



MAX HORKHEIMER, ECLIPSE OF REASON AND THE APPROACH TO NEW TECHNOLOGIES BY LEGAL EDUCATION FOR THE PRACTICE OF LAW: A WARNING OR A NECESSARY WARNING?

MAX HORKHEIMER, ECLIPSE DA RAZÃO E A ABORDAGEM DAS NOVAS TECNOLOGIAS PELA EDUCAÇÃO JURÍDICA PARA O EXERCÍCIO DA ADVOCACIA: UM AVISO OU UMA ADVERTÊNCIA NECESSÁRIA?

MAX HORKHEIMER, EL ECLIPSE DE LA RAZÓN Y LA APROXIMACIÓN A LAS NUEVAS TECNOLOGÍAS DESDE LA EDUCACIÓN JURÍDICA PARA EL EJERCICIO DEL DERECHO: ¿UNA ADVERTENCIA O UNA ADVERTENCIA NECESARIA?

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ABSTRACT

This article explores the intersection between legal education, advocacy, and the use of new technologies, taking Max Horkheimer's work "Eclipse of Reason" as a reference. The central question is whether the training of lawyers, in a context of increasing use of new technologies, demands philosophical analysis, especially with a view to developing a critical stance. The conclusion is affirmative, arguing that the practice of law is linked to the realization of the ideal of justice, while new technologies tend to be driven by profit-driven and dogmatic motives.

Keywords: Legal Education. New Technologies. Advocacy. Eclipse of Reason. Max Horkheimer.

RESUMO

O presente artigo explora a interseção entre a educação jurídica, advocacia e o uso de novas tecnologias, tomando como referência a obra "Eclipse da Razão", de Max Horkheimer. A questão central é analisar se a formação de advogados, em um contexto de uso crescente de novas tecnologias, demanda a análise filosófica, especialmente no sentido de desenvolver a postura crítica. A conclusão é afirmativa, sustentando que o exercício da advocacia está ligado à concretização do ideal de justiça, enquanto as novas tecnologias tendem a ser direcionadas por fins lucrativos e dogmáticos.

Palavras-chave: Educação Jurídica. Novas Tecnologias. Advocacia. Eclipse da Razão. Max Horkheimer.

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RESUMEN

Este artículo explora la intersección entre la formación jurídica, la abogacía y el uso de las nuevas tecnologías, tomando como referencia la obra de Max Horkheimer "Eclipse de la Razón". La pregunta central es si la formación de los abogados, en un contexto de creciente uso de las nuevas tecnologías, exige un análisis filosófico, especialmente con vistas a desarrollar una postura crítica. La conclusión es afirmativa, argumentando que el ejercicio de la abogacía está vinculado a la realización del ideal de justicia, mientras que las nuevas tecnologías tienden a estar impulsadas por motivos dogmáticos y de lucro.

Palabras clave: Educación Jurídica. Nuevas Tecnologías. Defensa de los Intereses. Eclipse de la Razón. Max Horkheimer.



1 INTRODUCTION

This article is dedicated to analyzing the direction of legal education in Brazil, with special attention to the training of law graduates. Among the multiple professional possibilities provided by the legal career, advocacy stands out, chosen by most graduates, either as a permanent vocation or as a transitional stage before entering other legal careers, public or private. The social relevance of the lawyer, as a fundamental agent in the realization of justice and in the defense of the Democratic Rule of Law, entails a series of challenges regarding his academic training, especially in the face of the profound transformations that have marked the contemporary legal scenario.

Modern law is in a context marked by the exponential growth in the use of digital technologies and automation tools, which, in turn, raises important reflections on the critical use of these resources. On the one hand, new technologies have considerably facilitated the production of judicial documents, contracts and opinions, in addition to contributing to the optimization of legal study, both in terms of access to information and knowledge organization. On the other hand, there is a risk of excessive outsourcing of critical thinking, with the proliferation of pre-formatted models and the indiscriminate use of "copy and paste" systems, which may result in the formation of a generation of technocratic lawyers, lacking the capacity for critical analysis and ethical reflection, so essential to the exercise of the profession. Such a scenario can even hurt the very public *function* inherent to the legal profession, emptying its humanist dimension and compromising the realization of justice.

In view of these challenges, the present study focuses on the analysis of the Pedagogical Projects of Law Courses (PPCs), prepared by Higher Education Institutions (HEIs), in accordance with the National Curriculum Guidelines (DCNs), established by the National Council of Education. The objective is to investigate to what extent such curricular instruments have favored the training of critical professionals, able to deal with the demands of contemporaneity, without giving up ethical values and substantial justice.

The theoretical foundation of the work dialogues with the work "Eclipse of Reason", by Max Horkheimer, which proposes a reflection on instrumental rationality and the impacts of technological advancement on human relations. Horkheimer emphasizes the importance of the concepts of ethics and justice, especially in the context of technologies capable of transforming not only the means, but also the ends of Law. The main challenge, in this sense, lies in valuing the ideal of justice – often seconded by the search for strictly economic results – and in avoiding the submission of the legal system to dogmatic imperatives, distant from the real needs of society.

The solution suggested by the author consists of reconciling subjective and objective reasons, allowing both to be critically integrated in the formation of the legal operator. This challenge is transferred to the HEIs, which must be concerned with developing, through their courses, attentive, conscious legal agents capable of questioning technocratic impositions, as well as resisting simplistic and automatic solutions.

This work, therefore, seeks to examine the urgent need to foster a critical and reflective profile among future law graduates, especially those who intend to practice law, considering the increasingly intense use of technologies. It is intended, therefore, to ascertain whether contemporary legal practices remain effectively committed to the ideal of justice or whether they tend to move away from their social function. The philosophical analysis of legal education is fundamental to rescue the role of Law as an instrument for strengthening the humanist society, counteracting the trends of desensitization and barbarism that the uncritical use of technology can intensify.

2 METHODOLOGY

The article uses the deductive method, starting from the specialized literature and legal guidelines that require the preparation of law graduates to deal with new technologies, in parallel with Max Horkheimer's thought, which indicates that this use should be directed by critical thinking. The research procedure of bibliographic review and the descriptive approach were adopted.

The development is carried out in two parts: the first analyzes, in an expository way, the main legal directives related to new technologies, in the context of legal education, in parallel with the demand for the use of these new technologies for the practice of law; while the second exposes Horkheimer's thought, contained in the work "Eclipse of Reason", enabling its use as an interpretative prism of the context exposed in the first part.

The article aims to shed light on the importance of developing a critical stance during legal education, capable of assessing whether the new technological tools are directed to the development of a more humanistic society, avoiding the prevalence of profitability and dogmatism, which can intensify dehumanization and barbarism, in and through Law.

3 RESULTS

The research showed that the Brazilian legal education still faces significant challenges with regard to the development of a critical posture among law graduates, especially in the context of the practice of contemporary law. The analysis of the Pedagogical Projects of Law Courses, in the light of the National Curriculum Guidelines and the theoretical



framework provided by the work "Eclipse of Reason", by Max Horkheimer, revealed that, despite the structural advances and the growing insertion of disciplines focused on critical thinking, there are still gaps regarding the effective preparation of the student to act ethically in the face of technological innovations.

The results indicate that, in many cases, the use of digital tools and automations in the daily life of the legal professional has been incorporated without due questioning about its consequences within the scope of the ideal of justice and the formation of a genuinely humanistic society. It was also identified a tendency to reproduce dogmatic and technicist practices, often guided by the logic of efficiency and profitability, to the detriment of philosophical and ethical reflection.

To the extent that legal education does not prioritize the articulation between critical theory and professional practice, there is a risk of training lawyers who are less prepared to resist technocratic imperatives and to act in a way that is committed to the promotion of justice. The dialogue with Horkheimer proved to be fruitful in substantiating the need to rescue critical judgment in legal education, enabling future legal operators not only to consciously use new technologies, but, above all, to evaluate their social and ethical impacts.

Thus, the importance of a reorientation in teaching methodologies was evidenced, so that they favor the development of professionals able to combine instrumental reason, inherent to the use of technologies, with objective reason, centered on the ideal of justice, preventing legal training from contributing to the deepening of social barbarism.

3.1 THE REGULATION OF NEW TECHNOLOGIES BY LEGAL EDUCATION AND THEIR USE FOR THE PRACTICE OF LAW

As can be seen, the advancement of new technologies has also had an impact on the legal world, perhaps in a disruptive way, demanding the reformulation of legal education, notably for the purposes of practicing law.

Analyzing the legal provisions related to legal education, one is faced with the need to develop skills and competencies for the exercise of legal activities, in line with a world immersed in new technologies (Jorge, 2023, p. 291-336).

It should be noted that the use of these new technologies in the legal world is not limited to companies and private offices, since they also include the routine, for example, of the Attorney General's Office (AGU) and several Courts (Saldanha; Saldanha, 2021, p. 115).

Focusing on the legal discipline mentioned above, it is extracted that Higher Education Institutions (HEIs), when preparing their Pedagogical Projects of the Courses (PPC's) and their respective full curricula, must observe the National Curriculum Guidelines (DCN's), in



this case, related to the Law course, which can be conceived as general guidelines, defined by the National Council of Education, through its Chamber of Higher Education (CNE/CES), through resolutions (Rodrigues, 2020, p. 230-231).

In addition to the definition of mandatory contents, the PPC's and full curricula must also contemplate legal practice and complementary activities, establishing how these will be carried out during the development of the courses (Rodrigues, 2020, p. 231-232).

With regard to new technologies - related to the Law course - Resolution CNE/CES No. 5, of December 17, 2018 (Brasil, 2018b) provides that:

Art. 4 - The undergraduate course in Law must enable professional training that reveals, at least, cognitive, instrumental and interpersonal skills, which enable the undergraduate to:

[...]

XI - to understand the impact of new technologies in the legal area;

XII - to have the mastery of technologies and methods for permanent understanding and application of the Law (g.n)

Art. 5 The undergraduate course in Law, prioritizing interdisciplinarity and the articulation of knowledge, must include in the PPC, contents and activities that meet the following formative perspectives:

I - General training, which aims to offer the undergraduate the fundamental elements of Law, in dialogue with other expressions of philosophical and humanistic knowledge, social sciences and new information technologies, covering studies that, in attention to the PPC, involve knowledge from other training areas, such as: Anthropology, Political Science, Economics, Ethics, Philosophy, History, Psychology and Sociology; [...]

III - Practical-professional training, which aims at the integration between practice and the theoretical contents developed in other training perspectives, especially in activities related to legal practice and TC.
(g.n)

Opinion CNE/CES 635/2018, the matrix of Resolution CNE/CES 5/2018, is assertive in the sense that legal training should prepare law graduates in order to enable them to "[...] possess the mastery of technologies and methods for permanent understanding and application of the Law [...]" and "[...] develop the ability to use new technologies in the area of knowledge and learn deontological-professional concepts, developing transversal perspectives on human rights" (Brasil, 2018a, p. 13).

This conclusion is reached to the extent that, as pointed out, the professional scenario related to the legal world has suffered the impact of new technologies:

It is important to highlight the possibility of change in the professional scenario due to the insertion of new technologies. Technological tools will reduce the demand for human resources, changing the organizational structure of the spaces that carry out legal activities. New technologies can change the elaboration and delivery of legal



products and services, creating new requirements of skills and knowledge for the professional in the area. (BRASIL, 2018a, p. 13).

The specialized literature indicates that this new scenario can give rise, in a primordial way, to three paths for legal professionals: a) the *True Professional*, (based on classical legal principles, even in the face of the changes that contemplated the legal world); b) the "*Technological Disruptor*" (which unites the use of new technologies and legal training), and the; c) *Death (of the Profession)* (in which the professional succumbs to the replacement of his activities by new technologies) (Kawabata, 2021, p. 89-90).

It is worth noting that according to the Center for Teaching and Research and Innovation (CEPI), linked to the Law course at Fundação Getulio Vargas, the trend is, in the national case, a gradual integration between lawyers and new technologies (CEPI, 2018, p. 33-36).

Therefore, in view of this reality, it is up to the legal profession to adapt to the development of professional activities and to meet the demands formulated by its clients, naturalizing the approximation of law firms to companies that develop *Lawtechs*, including to increase the profitability, agility, and quality of the services provided (Kawabata, 2021, p. 101-102).

In this context, the approximation between clients, lawyers, and *lawtechs*, to develop *software* in the form of solutions for their demands, is naturalized and gradually more common (Camelo, 2020, p. 36).

It happens that solutions arising from the use of new technologies tend to be dogmatic, presenting answers according to the programming that has been made, not necessarily valuing the realization of justice, one of the purposes of Law, especially when it is more monetarily costly. It should not be forgotten that, currently, a rationality directed by market forces prevails in society, conceived by a planning minority, to which society as a whole tends to conform, which aims to solve its immediate problems in a pragmatic way, even if in defiance of other ideals necessary for life in society/humanity, such as justice (Horkheimer, 2010, p. 100).

After this brief introduction, we move on to the work "Eclipse of Reason", written by the philosopher Max Horkheimer, with the context indicated above, in order to emphasize the importance of the ethical/fair management of new technologies, when applied to the realization of Law, in view of their tendency to seek predominantly economic results, sometimes in defiance of ideals related to justice, especially to the extent that their answers tend to be based on dogmatism.



3.2 ECLIPSE OF REASON AND ITS CONTRIBUTION TO THE CONSTRUCTION OF A HUMANISTIC SOCIETY IN THE FACE OF THE USE OF NEW TECHNOLOGIES

Edgar Morin (2003, p. 16) has long warned that the proliferation of knowledge would gradually escape human control, and the development of thought is a current challenge, to place human beings at the core of life.

In this sense, the work of "Eclipse of Reason", by the philosopher Max Horkheimer presents himself as a valuable interpretative prism for the analysis of this context. The text, published in 1947, brings together five lectures given by the philosopher at Columbia University, in New York, in 1944 (Pissardo, 2019, p. 245), although considered a popular version of his work "Dialectic of Enlightenment" (Pissardo, 2019, p. 246).

It is necessary to bear in mind that the text was conceived during a) the period in which the author left Germany, in 1933, making a brief passage through Switzerland, but establishing his stay in the United States, in 1934; b) the Second World War; c) socialist revolutions, as well as; d) the proliferation of the cultural industry; who referred their thinking to the critique of the assumptions of Western rationality (Pissardo, 2019, p. 245).

The author's justification for the development of "Eclipse of Reason" can be considered as the need to understand the motivation by which humanity is immersing itself more and more in barbarism, rather than entering a truly human state (Pissardo, 2019, p. 246).

It seems that while technical knowledge expands the horizon of human activity and thought, man's autonomy as an individual, his ability to resist the growing mechanism of mass manipulation, his power of imagination and his independent judgment have apparently been diminished. The advance of technical information resources is accompanied by a process of dehumanization. Thus, progress threatens to nullify what is supposed to be its own goal: the idea of man. (Horkheimer, 2010, p. 7).

Initially, Horkheimer approaches reason from the ways in which it has presented itself throughout history, highlighting that reason, in its main form, presents itself as the dominion over nature and men (humans), subdivided into objective reason and subjective reason, and in recent years the latter has imposed itself on the former: a "[...] prevalence of a specific form of it, namely, as the domination of nature and of men. [...] reason as divided into two faces – the objective and the subjective – and how the subjective dimension eclipsed the objective one" (Pissardo, 2019, p. 246).

Historically, the idea of reason would be objective, not limited to the subjective of the mind of a certain agent, relating to aspects of life in society, institutions, manifestations, religions, superstitions, and metaphysical systems, according to the understanding of Pissardo (2019, p. 246-247), however, this was gradually overshadowed by its subjective



feature, in which the agent acts according to reason that aims at self-maintenance, conservation of one's own life, in an imminent and pragmatic way, resulting in a dynamic in which the most appropriate means to meet one's own purposes must prevail, therefore, serving as an instrument to achieve the objectives defined by the agent himself – which is why subjective reason is also called "formal reason" and/or "instrumental reason" (Pissardo, 2019, p. 247).

It can be said that subjective reason, more related to life in its individual sphere, was contemplated by objective reason, which governs all life in society, with life in society itself being a requirement for human life, forming humanity, therefore, figuring as a requirement for existence itself; it happens that subjective reason began to override objective reason, triggering the eclipse of reason, resulting in life in an inhumane society (Pissardo, 2019, p. 247).

This type of reason can be called subjective reason. It is essentially related to means and ends, to the adequacy of procedures in a more or less certain way that are presumed to be self-explanatory" (Horkheimer, 2010, p. 9).

And also:

The idea that an objective can be rational in its own right - based on the qualities that can be added within it - without reference to any kind of profit advantage for the subject, is entirely alien to subjective reason, even when it rises above the consideration of immediate utilitarian values and is dedicated to reflections on the social order as a whole. (Horkheimer, 2010, p. 10).

On the other hand, it is concluded that objective reason is linked to the degree of harmonization between the respective rationality with the coexistence together with the other elements that make up the world in its totality, including with all human beings and their ends (Horkheimer, 2010, p. 10).

It should be noted that this concept of objective reason does not exclude subjective reason, which appears as a partial and limited expression of universal rationality, taking into account all the beings and elements that make up the world, in addition to the subjective agent (Horkheimer, 2010, p. 10-11).

Although he defends it, the author asserts that, over the years, one of the consequences of scientific development is the loss of belief in metaphysical values, not situated in the planes of scientific truths, such as religions, which, although based on dogmas, referred to the ideals of humanity and life in society, generating humanity, a context in which objective reason is overshadowed (Pissardo, 2019, p. 247).

It is true that although the progress of subjective reason has to destroy the theoretical basis of mythological, religious, and rationalistic ideas, civilized society has hitherto lived on the residues of these ideas. But these have increasingly become a simple residue and thus gradually lose their power of conviction. When the great religious and philosophical conceptions were alive, thinking individuals did not exalt humanity and brotherly love, justice and humanity because it was realistic to hold to such principles and extravagant and dangerous to deviate from them, or because such maxims were more in harmony with their presumably free tastes than others. He held these ideas because they saw elements of truth in them, because they related them to the idea of logos, whether in the form of God or a transcendental intellect or in the form of nature as an eternal principle (Horkheimer, 2010, p. 38-39).

However, the author is also critical of the understanding that pure science would be sufficient to refer to human development "[...] what positivism fails to see is that its credibility in the potential of science as a key to solving human problems has no scientific basis, it is mere faith" (Pissardo, 2019, p. 249). The criticism is complemented in the sense that the blind belief, envisioning that science would bring about human development, is a mere (or other) superstition, therefore, also metaphysical: "thus, the positivists fall back on metaphysical postulates, something that they have repeatedly tried to avoid" (Pissardo, 2019, p. 249).

To be an absolute authority, science must be justified as an intellectual principle and not be deduced as empirical procedures and then made absolute on the basis of the dogmatic criterion of scientific success. (Horkheimer, 2010, p. 82).

Therefore, it would be incumbent on philosophical thought to guide scientific development, but not in the sense of simply legitimizing scientific methodology as the supreme definition of truth, but of verifying and evaluating the pertinence of the consequences arising from scientific development and its harmony with nature and humanity (Horkheimer, 2010, p. 78).

Science must wait for philosophical thought, as it has been formulated by philosophers and scientists alike, to give an account of the nature of truth, instead of simply erecting scientific methodology as the supreme definition of truth. (HORKHEIMER, 2010, p. 78)

Furthermore, Horkheimer (2010, p. 79) concludes that:

To be sure, science, like thousands of other factors, has played a role in bringing about both good and bad historical changes; But this does not prove that science is the only power through which mankind can be saved.

Horkheimer (2010, p. 87-88) also points out that if theory is treated only as a practical tool, all ways of overcoming reality come to be seen as metaphysical, meaningless speculations. This same distortion causes reality, exaggeratedly exalted, to be perceived as devoid of any objectivity that, by its own logic, could justify a more improved reality.

Thus, for the author, the need to identify the subjective origins of concepts must be present in all phases of the definition of the object. This is valid both for fundamental concepts, such as facts, events, things, objects and nature, as well as for psychological or sociological relationships. Since Kant, idealism has always kept this requirement of critical philosophy in mind. (Horkheimer, 2010, p. 97).

On the other hand, the author criticizes metaphysics as a means of guiding the course of humanity, insofar as it enables the manipulation of the masses: "Horkheimer is radical against this attempt. He asserts that reviving philosophies or mythologies of the past means reconciling individual thought with current forms of mass manipulation." (Pissardo, 2019, p. 249)

The solution would be to build a critical agent, including with the help of the school, capable of rebelling against what society imposes on him, refuting the submissive agent (Pissardo, 2019, p. 250):

It is expected that, at the end of it, the adult will have built a critical personality, capable of resisting social imperatives [...] However, there may be ruptures or failures in this process and result in an uncritical individual, unable to resist reality and prone to realize himself in the figure of another person, a religious or political leader. This is what Horkheimer calls the submissive type.

Thus, the eclipse of reason goes beyond the evident distortions that mark it today. Reason can only understand its own rationality when reflecting on the evil of the world, understanding this evil as something created and perpetuated by the human being; This self-criticism allows reason to remain true to itself, preserving and applying the principle of truth without secondary interests, a principle that we owe exclusively to reason. The domination of nature will be transformed into the domination of the human being, and vice versa, to the extent that the latter does not understand its own reason and the fundamental processes by which it generated and sustained the antagonism, which now threatens human destruction (Horkheimer, 2010, p. 181).

In this context, self-renunciation, related to private deprivation, in favor of collective maintenance deserves emphasis, enabling coexistence in a humanity: "This individual (who) does not assimilate the meaning of self-renunciation, does not see any gain in what Western culture promises him (happiness, health and wealth)" (Pissardo, 2019, p. 250).

The conscious or unconscious motive that inspired the formation of the systems of objective reason was the realization of the impotence of subjective reason in relation to its own purpose of self-preservation. These metaphysical systems expressed in a partially mythological way the understanding that self-preservation can only be realized in a supra-individual order, that is, through social solidarity. (Horkheimer, 2010, p. 180).

Although it can be assumed that the author's criticism would be directed at increasing individuality, this is not what happens: "On the contrary, he maintains that today individuality is visibly decreasing" (Pissardo, 2019, p. 251).

His criticism consists of the fact that in today's world, at his time, "[...] today's society does not need autonomous and thinking individuals, but people who can perform tasks for which they were designated" (Pissardo, 2019, p. 251)

Man has gradually become less dependent on absolute standards of conduct, on universally united ideals. It has become so completely free that it needs no patterns except its own. Paradoxically, however, this increase in independence led to a parallel increase in passivity. From the angle of man's calculations in relation to his means, his choice of ends, which was previously correlated with the belief in objective truth, has become senseless: the individual, purified of all the residues of mythologies, including the mythology of objective reason, reacts automatically, according to general patterns of adaptation. (HORKHEIMER, 2010, p. 102).

The author's belief in the future of society lies in the fact that, even if individually, the critical and resistant individual can oppose what is imposed on him: "In this way, Horkheimer places his hope in the resistant individual, the one who is capable of behaving critically, in the face of reality, and does not surrender to the collectives" (Pissardo, 2019, p. 252).

If by scientific evolution and intellectual progress we mean the liberation of man from the superstitious belief in evil forces, demons and fairies, and in blind fate – in short, emancipation from fear then – the denunciation of what is now called reason and the greatest service that reason can render. (Horkheimer, 2010, p. 192).

Finally, according to the author, the solution would be in the conciliation between subjective reason and objective reason, to the extent that mutual criticism, both of objective reason and subjective reason, would enable their use, in a joint and complementary way, in order to model reality (Pissardo, 2019, p. 252-253).

The great philosophical systems, such as those of Plato and Aristotle, scholasticism, and German idealism, were all founded on an objective theory of reason. These philosophers aimed to develop a comprehensive system, or hierarchy, of all beings,



including man and his ends. The degree of rationality of a human life could be determined according to its harmonization with that totality. Its objective structure, and not only man and his purposes, was what determined the evaluation of individual thoughts and actions. This concept of reason never excluded subjective reason, but simultaneously considered it as the partial and limited expression of a universal rationality, from which the criteria for measuring all beings and things are derived. The supreme effort of this kind of thinking was to reconcile the objective order of the "rational", as philosophy conceived it, with human existence, including self-interest and self-preservation (Horkheimer, 2010, p. 10-11).

In view of the above, the work "Eclipse of Reason" is an important interpretative prism, in order to direct the direction of legal education, especially in relation to the training of law graduates who aim to practice law, an activity that demands a critical profile.

4 CONCLUSION

It is necessary for legal education to develop a critical posture in law graduates, especially when related to the practice of law, ensuring their ability to ascertain which directions are being taken through the use of new technologies.

In this way, the work "Eclipse of Reason", by Max Horkheimer, presents itself as a pertinent interpretative prism, since it enables the analysis of the directions to be taken by legal education.

In other words, to the extent that the practice of law must be closely related to the ideal of justice, enabling the constitution of a humanistic society, it is necessary that its activities are submitted to critical judgment, especially when performed through new technologies, since these are usually encompassed by the logic of profitability and dogmatism.

Therefore, it is necessary to develop a critical posture in the bachelor of law through legal education, in order to ascertain whether the use of new technologies is committed to the ideal of justice, under penalty of perpetuation of the barbarism that has already experience, and the indicated work is an apt instrument for this.

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