LUMEN ET VIRTUS

The virus as an enemy: Post-pandemic education and the educational current scenario

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ABSTRACT

Abstract: Thinking about education in Brazil is always a recurring need, having seen the countless attacks that any mediocre educational project suffers daily in this country. Interestingly, we consider how are the teaching and learning conditions in one of the richest and most developed regions of this country? As an enemy, the reflection will address the impact that the virus still exerts today on education by scrapping public education, by subjection to the interests of capital and by the daily attack on education in an unequal, segregated, unjust and cruel society. We chose documentary research to analyze the post-pandemic scenario and discuss who can talk about education, talk about where and to whom, we advanced in the proposal of a critical and thought-provoking curriculum as well as continuing to do the same things in the same way and expect different results. The purpose of this reflection is to analyze the relationship and consolidation of bourgeois domination in the public school that aims to form an army of workers.

Keywords: Education, Capital, Work, Bourgeoisie.

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INTRODUCTION

Writing can often be an excellent resource for reflecting on themes that concern us. Thinking about education in Brazil is always a recurring need, having seen the countless attacks that any mediocre educational project suffers daily in this country. Interestingly, we consider that education is present in all the discourses of people who seek to get elected or sell an image of a person committed to social issues. But how is education in Brazil after the COVID-19 pandemic? How are the teaching and learning conditions in one of the richest and most developed regions of this country? Who can speak for teachers and students? Move forward?

Reflecting on this and countless other issues becomes more relevant, necessary and urgent every day. In a context in which students are attacked inside the Legislative Assembly of the State of São Paulo[2] for protesting against civic-military schools, in a scenario that advocates that classes be planned by artificial intelligence, it is urgent to question who can talk about education. Who has the legitimacy to defend the principles most dear to education in the southeast region? What education? Will we be able to overcome the numerous losses resulting from remote teaching? Or does the virus continue to be our enemy and now has new allies?

This is the third article that deals with education in times of pandemic. The first was published in May 2021 and discussed remote teaching that began in mid-March 2020 with the suspension of classes across the country and aimed to slow down the COVID-19 pandemic; This was the alternative found to maintain the necessary social distancing. Education was one of the areas most affected by the coronavirus pandemic and it is possible to see numerous pedagogical and psychological problems that compromise the educational quality in most of the country, even today with the advance of vaccination and the control of the number of cases.

Another relevant issue in this scenario was the work of teachers in their homes throughout the COVID-19 pandemic, in a remote teaching scenario. This topic was discussed in an article published in June 2022 that aimed to study the working conditions of women who, as teachers, mothers, took care of their homes and children throughout the COVID-19 quarantine while preparing and teaching remote classes. The aim was to collect data on increased workload, depression, stress and anxiety resulting from social isolation throughout this period, as a result of a cultural vision that always and also links domestic service and child care to women. The data were collected through the application of a questionnaire that was answered by the teachers who were teaching their classes remotely in different segments of teaching and showed a complex scenario of exhaustion and depression, in addition to work overload.

[2] Incident that occurred in the Legislative Assembly of the State of São Paulo on May 22, 2024. For more information see: https://noticias.uol.com.br/politica/ultimas-noticias/2024/05/22/apos-agressao-deputados-vao-a-ministerio-publico-contra-pm-de-tarcisio.htm

This last article is the product of this three-time reflection to remind us that a small virus brought a planet to its knees. We have the triad in short: the virus as a pedagogue, the virus as a messenger and the virus as an enemy. These terms are used by Boaventura de Souza Santos (2021) who states that the COVID-19 virus can be an enemy to be fought, a messenger or a pedagogue. As an enemy, the reflection will address the impact that the virus still exerts today on education by scrapping public education, by subjection to the interests of capital and by the daily attack on education in an unequal, segregated, unjust and cruel society. The same author asks us about the potential knowledge that we have been able to build throughout the coronavirus pandemic. In the book The Future Begins Now – From Pandemic to Utopia, he states that, as an enemy, the virus has misadjusted time and produced crises around the world due to the immediate fear of death. What education can we structure? How far have we come?

We chose documentary research to analyze the post-pandemic scenario and discuss who can talk about education, talk about where and to whom, we advanced in the proposal of a critical and thought-provoking curriculum as well as continuing to do the same things in the same way and expect different results. The purpose of this reflection is to analyze the relationship and consolidation of bourgeois domination in the public school that aims to form an army of workers. Florestan Fernandes (2020, p.299) noted with a certain bitterness that the bourgeois classes tend to identify bourgeois domination with a "revolutionary" natural right of absolute command, which should benefit the "active" and "enlightened" part of civil society. We believe that the way in which the economic, social and political needs of the institutionalized class oppressive machine act is through education, which can occur through the effective control of the State machine; we have barbarism (Cássio, 2019).

Our hypotheses are that education is under the control of the bourgeoisie because the State has been co-opted by the interests of this class, as well as that any critical and/or revolutionary thinking that needs to be eliminated in its educational base with actions linked to the Private Apparatuses of Hegemony (APH). Fernandes (2020, p.306) states that the human agents who build, perpetuate, and transform dependent and underdeveloped capitalism, taking modernization to the periphery and adapting bourgeois domination to the functions it must fulfill so that capitalist transformation can not only reproduce itself under very special conditions, but also has the structural and dynamic potential to absorb and keep up with the historical rhythms of central and hegemonic capitalist economies.

The author states that in the nineteenth century there was a cycle in which the national bourgeoisie associated itself with the international bourgeoisie and, as industrialization grew, the problems grew along with it: strikes, demands, pressures for wage increases. The product resulting from this scenario would be the normative apparatus of control (state capitalism) and resistance

movements in a sterilizing autocratic scenario resulting from an exclusionary democracy. For Fernandes (idem), fear is the rupture of the frameworks of capitalism by workers who could opt for a democratic social solution or divide themselves according to the most different interests. Thus it was that a marginalized layer of the reformist working class became a labor aristocracy that would be partners in colonialism.

As a democratic society is not constituted without a public arena, the State began to prevent competition through indirect power. Thus, a weak bourgeoisie associated with a moneyed working class, sees its interests at risk by competition from foreign industries and appropriates the state and does not fight for power, but captures it. This is Weber's concept of indirect domination, which understands competitive society is the basis of capitalist society. For Weber (2004), domination in capitalism is bureaucratic, legal, managed by free and broad competition. Thus, competition could organize social life and allow the disintegration of society not to occur through the organization of society. How could this happen? For Weber, the class struggle would be a decision of the people, a way of organizing society and education could act by shaping subjectivities. The State would prevent competition and power would become indirect, not favoring the constitution of a public and democratic State.

The same author (2016) states that there is always contradiction in the social group resulting from conflicts of interest between classes. In the dominant class, there is the pulverization of interests that will promote disputes between the dominant classes, which produce autocracy (Fernandes, 2020). These bourgeoisies understand that the lower classes are more forceful in their struggles and will consider the workers' questions unbearable, as they translate it as a questioning of the very structure of society and start to sterilize such sectors by different instruments such as fraud in elections; Conservative demagogues, corporate unionism, among others, maintain control of education (idem). We have the pieces that make up this reflection: how the emergence and expansion of modern capitalism, competitive capitalism and monopoly capitalism interfere directly in the educational scenario, breaking with the ideals of quality and deepening the picture of economic dependence in Brazil. It is necessary to act on education, divide the school into public and private, attack teacher training and control the supply of teaching materials.

We had a public school of excellence that was not for everyone, because to advance from primary school to high school, it was necessary to take the entrance exam. Upon completing high school, it was necessary to take an entrance exam to attend the technical or scientific course. It was a very good school, but for a few. At the beginning of the twentieth century we started to have several schools aimed at different audiences: a private school for the rich and a public school for the masses. The quality of education as a project of domination and control has been lost. This scenario brings us to the problem we intend to answer: is the crisis in education a project? This phrase is attributed to

Darcy Ribeiro, who created two universities - the University of Brasília and the State University of Norte Fluminense. In partnership with Anísio Teixeira and other educators, he argued that education would be the best way to achieve a democratic Brazil without social injustice, with dignified living conditions, with opportunities for every Brazilian man and woman to achieve their dreams.

To educate with quality, it is necessary to plan. Plan the educational environment, time, relationships and interactions, teacher training, organize the program and curriculum, think about the quality of the materials that are offered in the classroom, discuss the Pedagogical Political Project, the Parent-Teacher Council, the Administrative Council, the Fiscal Council, the Student Council, among others. Educating is complex, difficult and requires study, critical positioning and many assemblies.

Saviani (2020, p. 8) points out a very interesting path in the discussion of the school as we propose:

In summary, it can be considered that the curriculum in place of a school is nothing other than this school itself in full operation, that is, mobilizing all its resources, material and human, towards the objective that is the reason for its existence: the education of children and young people. We could say that, just as the method seeks to answer the question: how should one do to achieve a certain goal, the curriculum seeks to answer the question: what should one do to achieve a certain goal. It concerns, therefore, the content of education and its distribution in the time and space that are destined for it.

The question that arises is: what do we want? What education do we want? Who are we teaching? How do we teach? In Paulo Freire's understanding, education is something intentional, therefore, it is not neutral. All these themes mentioned above make up the quality pedagogical practice of a school and are the result of a choice, of a political position. Thus, the first issue is to define goals and paths, clarify what is intended and what resources will be used to achieve the established objectives and be clear about the reason why this choice is made and no other. This practice allows the team to define in what sense it understands quality by observing the phases of the process: action, development, reflection – program and evaluation.

According to Oliveira and Castanha (2023, p.238)...

The school is a space in which professionals in the area, in the performance of their work, in the way of interpreting, teaching, and acting, exercise an intentional action, which directly interferes in human formation and, consequently, in social formation. It is essential that the teacher is aware that education is not just a transmission of content, it is an instrument used in society to disseminate/impose ideas, values and political interests.

The word to be highlighted here is choice, decision making. The authors state that there is intention in the action of educating, there is no neutrality. The point is that our education continues to

be a banking education and our school is a place where the student is already guilty, having to prove that he has learned... Learned? What did you learn if you didn't participate in the selection of the content or have your interest validated as a subject of study? The teacher teaches by reproducing the current idealisms that have always been in vogue in this country when the education of poor people is at stake. It is educated to form disciplined workers. Silva (2000, p.27), in his work called Teoria do curricula; a critical introduction states that: Traditional theories were theories of acceptance, adjustment, and adaptation. Critical theories are theories of distrust, questioning, and radical transformation. For critical theories, the important thing is not to develop techniques on how to make the curriculum, but to develop concepts that allow us to understand what the curriculum does.

We can't overcome the traditional school that puts 35... 40 students sitting in a small space, with no large windows facing the world or attractive study materials, with tired and poorly paid teachers who rush from one school to another to ensure an essential minimum of income. Our school does not know how to deal with diversity, inclusion, poverty and people's culture. As the same author points out (p. 32, 33 – emphasis added), there are two processes at work: on the one hand, imposition and, on the other, acculturation, which is an imposition, which then appears as natural. It is this double mechanism that Bourdieu and Passeran call the double violence of the process of cultural domination. We teach what can be found on Google with any cheap cell phone, we teach without emotion, we teach to obey and subject without question. It is necessary to form an army of disciplined workers ready to accept any salary or undertake (sic)! We can't even reach the ideal of criticality... We continue to teach passivity. And those who have disabilities, delays, learning problems? We confine ourselves to the back of our classrooms until they drop out of school.

Our educational system lends itself to a certain social model, government policies, aimed at education, reach schools loaded with interests and intentionalities (Oliveira and Castanha, 2023, p. 238). The authors also state that professionals need to consciously identify directions and opportunities, it is necessary to teach critically to read the world, because reading the world, first of all, learning to read the world, understanding its context, not in a mechanical manipulation of words but in a dynamic relationship that links language and reality:

Respecting the student's reading of the world is also not a tactical game with which the educator seeks to become sympathetic to the student. It is the educator's way of trying to overcome a more naïve way of understanding the world with the learner and not on him. Respecting the student's reading of the world means taking it as a starting point for understanding the role of curiosity, in general, and of human curiosity, in particular, as one of the founding impulses of knowledge production. It is necessary that, by respecting the reading of the learner's world in order to go beyond it, the educator must make it clear that the curiosity fundamental to the intelligibility of the world is historical and takes place in history, is perfected, changes qualitatively, becomes methodically

rigorous. And curiosity thus methodically rigorized makes increasingly accurate findings. Basically, the educator who respects the student's reading of the world, recognizes the historicity of knowledge, the historical character of curiosity, thus, refusing the scientistic arrogance, assumes the critical humility, typical of the truly scientific position. The disrespect for the student's reading of the world reveals the elitist, therefore anti-democratic, taste of the educator who, in this way, not listening to the student, does not talk to him. He deposits his communications in it (Freire, 2016a, p.63).

According to Freire, we need to equip ourselves with intentionality to, together with the learner, build a reading of reality with educational materials and equipment, which dialogue with their interest, their needs, their curiosity and their reality. Thus, Freire (2016a) allows us to understand his struggle in favor of a democratic education that is aware of the social context, which can stand against authoritarianism and, democratically, offer students a real vision of their world, its contradictions, its limits and its possibilities.

From the reading of the world it is possible to ask: Who can speak for education? What education? Students, teachers, education professionals have no voice, they are considered unfinished subjects, they are trained to work and not to question. What education are we looking for? Do we want to seek some educational ideal? The number of students per classroom, the curriculum, the teachers, among others, is always imposed, it is always predetermined. Students are expected to sit behind each other, in silence, copy and do their activities in an individual and disciplined way. The system rewards those who conform to the rules without questioning, who comply with the rules and who do not go beyond the proposed content and, most importantly, do not question anything. They win scholarships, are academic highlights, are awarded for having molded themselves into the system.

What curriculum? The same proposed by Ralph Tyler and Robert Bobbit at the turn of the twentieth century (Silva, 2000) and which aim to train the factory floor worker, the worker, cheap labor formed by a failed and discouraging educational system. A curriculum whose bases can be found in business administration, because what difference can there be between school and business? But we have advanced, as we have advanced. We brought to our classrooms subjects such as financial education and entrepreneurship, after all, as there is no work for everyone, it is necessary to undertake...

In this neoliberal scenario, which can be thought of as a new totalitarianism, after all our images come from Hollywood, more than ever we witness the actuality of the Nazi flag, the ideas of Mussolini and Franco that leads us to understand totalitarianism as an authoritarian persona and the formation of a political party to fulfill this will. We need to pay attention to Marx's Critique and relate it to the entrepreneur himself, to the Pentecostal perspective that will restore the Calvinist idea

of work as a virtue and laziness as a vice in a capitalist business organization that produces the growing exclusion of the worker from the labor market by psychological and ideological massacre.

In turn, totalitarianism demands the indifferentiation of people and social institutions. When we observe carefully, we realize that the same logic will govern the family, the school, the church, the language, politics, religion, love life, the arts, that is, people and institutions do not have an identity that differentiates them, they are homogeneous, they are the mirror of the State. The State is organized in a hierarchical and violent way, militarized and founded on this ideology of national identity, transmitting its ideals to all institutions that will reflect what the State is, without differences in customs, because everything is and needs to continue to be homogeneous. What better institution than the school to establish standards, customs, habits, discipline?

Neoliberalism produces and reinforces the indifferentiation of all social institutions in the form of a company and the person would be an entrepreneur of himself through entrepreneurship and we will be surrounded by companies - the school, the church, the person... But, unlike totalitarianism, the State produces the ideology and the organization of society and neoliberalism will mirror to the State a society of the absolute market in the form of a company, that is, totalitarianism in the form of a multiplicity of companies will make the person totalitarian.

What makes this possible? Neo-Calvinism. Max Weber (1864-1920), a classic German sociologist, sought to establish possible correlations between the person who was being educated to act in the capitalist mode of production that was emerging in the mid-nineteenth century. Weber in Calvinism and the Spirit of Socialism (apud Cruz, 2021) shows us that of the existing theologies, Calvinism is the most adequate with its logic of predestination. The author makes his analysis based on historical materialism regarding Sociologist Max Weber's understanding of the Calvinist religion, which preaches that work shows the divine blessing on the person, through obvious prosperity, and identifies him as predestined to salvation. We need to understand that work comes from the Latin tripalium, torture, and takes up the theological element in the explanation of wealth, legitimizing it as a virtue. Tripalium was the name of an instrument of torture consisting of three very sharp wooden stakes that was common in ancient times in the European region. Originally, working meant being tortured.

Weber (2004, p. 75) stated that he wanted to make sure that

> [...] Religious forces took part in the qualitative formation and quantitative expansion of this spirit throughout the world. In addition, to verify which aspects of our capitalist culture can point to those. In view of the tremendous confusion of the interdependent influences of the material bases, the forms of social and political organization, and the ideas prevailing at the time of the Reformation, we can only investigate whether and at what points we can consider certain correlations between forms of religious belief and ethical practices.

According to Weber, religion, as a cultural factor, has exerted and continues to exert influence in the conditioning of human behaviors, adapting them to a new format of production relations, generating values that are in line with the economic development of this emerging world (Cruz, 2021, p. 509). Weber's culturalist interpretation that frames an unequal division of labor, colonialism and neocolonialism, the dispossession of peoples, imperialism, the exploitation of labor power for personal enrichment. Such assumptions are factors that contributed to the imperialist vision of the pioneering countries:

With the rapid improvement of the instruments of production and the infinite improvement of the means of communication.

> [...] It compels all nations to adopt, on pain of extinction, the bourgeoisie's mode of production; it compels them to introduce the so-called civilization, that is, to become bourgeois. In a word, it creates for itself a world in its own image. (MARX; ENGELS, 2012, p.41-42).

The theme of the quote is dense, but crucial to understand what is at stake in Brazilian politics. With the discussion about Bolsa Brasil, the hole in the spending ceiling or the fiscal framework and the expansion of emergency aid for those displaced by the floods in Rio Grande do Sul, the debate about poor Virgínia Fontes[3] (2020) makes a careful genealogy of the strategy she calls the assault on poverty and the practices that were developed by Robert McNamara and the World Bank. Situating it in a geopolitical stage of the development of capital, it discusses the entry of the social question as a factor of political gestational urgency in Brazilian territory, from the Fernando Henrique Cardoso (FHC) government to the Bolsonaro government, passing through the PT governments.

But what is pobretology? The assault on poverty is the result of the policy of the World Bank (Robert McNamara) that translates into a stimulus to the permanence of the Cold War that aimed to reaffirm the security and development of capital, since poverty threatened the security of Capitalism by its openness to revolts; thus it would be necessary to neutralize the popular struggles and demands for the indebtedness of poor populations and States. Today, such policies can be found in leveling and control procedures such as evaluations such as Provinha Brasil, the National High School Exam (ENEN), the National Student Performance Exam (ENADE).

In Brazil, pobretology is perceived when the constituent assembly was introduced, with Brazilian businessmen commanding the experiences of pobretology under the command of the World Bank via APHs (Private Apparatuses of Hegemony). Financed by businessmen to protect popular struggles and block constitutional achievements via corporate philanthropy and then via private social investment, they did, and still do, public management disregarding the public criteria

[3] youtube.com/watch?v=rRswefXBYj8&t=1s

implemented in the Constitution and making labor relations more precarious and reducing public resources for social policies. How is this possible? For education... After all, we can't embrace criticism with our resumes.

Shifting the organization of social policies to emergencies, and not considering the origin of inequalities and their problems, economic liberalism defends the idea that protectionism and rights that hindered jobs and the state bureaucracy, which established the World Bank as the formulator of social assistance policies acting in sanitation, education, Transport, erasing the reasons for inequality, is the fault of poverty for its precarious conditions. The objective of these policies? To downgrade constitutional, social and institutional achievements to the condition of poor policies for the poor, making private services available to the market. A policy for capital by reducing the autonomy of the working classes through subservient attitudes of the working class.

How is this scenario formed? For the education that unleashes the falsification of popular anger. Programs such as Comunidade Solidária (PSDB), Bolsa Família (PT) and Renda Brasil (Bolsonaro) that remove the conditions of popular struggle for rights and subordinate a large part of the population managed by APHs such as Todos por Educação. We are witnessing the brutal increase in the precariousness of labor relations and unemployment due to the protection of big business and foreign capital, the donation of public assets and the withdrawal of resources from the middle sectors and workers to transfer to these poor programs. Income transfer programs have to do with the domination of the elites over the popular classes to ensure the maintenance of capital. This whole scenario leads us to the myth of competence and the discarding of people with special needs.

According to Cruz (2021), capitalism would preach discipline, appreciation for savings, profits, and the idea that work dignifies man. Work, previously seen as something painful and destined for slaves, now showed itself as a vocation, an end in itself. Idleness, which since Ancient Greece was considered a gift of the noblest and richest, came to be considered as something negative, because when the structural unemployment of capitalism engenders the impossibility of full employment and the need for unemployment for the creation of what Karl Marx (1818-1883) called an industrial reserve army, the oldest will be excluded from the workforce, the elderly, the sick, the disabled, the uneducated... From this will arise a voracious competition for employment and a frenzied competition for labor at any value. From these assumptions arise ideas such as meritocracy, self-entrepreneur, the poor who are happy with the crumbs they receive from the system and are grateful.

Our enemy is complex, ferocious and capable of devouring everything in its path. With the reduction of people's income, there is a cycle of working more and more to ensure the minimum of decent income to survive and there is no time to read, to study, to exchange ideas, to rest. We have lost the battle day after day, we have failed miserably every day. Who loses? We all lose because it is

not possible to learn when life fragments into a confusing mosaic in which there is no possible connection between the pieces. We say that we have fragmented the content so that it is easier to learn. But when our students come across a bunch of pieces of content, which have no connection to each other, they find it all very absurd. It is not possible to find meaning in the absurdity and logic of 50 minutes of math class, followed by 50 minutes of history class and another 50 minutes of geography class... Learning happens when the teacher worries about other things in the gaps that our school, which looks more like a jail, opens. Gatto (2019, p. 17) states that it is not enough to patch up the school in the hope that it will be better. We have to start from scratch and rethink what education is. And what is education? How do we educate in our many classrooms across the country?

Still the author (2019, p. 21) meaningless words and routines isolate people from life itself, blind them to what happens around them, anesthetize moral faculties. We end up making school unbearable and we see students leave the school space running and happy... Schools don't have good results? It depends a lot on the point of view of those who make such an analysis. We believe that the school today is extremely effective, it manages to guarantee a docile and disciplined workforce, incapable of questioning anything and that voraciously militates for the interests of capital. Those who escape this process are shipwrecked on social networks. We form people who are incapable of revolting against absolutely anything, who live cornered and in fear and who are concerned with consuming and flaunting – whatever this may mean.

Thinking critically today is a threat. We simplify our form of value, empty our explanations of any complexity, we are specialists in diminishing potentialities and inhibiting human creativity. After all, what are all these devices for? Teaching can mean different things in different places. We do not believe that parents who spend 20 thousand a month in school fees will be satisfied with an education like the one we have described. These educational ideas are intended for public schools whose clientele has a low purchasing power. It is the poor people who attend a lifeless school. In his book Programmed Dumbing Down: The Hidden Curriculum of Compulsory Schooling, John Taylor Gatto (2019) describes this school: the first lesson is confusion and disconnection, it is necessary to teach the position of each student in the class and treat them all with indifference so that emotional and intellectual dependence develops and, without being able to hide, they will develop a provisional self-esteem. It is a recipe for chaos.

In this scenario, the sequences are insane and disconnected, in which each student must learn what their place is and that no work or activity is worthy of being completed diligently. We teach competition and individuality, to wait for the teacher to tell them what and how it should be done, what should be studied, to think about what was sent to them without the slightest resistance – and without curiosity; You learn conformity. This is the school that determines which students should study and that those who may be considered backward, weak, deficient – bad students, should not

remain in this space. Gatto (2019, p. 48) states that we have built a lifestyle that depends on people continuing to do what they are told because they do not know how to tell themselves what to do. There is no privacy in this school, it is a space for surveillance and punishment (Foucault, 2008) that submits everyone to a central control – the panopticon. Foucault (2008, p. 118 – emphasis added) in the long explanation below points us to what needs to occupy our reflection for a few moments:

In these schemes of docility, in which the eighteenth century had so much interest, what is so new? It is certainly not the first time that the body has been the object of such imperative and urgent investments; In any society, the body is trapped within very tight powers, which impose limitations, prohibitions or obligations on it. Many things, however, are new in these techniques. The school, in the first place, of control: it is not a matter of taking care of the body, in bulk, roughly speaking, as if it were an inseparable unit, but of working on it in detail; to exercise unremitting coercion over it, to keep it even at the level of mechanics – movement, gestures, attitude, speed: infinitesimal power over the active body. The object, then, of control: not, or no longer, the significant elements of the behavior or language of the body, but the economy, the effectiveness of the movements, their internal organization; coercion is made more on forces than on signs; The only economy that really matters is that of exercise. The modality, in short: implies an uninterrupted, constant coercion, which watches over the processes of the activity rather than over its result, and is exercised according to a codification that scrutinizes time, space, and movements to the maximum. These methods that allow the meticulous control of the operations of the body, that constantly subject its forces and impose on them a relationship of docility and utility, are what we can call "the disciplines".

The author is describing docile bodies in a section entitled discipline. This is the school we have: a cold school, which watches and punishes, a school without life and without emotion, which does not think, which does not criticize, which teaches submission and obedience; who does not know how to include and tries, at most, to integrate different people into an educational reality. A school in which one cannot have control over one's own body and which has in the discipline the anatomy of detail as if one were carving stones. The author (2008, p. 121) also states that The minutia of the regulations, the scrutinizing look of the inspections, the control of the smallest portions of life and of the body will soon give, in the context of the school, the hospital barracks or the workshop, a secularized content, an economic or technical rationality to this mystical calculation of the tiny and the infinite. So we have schools with bars, high walls, fences, cameras, a school that individualizes, that determines places and times, routines, that analyzes and controls everything and everyone. Schedules, times, spaces, utilities, contents, it is necessary to get students used to doing everything quickly; An authoritarian school, without democratic and libertarian spaces. Our schools in the periphery do not differ from prisons.

There is no space in this school to discuss rights, indigenous peoples, women, the landless movement, art, affections, popular education, the past – our past, what we have learned and what we want to learn. It is a disputed territory and we are losing. If education can become a powerful weapon against misinformation, control, creativity, we need to learn to use it because we passively welcome the numerous cuts in the education budget, the control over our practices, a National Common Curriculum Base that empties our curricula of history, geography, science, philosophy, sociology.

According to Saviani (2020, 8):

> [...] curriculum is everything that the school does; Thus, it would not make sense to talk about extracurricular activities. This concept represents, without a doubt, an advance in relation to the current notion that identifies curriculum with a program or a list of disciplines. But it also has some problems. In fact, if everything that happens in school is curriculum, if the difference between curricular and extracurricular is erased, then everything ends up acquiring the same weight; and the way is opened for all sorts of inversions and confusions that end up mischaracterizing school work. With this, the secondary school can easily take the place of what is the main one, consequently moving to the scope of the accessory those activities that constitute the school's raison d'être.

Dance, sports, capoeira, music, chess and many other activities are considered extracurricular in some private schools. There is an intense debate about full-time school and full-time school. What we need to consider are the schools we have for whom. In time, we need to understand what the curriculum is, how the curriculum happens and can happen, what is the product of a certain form of curriculum and another. Henry Giroux (2003) states that we need teachers to be intellectuals and to know how to think about their practice through different paths and with teaching intentionality. We agree with the author and on the importance of these assumptions, but we believe that the teacher needs to be a researcher of his practice, a restless mind that is not satisfied with the system as it is presented. It is necessary to think, but it is much more necessary to understand the results of one's own practice.

Álvaro Marchesi (2006) analyzes a group of students with school problems, the difficulties of their teachers to educate them and the maladjustment of their families from three aspects - learning problems, conduct problems and motivation problems. In the book What Will Become of Us, the Bad Students, the author shows how specialists, teachers and students, who talk about their own experiences and the difficulties of their school years. The author postulates that it is possible to establish actions and policies that aim to face cases of school failure and begins this reflection by describing different cognitive functions, the ways of teaching and learning, the need for school monitoring. The author states that the issue of school failure originates in a multidimensional scenario and, as such, needs to be analyzed correlated with evaluation, family, school, teacher and knowledge qualification, as well as the support network on which learners can count.

There is no common definition of what a learning disability is, how and why it manifests itself, or how to prevent the school failure rate from being so high. It is known that the main types of

learning disabilities refer to: speech disorders, emotional disorders, learning disability, health deficiencies. Learning disabilities form a heterogeneous group and it is difficult to define them, classify them as temporary or permanent, or affirm that a person has a learning disability. Although the topic of learning difficulties has been widely researched, many authors have not reached a consensus on what a learning difficulty is, how it manifests itself, how it can be prevented and what can be done in the context of clinical or institutional intervention, although several studies address this theme and propose solutions (Garcia, 1998; Fonseca, 1995).

When pondering the purposes of the school, and of education as a whole, it is perceived that there are several objectives such as developing practical skills, expanding their knowledge of the world, sharing cultural aspects and preparing students for later adult life. In this panorama, language occupies a central role in which the teaching-learning process is based. The educational system needs to pay attention to the promotion of equal opportunities, regardless of the culture and economy of the students, to the teaching practice, to the preparation of teachers and their teaching methods. There are a variety of consequences of school failure that affect students as well as teaching professionals, families and society. The most common consequence is that they do not believe that they are capable, that school is not for them and they do not feel capable of learning what they teach at school. School failure makes many teachers feel disconcerted, uncomfortable, unmotivated and inept to teach in contrast to families who may feel desperate when they see the consequences of their child's low income. When they realize that they cannot achieve the minimum, these people may decide to abandon their studies because they are not able to complete them and will become marginalized in social life, at work.

When we say that a person does not learn well, very different causes may be at stake, such as the person has not appropriated the content, the person does not have mastery of the process, the person mechanically performs the activity. There are several questions that permeate research related to the learning process: what makes the mind able to learn? What do those who manifest difficulties not do well? How can less competent people incorporate skills and increase their performance in activities? How to identify the source of the problem?

The practice of teaching in recent years should have been marked by constant questioning by educators and researchers. This fact is evident when observing the number of studies focused on the study of these skills, which range from the study of the student's behavior in the execution of the activity to the search for better assessment instruments. This panorama of education has led to the search for answers and proposals for teaching aimed at improving its quality. Other questions that have been raised are what skills would be necessary to learn the skills of reading, writing and calculating, which instruments could measure the performance of students in these activities, what the intervention process could do for those students who manifest some delay in performing the

tasks. We ponder whether what is being proposed to students, in the current panorama of education, is not beyond their capacity, generating frustration and disinterest.

We sought to reflect on several fronts in order to answer the problem of whether the school crisis would be a project. We analyzed the issue of school failure and learning difficulties, we brought the look of Sociology and History, we went through Philosophy to build a panorama that the school is a success from the point of view of capital. It is a valuable and expensive commodity that causes people to go into debt to pay for their studies. As a company, we can highlight that it is a profitable institution, because the better and more technological the methodological proposal, the more expensive the monthly fee will be, and the public school is in charge of keeping cases of failure and learning difficulties fed, keeping the supply of labor stable. With a precarious education, many people with a degree will be entrepreneurs in the economic machine that cannot provide full employment.

We need to pay attention to what Henry Giroux (2003, p.41) postulates... This discourse is disturbing because it separates culture from politics and leaves little room to capture contradictions within dominant institutions, which open up political and social possibilities to contest domination, to carry out critical work within schools and other public spheres, or to promote the capacity of students and others to question oppressive forms of authority and the operations of power. In our historical amnesia we do not connect the political with the pedagogical, we do not discuss or analyze hegemonies as educational relations, we do not understand what Raymond Williams says by recognizing the educational force of all our social, cultural, political, historical, geographical, mathematical experience... The institutional apparatus of the male, white, rich, racially purified elite, which shouts patriotism and conservatism, does not want to be actively taught, much less deeply. What we perceive is a deep contempt for cultural policy, popular culture, cultural pedagogy, and differences of race, gender, ethnicity, social strata. And what Todd Gitlin (Giroux, 2003, p. 27) says is still valid: if what we are going to do is political, let's organize groups, coalitions, demonstrations, lobbies, whatever; Let's do politics. And let's not think that our academic work is already political. Let's make cultural, social, educational policies... If the pandemic has shown us anything, it is that education has room to get worse, and a lot. We are losing this fight, and ugly!

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