrannical and intolerant governments repress education and expel philosophy. Now it is confirmed by law: they cannot see each other nor walk together. It seems like a paradox, but the scalpel of repression, coercion and violence puts both of them, repressed and oppressed, in opposite places.

One reproduces everything that the system and the conjuncture order. The other criticizes. The production process is accelerating more and more and on a worldwide scale. Culture as well as education become objects, commodities and are forced to prostitute themselves in order to survive. However, the oppressor leaves no dignity for education. Philosophy makes an effort to try to rescue education. But it gets lost into status and ideals, because it is seduced by wanderings that are almost prodigious and bohemian. It plunges into hedonism and radical epicurism. It even went the way of stoicism. The church and religion blessed education and evangelized philosophy. Both were converted to religious pluralism, but making confession. That is, they have become confessional.

Pedagogy is no longer philosophical, at least it seems. And philosophy is exorcised from its pedagogy. Both are since World War II under discipline and observation. They are controlled and subjected in different spaces to experiments and tortures. They cannot be together expressing themselves to the masses. This is because the Cultural Industry already plans a new pedagogy, a new education and a new philosophy for the masses, an ideology increased at the maximum level.

And so they are trying to survive, sometimes obeying the impositions and sometimes creating ways to subvert such violence. Violence in different senses, areas and aspects, since, in addition to being persecuted, afflicted and amputated, they were prohibited from doing or inspiring any procedure that leads to reflection or criticism of life, society, the State, the government, political management or the school system.

It seems that we are moving towards the realization of what was idealized in the work of the writer George Orwell, *1984*, only published in 1949. Philosophy and education are imposed as instruments of control, discipline, coercion and indoctrination. A domesticating process that resembles human training. In this way, philosophy and education start to be administered in small doses, only to feed education in the

production molds and for production, especially for the reproduction of the social structure and its *status quo*, in which human beings are compared, analyzed and placed as animals or machines, both to develop and produce, and to obey and submit docilely. These processes of indoctrination by globalization are also via the Cyberculture, in and through the Cyberspace and vice versa.

Considerations

Thus, it appears that the initial question we exposed about education and public schools as spaces of interests, disputes and various conflicts is marked by the existence of internal interests, referring to an ideal logic, content, "essence", objectives and characteristics of what education, school and school space should really be. However, the school environment ends up being the object of other interests (economic and indoctrination interests), putting aside education for life and social relations. These are the external ones. This all concerns both the type, mode, method and processes that education must present, as well as the role and function of education and the public school as instruments of social assistance and reproduction of the social *status quo* and conservatism of the dominant classes. In this way, it is noted that, beyond the objective and internal interests of education and the public school, there are also external interests and objectives that influences it and sees the process of education as a reproductive apparatus of class society, a mere social institution and provider of social services, a place for the dissemination of the dominant ideology and where it is obeyed and where it dictates how schools must function: its existence and performance must not harm the business and interests of the private institutions and their owners. Therefore, education and the public school are constantly and continuously object of economic, pedagogical, political and financial coercion by the management that controls the State. Because of that, Because of that, education and the public school will move according to the interests of groups and or classes in power within the government and in the administration of the public money machine. Therefore, Freire expresses that

It is necessary that education and school are, in their contents, in their programs and in their methods, adapted to the end that is pursued: allowing man to become a subject, to build himself as a person, to transform the world, to establish with others men reciprocal relationships, making culture and history (...), an education that liberates, that does not adapt, domesticate or subdue (FREIRE, 2006, p. 45).

It is no wonder that the public school institution appears precisely as a bourgeois ideal to serve bourgeois interests and objectives, creating models of education and school that serve their children and other models to serve the children of the poor and salaried masses, workers in general. Thus, the models, standards and expectations of education and school for the masses of workers will be in the molds of production and human reproduction to please the modes of production of the capitalist system and structure, including the maintenance of the dominant social *status quo*, where human beings are almost placed, compared and analyzed as animals and or machines. All of this so they can evolve, produce and learn what matters to those who are in the administration and control of the State and public money.

It does not surprise us that the individual, person, subject, living being and body that are the property of the individual and belong to the same, becomes the body and property of the State, body and property of the capitalist system, destined to maintenance, conservation and expansion of the power of the system. The body of the individual, who is also a living being and subject, becomes an instrument of the State apparatus and its appropriation, and as soon as it is prepared and passed on to the world of capital, it becomes a mere commodity, almost like an animal, a marked and separated cattle. Reporting to Foucault, Duarte informs us that

For these facts, Foucault verified that, through institutions such as hospitals, asylums, prisons, schools and asylums, it was tried to exclude from the social scene prostitutes, beggars, the sick, the old and the children that wandered the streets, seeking to reorganize the urban space, hide the fateful expressions of misery from social life and maintain greater social and political control of the entire social mass. Segregating and excluding everything that could cause disorder, violence, indiscipline and vagrancy in the social fabric, controlled and disciplined by bourgeois coercion.

It is observed that docility is necessary for the new modern habitat, for the western civilization, and is achieved by simple and well-determined material mechanisms; since it is the obvious result of a dressage theory practiced in the modern individual. Domesticated subjectivity will constitute the system of production and reproduction in various areas, spheres, and aspects. Being domesticated subjectivity important to sustaining the system, feeding it, as well as all its maintenance. Foucault wants to make it clear that the mechanisms of coercion of bodies encompass time and space (DUARTE & MAIA, 2018, pp. 223-224).

Thus, the State transforms the individual, a living being and a subject into a product of relative price, a mere object and commodity that can be relocated, disposed or replaced if it presents a problem. Therefore, it can be neutralized in action, excluded or eliminated

as something that is thrown away. In this sense, the subject's life and body no longer belong to him, but to the State and the groups or classes that administer or manage the State apparatus. Foucault corroborates saying that

Disciplinary power (...) is organized as a multiple, automatic and anonymous power; for if it is true that surveillance rests on individuals, it functions from a network of relationships from top to bottom, but also to a certain extent from bottom to top and laterally; this network 'sustains' the whole, and permeates it with effects of power that rest on each other: inspectors perpetually inspected. The power in the hierarchical surveillance of disciplines does not stop as a thing, it does not transfer as a property; works like a machine. And if it is true that your pyramidal organization gives you a 'boss', it is the entire apparatus that produces 'power' and distributes individuals in this permanent and continuous field. (FOUCAULT, 2001, p.158).

Foucault shows us that there is no escape, as we are immersed in a disciplinary, controlling, vigilant and punitive system that contributes to the formation process of individuals, who are no longer seen and considered as lives and subjects, but are now perceived and equipped to the system as mere bodies, instruments of various forms and modes of reproduction, and this from a biological point of view to a social one; from a symbolic perspective to a labor perspective oriented to the production and reproduction of capital and the system as a whole. A stack of bodies like human pieces in a gear that dehumanizes them and then discards them. Because everything within the capitalist system is transformed into things, objects and goods, education, school, content, methods, students and teachers, all are things. This in the midst of a constant search for more volumes of capital, according to Bourdieu's theory, where M. Nogueira & C. Nogueira inform us that,

(...) praxiological knowledge would not be restricted to identifying objective structures external to individuals, just as objectivism does, but would seek to investigate how these structures are internalized in the subjects constituting a stable set of structured dispositions that, in turn, structure practices and representations of practices. This form of knowledge would seek to apprehend, then, the very articulation between the design of action or subjective practices and the design of structures, or, as the author repeatedly refers, the process of 'interiorization of exteriority and exteriorization of interiority' (M. NOGUEIRA & C. NOGUEIRA, 2006, p. 26).

Therefore, there should be no previous ideals of construction of human essences and human existences. For what exists is existence trying to survive in the face of various economic, social, ideological and other determinisms. And so, due to human existence,

individuals in their species become humanized, creating an essence not prior to existence, but in consonance or perhaps *a posteriori* of the existences built in and by praxis. Therefore, all of us, teachers and students, must not idealize constructions of human essences before existence, because existence and corporeality precede the supposed essences, since existence is in physical and concrete space, being made of perceptible reality, of bodies and actions that are in constant dehumanization processes. This is done by the dominant system and its machine of destruction of bodies, minds and lives. In other words, we are continually in a process of "internalizing exteriority and exteriorizing interiority" of the dominant and capitalist contents, ideals and ideology.

In this way, obstacles, difficulties, struggles, clashes, disputes, positions, choices and conflicts exist. Each individual is responsible for himself, for building and making himself; for contributing to omnilateral education and for contributing to the formation of others, helping them with their existence, so that through this maybe an essence is made or realized, since it is in existence that we are able to do something and to even make us, whether for the "good or bad," "the right and the wrong," but I would say: do for what is fair and equitable. I think this is the way, to do what is fair and equitable. And what are those? The time, the moment, and the situation will tell.

Therefore, in the face of life and existence, choices will appear by making them! And so we ourselves go into existence building our essence as human beings, individuals, subject, social, political, relatable to work and historical beings. We are all also responsible for what we are or become, since we are the ones who allow ourselves to become or let us become what others want us to be. There are choices, the hard part is choosing, deciding and following. Maybe impose or resist. All of these reported situations make us reflect on what kind of education and school we are having and generating in our societies considered to be modern, including superficial, volatile, incipient and accelerated forms and modes of processes, methods and lightened formation, without content and managed by the mechanisms of cyberspace.

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RESUMO:

O artigo em tela tem como objetivo refletir sobre as contradições, antagonismos e problemáticas que envolvem a educação, seus modos e processos; bem como a escola, a pedagogia, o Estado e o sistema capitalista. Para tanto, começamos ressaltando ainda a infeliz ineficiência da função e papel que a estrutura educacional e escolar desempenha. Ineficiência objetiva e controlada por um empresariado e políticos brasileiros que se colocam a disposição de em primeiro lugar defender os interesses do capital internacional, do capital nacional e em segundo os deles próprios. Que na verdade é o primeiro! Com isso, partindo de tais reflexões, aos modos que a pedagogia, a educação e a filosofia foram tratadas ao longo do tempo e da história, aos modos e formas que a educação e a escola se comportam no atual Brasil, encerramos com importantes reflexões.

PALAVRAS-CHAVE: Educação; Escola; Capitalismo; Estado; Sistema; Filosofia.

RESUMEN:

El artículo en cuestión pretende reflexionar sobre las contradicciones, antagonismos y problemas que envuelven la educación, sus modos y procesos; así como la escuela, la pedagogía, el Estado y el sistema capitalista. Para ello, comenzamos destacando la lamentable ineficiencia de la función y papel que juega la estructura educativa y escolar. Ineficiencia objetiva y controlada por una empresa y unos políticos brasileños dispuestos a defender los intereses del capital internacional, del capital nacional y en segundo lugar los propios. ¡Cuál es en realidad el primero! Con eso, a partir de tales reflexiones, a las formas en que la pedagogía, la educación y la filosofía se han tratado a lo largo del tiempo y la historia, a las formas y formas en que la educación y la escuela se comportan en el Brasil de hoy, terminamos con importantes reflexiones.

PALABRAS-CLAVES: Educación; Colegio; Capitalismo; Estado; Sistema; Filosofía.