

EDUCAÇÃO E FORMAÇÃO CRÍTICA NA ATUALIDADE
EDUCACIÓN Y FORMACIÓN CRÍTICA EN LA ACTUALIDAD
EDUCATION AND CRITICAL FORMATION IN THE PRESENT

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RESUMO: Objetiva-se, neste artigo, discutir a educação e a formação crítica na atualidade, de acordo com a Pedagogia Filosófica de Paulo Freire e dos autores da Teoria Crítica da Sociedade, especialmente, Walter Benjamin e Theodor Adorno. Destacam-se algumas categorias para análise, numa convergência de olhares dos autores, tais como: educação, emancipação, formação, semiformação, oprimidos, opressores, vencidos, vencedores e pensamento crítico. O desafio de educar para a resistência parece justamente o desafio de saber como despertar a massa para o processo de formação enquanto emancipação, conquista de autonomia e adoção de pensamento crítico, dados os desafios cotidianos.

PALAVRAS-CHAVE: Educação. Paulo Freire. Teoria crítica. Formação. Emancipação

RESUMEN: *El objetivo de este artículo es discutir la educación y la formación crítica en la actualidad, acorde con la Pedagogía Filosófica de Paulo Freire y de los autores de la Teoría Crítica de la Sociedad, especialmente Walter Benjamin y Theodor Adorno. Se destacan algunas categorías para el análisis, en una convergencia de miradas de los autores, tales como: educación, emancipación, reto de educar para la resistencia parece de hecho el reto de saber cómo despertar la masa para el proceso de formación como emancipación, conquista de autonomía y adopción de pensamiento crítico, puestos los retos cotidianos.*

PALABRAS CLAVE: Educación. Paulo Freire. Teoría crítica. Formación. Emancipación.

ABSTRACT: *This article aims to discuss education and critical formation today, according to the Philosophical Pedagogy of Paulo Freire and the authors of the Critical Theory of Society, especially Walter Benjamin and Theodor Adorno. Some categories stand out for analysis, in a convergence of the authors' views, such as: education, emancipation, formation, semi-formation, oppressed, oppressors, losers, winners and critical thinking. The challenge of educating for resistance seems precisely the challenge of knowing how to awaken the mass to the process of formation as emancipation, the achievement of autonomy and the adoption of critical thinking, given the daily challenges.*

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KEYWORDS: *Education. Paulo Freire. Critical theory. Formation. Emancipation.*

Introduction

Critical education and formation is discussed nowadays according to the Brazilian educator and philosopher Paulo Freire, and the authors of the critical theory of society, especially Walter Benjamin and Theodor Adorno, placing the critical formation and the emancipation process on the agenda of the subjects.

Education in Paulo Freire's work is a key category of his thinking. His work is a fertile field and a source of practical and theoretical learning. Walter Benjamin's work, in turn, has a creative and formative potential, fundamental to the field of education, and it can be explored under various biases or from the numerous themes, categories and dimensions, such as ethics, aesthetics, language, art, history, philosophy of history, fundamental elements to think about the educational challenges of the present. Theodor Adorno's work, on the other hand, is an open invitation to think and rethink actions in the sphere of education, whose critical thinking is an invitation to see the problems and obstacles to the educational process, to come out of a deformative education, such as semi-formation, and achieve formation as a process of emancipation of the subject.

In this article, the option was an educational approach, through a bibliographic search, starting, especially, from the categories of the aforementioned authors: losers and winners of history, oppressed and oppressors, semi-formation, formation and emancipation.

Education in the Freirian perspective of the wretched of the earth

Frantz Fanon's work *The Wretched of the Earth* (1968) is a valuable reference for Paulo Freire on the human condition in Brazil and in the world. When realizing the great contradiction oppressors-oppressed, Freire draws a perspective from the “wretched of the earth”, aiming to discuss the evils suffered by humanity, which is daily neglected, forgotten and stolen as a historical vocation.

In his reading of the world, Freire considers that the crushed and defeated have their preferential attention, becoming the starting point of his praxis, as reflection and action in view of the transformation of the world. His gaze contemplates historical realities, marked by the

violence of capitalist exploiters and the powerful who produce goods to be consumed voraciously by people, while others cannot even consume what is necessary to live with dignity, thus emphasizing a process of dehumanization that does not seem to have end.

From this view, the result of a critical insertion in reality, an awareness takes shape that translates into a historical task, in the struggle for humanization, for the liberation from the oppression of so many who have their dignity hindered, in a death in life, an erased, forgotten and excluded existence, whose fate is not given, “but the result of an unjust 'order' that generates the violence of the oppressors and, this, the *be less*” (FREIRE, 2014b, p. 41).

Faced with the dehumanization suffered by the dismissed from life, Freire points to a transformation struggle that is “life-creating”, in order to stop “death in life”, that is, “life forbidden to be life” (FREIRE, 2014b, p. 233). Built and conquered by praxis, this transformation takes place *with* the oppressed and not *for* him. This transformative praxis requires, according to Freire (2014b, p. 42), a “learning” that “has to start from the 'wretched of the earth', the oppressed, the ragged of the world and those who show solidarity with them”.

The pedagogical path starts to be outlined as an achievement, the first step being to become aware that the oppressor is staying in the oppressed himself, as he identifies with him and reproduces the oppression suffered, becoming a sub-oppressor. For this reason, he finds himself in an “adherence” to the oppressor, because he is “immersed” in the oppressive reality with which he identifies and even defends it. For Freire (2014a, p. 96), this “host consciousness of oppression” causes dispersion, accommodation, adjustment of the oppressed that normalizes submission in a scenario of mutism and alienation and in an antidialogal perspective.

Finding oneself oppressed, becoming aware of adherence to the oppressor, as its host, constitutes the first pedagogical step of a critical conscience on the part of the oppressed. Consequently, this inaugurates a praxis to reverse this oppressive-oppressed contradiction, in recognition of its real situation, launching itself in search of autonomy, as an achievement made step by step, assuming its responsibilities in the concrete of history. Freire describes this achievement as a permanent pursuit of freedom.

Freedom, which is an achievement, not a donation, requires a permanent search. Permanent search that exists only in the responsible act of those who do it. No one is free to be free: on the contrary, he fights for it precisely because he does not have it. Nor is freedom an ideal point, outside of men, to which even they are alienated. It's no idea to be made myth. It is an indispensable condition for the search movement in which men are inscribed as unfinished beings (FREIRE, 2014b, p. 46).³

³ A liberdade, que é uma conquista, e não uma doação, exige uma permanente busca. Busca permanente que só existe no ato responsável de quem a faz. Ninguém tem liberdade para ser livre: pelo contrário, luta por ela

This is followed by a transformative action that will be carried out through a liberating praxis that materializes in the solidarity of the recognition of the other, in a conscience for the other and with the other, in a cultivation of fundamental man-world-other-Creator relationships (FREIRE, 2014a , p. 55-56, 2007, p. 62-64). It is a human being as a person open to reality and not submissive to it. This establishes a relationship with the world not through mere contacts, like animals, but as someone who interferes in reality and, challenged by it, modifies it. It is no longer a mere object, it assumes itself as a subject. It does not act as a spectator, but unfolds its creative capacity, as a being of history and culture, in a critical insertion in reality that, while being a praxis, is capable of “reflection and action on the world to transform it” (FREIRE, 2014b, p. 52).

By “taking possession of reality”, as a subject and not as an object, the human being becomes capable of a “critical knowledge” that concomitantly becomes “historical commitment”, which implies a “historical insertion” in which “men assume the role of subjects who make and remake the world ”(FREIRE, 2008, p. 29-33).

This process, which is to raise awareness, constitutes for Freire (2008, p. 46) the “first objective of all education: first of all, it provokes a critical attitude, of reflection, which compromises the action”. It surpasses the levels of naive, magical and fatalistic conscience, taking care not to fall into sectarian or even fanatical versions, so that a critical attitude is always maintained in the clashes of history, without relapse to accommodation, adjustment and mere adaptation.

We are at the heart of the awareness that proposes education as a fundamental democratization process. This process is not just for a period; rather, it is a permanent process that accompanies us throughout our existence. Freire (2008, p. 46) has emphasized that, being a “critical attitude of men in history, it will never end”, adding that “awareness, which presents itself as a process at a given moment, must continue to be a process at the next moment, during which the transformed reality shows a new profile”.

Not existing outside of praxis, education that passes through awareness unites consciousness and the world, in a critical insertion in history and in awakening to the role of subjects; it requires critical knowledge, it requires commitment to transformation, it takes place through engagement. Reality does not change by itself, with the oppressed themselves being

precisamente porque não a tem. Não é também a liberdade um ponto ideal, fora dos homens, ao qual inclusive eles se alienam. Não é ideia que se faça mito. É condição indispensável ao movimento de busca em que estão inscritos os homens como seres inconclusos (FREIRE, 2014b, p. 46).

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the first subjects of action. For this reason, it is the pedagogy of the oppressed, “the pedagogy of men engaged in the struggle for their liberation” (FREIRE, 2014b, p. 55).

Benjamin: losers and winners and education

Education in Walter Benjamin's work can be thought of from numerous themes, categories and dimensions, such as ethics, aesthetics, language, art, history, philosophy of history and many other options. In this article, the option was an educational approach based especially on the defeated and victorious categories of history, in order to bring the work of the German philosopher closer to the work of the Brazilian educator and philosopher Paulo Freire, especially in the categories of oppressed and oppressors and in what concerns to minorities in Brazil.

In addition to the barbarism of the powerful, in their triumphal procession that “lead over the bodies of those prostrate on the ground” (BENJAMIN, 2016, p. 244), in the fragment of this thesis 7, the author proposes “to brush history against the grain”. In a critique of bourgeois society that lives and tolerates the existence of marginalization, corruption and all kinds of misdemeanors, the Berlin philosopher takes the point of view of the losers, aware of the triumph of the powerful and their barbarism.

For Löwy (2005, p. 73), this implies being “in solidarity with those who fell under the wheels of majestic and magnificent carriages called Civilization, Progress and Modernity”, in a “refusal to join, in one way or another, to the triumphal procession that continues today to march on those who lie on the ground”.

The barbarism, to which Benjamin refers, is not only the work of the past, but is part of the “continuum” of history, which insists on being present in our day, in the drama of the poor, oppressed, silenced, relegated to the basements of a modernity that enthroned the merchandise and plundered the human being.

For this modernity, the domination of capital is important, which instrumentalizes technologies and puts the media at its service. Technique, as a promise to get out of the clutches of nefarious capitalism and historical permanencies, seems far from reality, given that “the dreams of a better world thanks to technique throb dormant in its failure” (MATE, 2011, p. 47). Thus, “capitalism was a natural phenomenon with which a new dream-filled sleep fell on Europe and, with it, a reactivation of mythical forces” (BENJAMIN see TIEDEMANN, 2009, p. 20).

There is no linear history in which events are inscribed in an accommodating manner as if there were continuous progress. In Benjamin's proposal, history is written from those who were interrupted in their history, who did not have a continuity, those who were defeated, who served to build the present; at the expense of their sucked-up lives and defeated ideals, the present civilization, its modernity and its progress rises.

Therefore, there is no way to express “empathy with the winner”, in his barbarism, in conformism or fatalism, in a servile, automaton, mechanical historicism, as if he bows before the power of those who only increase the number of victims.

In the process of modernizing the world, the phantasmagoria, according to Mate (2011, p. 47-48), acts on its own, because “the fetishism of the technique would consist of making us believe that the assembly line requires a type of robotic worker ”, Given that “modern technology has something that industrial production did not have. There is a substantial change in the commodity character. And, to appreciate it, we don't have to go to the factory, but to the windows”. For current capitalism, modernizing means making goods available for consumption in real time.

And, in addition to a fatalistic resignation, we are urged by Benjamin to put ourselves at the service of the emancipation of the oppressed classes, far from the illusions of progress and the bourgeois philosophies of history, and to feed a high degree of criticism.

Benjamin sounds the “fire alarm” (*Feuermelder*), the title of a short essay found in the book *One Way Street*, which, according to Löwy (2005, p. 32), “is one of the most impressive texts by Walter Benjamin”, short and direct, constituting a “fire warning addressed to his contemporaries”. With Benjamin, the irrationality of fascism is wide open, which combines technical progress with social regression. We understand, then, that Löwy (2002, p. 205) emphasizes the need to see and evaluate the twentieth century, “characterized by the close overlap between modernity and barbarism”, which attests “precisely the source of the unique value of Benjamin's philosophy of history”.

It is an expression, an appeal by Benjamin to warn about the need to extinguish the flames of madness that will cause the destruction of human beings like the wick that once caught fire, igniting war, as in the First and World War II, whose historical stays continue to stir spirits when they are not assimilated, put in check and analyzed, allowing the victims and the winners of history to continue their unbridled walk with and through capitalism, even over the rubble and of the dead. The wick can also mean the continuous domination of the bourgeoisie in the capitalist world, the figure of the revolutionary, the rebel, being fundamental in order to

extinguish this wick that will light the destructive gunpowder, because he is the one who is aware of the risks and dangers, but also he is the one who knows the possibilities of an exit.

The history of facts told linearly by the established powers, fetishist and historicist, reifies human and social relations, transforming them into mere social things, fetishized in commodities, assuming the extraction of surplus value as part of the capitalist production process (BUBBO, 2010, p. 14-15). This process opens the way for exploration and its barbarism, with the triumphal procession of the powerful who intend to impose their superiority as a continuum in history. According to Benjamin (2016, p. 244-145), in the midst of “the time of now” (thesis 14), discovering *kairós*, the full historical time, in which the “continuum of history” is broken or interrupted (thesis 15), that is, the triumphant procession of the winners. For this process, education will have to intervene, which, for Benjamin, finds points of convergence in experience and memory, because the “time of now” (*Jetzt*) has to do with artistic time, which allows an opening to new things, creativity, innovations in thinking, time that can bring surprises, the unusual, marking open time or time in an open state.

However, we must leave the “time of hell”, which in a theological-philosophical reading, according to Benjamin, is the time that in the name of modernity atrocities are committed, because “it is [...] the fact that the face of the world, the immense head, never changes in relation to what is the newest, that this 'newest' always remains the same in all its parts”. So, “this is what constitutes the eternity of hell and the sadists' desire for novelty. To determine the totality of the traits in which this ‘modern’ manifests, means to represent hell” (BENJAMIN; see TIEDEMANN, 2009, p. 20).

As for memory, an authentic experience is assumed, which is crucial in education. Seized as “the most epic of all faculties” (BENJAMIN, 2016, p. 210), memory refers more to remembrance, reminiscence than what has been experienced. The “fabric of his remembrance” is important, as explained by Benjamin (2016, p. 38), linking individual and collective history, the unconscious of the human mind and the space-time of our history, body and images to be examined. “This dialectical scrutiny and the presentification of the circumstances of the past are proof of the truth of the present action”, capable of “lighting the wick of the explosive material that is situated in what happened” (BENJAMIN, 2009, p. 437). Memory protects our impressions, like the writing of images, tracks and clues, which allows us to unravel mysteries, to glimpse the depths of the soul and of existence, in listening to the echoes of the past and in the perception of the possibility of changing the world.

Memory brings the need to preserve life's experiences, in the face of the curbing of authentic experience, making it possible to “awaken the sparks of hope in the past”

(BENJAMIN, 2016, p. 244) that can “ignite gunpowder in the *present*” (LÖWY, 2005, p. 66). Hence a “responsibility in the formation of the population”, which leads, according to Colom and Ballester (2016, p. 101), to the following posture: “We have to transform institutions and cultural practices to overcome bourgeois coercion over individuals [...], to build a more just society. Social transformation must be one of the goals of culture, of education”. Benjamin's pedagogy is based on a cultural and humanistic conception and addressed to a “cultural criticism and instrument of social transformation” (COLOM; BALLESTER, 2016, p. 198).

This criticism that comes from the Benjaminian perception is mainly addressed to bourgeois pedagogy, because its action alienates, deforms and destroys the human person, being demoted and put at the service of the bourgeoisie. Thus, it has a dehumanizing character; it leads to individualism, trains to have future results and alienates itself from the present, suppressing it. It makes the individual an a-historical, associative and, consequently, uncritical being, with no connection with a collectivity, colonizing their consciences. Benjamin (2008) calls it “colonial pedagogy”, by transforming children and youth into merchandise offered to the dominant classes, to be subjected to a pedagogy of power, dominance and colonization, educated, according to Colom and Ballester (2016, p. 200), “without taking into account their true personal reality and, even less, the social context from which they emerge and in which they should be formed”.

The experience in Walter Benjamin, according to Fred Rush (2008), breaks with the concept of experience in Kant, loaded with barriers. For Benjamin, cognitive intention is related to the experience of the mimetic faculty, enabling “sensitive knowledge”. Experience can produce and also perceive non-sensitive similarities (language and writing), through sensitive and qualitative behavior (BENJAMIN, 2009, p. 18-19).

In Walter Benjamin, we can speak of a “traditional experience” that always surprises for bringing some kind of knowledge and that can be shared with people; a “scientific experience”, which concerns the rationalized, systematized knowledge and which are configured as objective knowledge; the “shock experience” that is configured as one that, according to Chaves (2007), only happens in a traumatic situation. Some essays by Benjamin attest to this traumatic situation. One can also relate it to some kind of suffering caused at the present time, charged with madness in a capitalist society, which lives in a climate of neoliberalist austerity. It is that moment when the truth that was hidden or obscured by another

story or detail(s) captious, phantasmagoric, contradicts itself and reveals itself, ends up appearing, which in the popular saying means to say that “*caiu a ficha*”⁴.

Adorno: a proposal for education for emancipation

Adorno, in the work *Negative Dialectics* (1998), bases his thought on the need to reject any systemic or totalizing vision of society, an idea that runs through his work. Negative Dialectic is the dialectic that no longer operates with a positive synthesis of the object of analysis, because one synthesis will always lead to another synthesis in a continuous process; nowadays, it is unacceptable to write about certain things and, at the same time, it is also unacceptable not to write about them, like the following example, to write and not write more poems after Auschwitz:

Cultural criticism is faced with the last step of the dialectic between culture and barbarism: it is barbarism to write a poem after Auschwitz, and this also erodes the knowledge that says why it has become impossible to write poems today. As long as the critical spirit remains in itself in self-sufficient contemplation, it will not be able to face the absolute reification that, among its assumptions, had the progress of the spirit as one of its elements and that today is preparing to suck it completely (ADORNO, 1998, p. 26).⁵

Adorno's thought leads to the defense of the potential of critical thinking and the emancipation of human beings. It allows to clarify the intricacies of modernity, as a bearer of a problem that reveals barbarism, under the illusory cover of semi-formation, whose solution is to expose false and superficial formations, given that semi-formation reaches all levels of formation and all dimensions of human life, sparing no area of knowledge. “Barbarism is found in the very civilizing principle”, as “the dominant tendency of progress, of enlightenment, of supposedly growing humanism” (ADORNO, 2012, p. 120). However, in the process of education and formation, it is essential to give up the illusion that it is possible for a program to be managed to avoid barbarism(s), nor to believe that there is *a priori* self-awareness and resistance that can be programmed. Barbarism is the fall, the type of fall that requires continuous attention in education in order to contain dehumanization processes, for example,

⁴ Finally perceiving something

⁵ A crítica cultural defronta-se com o último degrau da dialética entre cultura e barbárie: é barbárie escrever um poema após Auschwitz, e isso também corrói o conhecimento que afirma por que hoje se tornou impossível escrever poemas. Enquanto o espírito crítico permanecer em si mesmo em autossuficiente contemplação, ele não será capaz de enfrentar a absoluta reificação que, entre os seus pressupostos, teve o progresso do espírito como um dos seus elementos e que hoje se prepara para sugá-lo completamente (ADORNO, 1998, p. 26).

those that we see daily in society and even in the educational field. It is at this point that education for critical thinking can be an element of non-barbarism, of no semi-formation.

In fact, Adorno believes that a critical and emancipatory education can allow the identification of consciences lacking the capacity for critical self-reflection, capable of committing atrocities, such as the planned murder of millions of innocent people in the Nazi concentration camps, in the Turkish war against the Armenians or bombs dropped on the Japanese population, in the destruction of indigenous lives as in the colonization process of Latin America, in the settlement of Brazil, in the destruction, violence, enslavement and mechanisms of cruelty and barbarism in the penalties and punishments applied to enslaved black people; and, even today, their descendants continue to fight for respect and recognition of their contribution to the country, considering that treatment is different between whites and blacks, with black people being the ones who most lose their lives in the country. We realize an aggressive nationalism so present in our recent history, in a historical nexus that is perpetuated until our days.

An education that puts Critical Thinking into practice as surveillance of the self and the social context seems fundamental because “he who thinks puts resistance [...]. Only those who think are not limited to passively accepting what has always been given; to think is to be active, to go against the current, against the instituted, to want to tell the story of an object in another way. There is a potential for intervention in critical thinking” (ADORNO, 1995, p. 62).

To educate so that Auschwitz does not repeat itself is to educate against the monstrosities that can arise in any society, it is essential to seek new ways of pointing out the mistakes made in the past that caused barbarism to be cultivated without a resistance capable of stopping it. This can be an educational goal for the present. Let us be vigilant, as “the threat of a regression to barbarism” persists (ADORNO, 2012, p. 119).

It is necessary to clarify the facts, as well as the dimension of the barbarism perpetrated. According to Adorno (2012, p. 123), there is an urgent need to create “a climate in which the reasons that led to the horror become somehow conscious”, such as “authoritarian behaviors and blind authorities”, the lack of “self-determination” when empires are shattered, the inability to live “freedom” amid the voids in times of transition and the easy cooptation of entire populations by the authoritarian potential of mad fascists and their manipulative character.

Framing people, making them blind, is the goal of the manipulative character of those who want to impose a managed world. Attempts to frame the people are very frequent, transforming people into maneuvering material, without self-determination, amorphous. This process affects the very conscience of people who, according to Adorno (2010, p. 9),

renouncing their self-determination, “are obstinately attached to approved cultural elements”, in a “omnipresence of the alienated spirit”, resulting in a socialized semi-formation that “has become the dominant form of current consciousness”.

Coming from the bowels of bourgeois society, semi-formation creates blind and mutant people, easy to manipulate by the cultural industry, losing its humanity; they adapt, conform and act, susceptible to domestication and submission. In the semi-formation, the accommodation is installed, the deformity is perpetuated and the society is fully adapted. Real formation “freezes into fixed categories - be they of spirit or nature, of transcendence or of accommodation - each of them, isolated, is in contradiction with its meaning, strengthens ideology and promotes regressive formation” (ADORNO, 2010, p. 11).

Progressive domination through adaptation is installed, the subject allows himself to be submitted, accepts self-limitation, seeking to guarantee his self-preservation. It accepts the limits of a blind and restrictive society, in conformity with the established power. A false rationality is installed, giving rise to an equally false consciousness and spirit. This process led to degradation, installing a heteronomous praxis, slipping in ideology, in a betrayal of forming itself, co-opted and delivered to an organized, managed world, at the mercy of capitalist voracity and its dehumanization processes. The proletariat itself is hostage to the system and undergoes the process of integration.

Through numerous channels, the masses are provided with cultural formation goods. Neutralized and petrified, however, help to keep in place those for whom nothing is too high or expensive. This is achieved by adjusting the content of formation, through market mechanisms, to the conscience of those who have been excluded from the privilege of culture [...]. The social structure and its dynamics prevent these neophytes from the cultural goods they offer by denying them the real process of formation (ADORNO, 2010, p. 16).⁶

In the face of this world of semi-culture or semi-formation, Adorno (2010, p. 39) is emphatic in stating that “the only possibility of survival left for culture is the critical self-reflection on semi-formation, which it has necessarily become”; for him, “it is necessary, in this current historical hour, to reflect on formation”. He stresses the need to read the mechanisms that act on people, awakening the general awareness of their influence, seeking to prevent the barbarism that is expressed through hatred and aggressive fury.

⁶ Por inúmeros canais, fornecem-se às massas bens de formação cultural. Neutralizados e petrificados, no entanto, ajudam a manter no devido lugar aqueles para os quais nada existe de muito elevado ou caro. Isso se consegue ao ajustar-se o conteúdo da formação, pelos mecanismos de mercado, à consciência dos que foram excluídos do privilégio da cultura [...]. A estrutura social e sua dinâmica impedem a esses neófitos os bens culturais que oferecem ao lhes negar o processo real da formação (ADORNO, 2010, p. 16).

Adorno (2012, p. 121) is clear in stating that "education has meaning only as education directed towards critical self-reflection". This means preparing people for self-determination, with autonomy being "the only effective power" against the horror of yesterday and today's holocausts, that is, the capacity for reflection that, free from heteronomies, says no to participation in atrocities, being de-barbarization "one of the most important educational objectives" (ADORNO, 2012, p. 126).

In addition to the educational system, it is important to be aware of the state of consciousness, as it can be mutilated in many ways, so it is essential, then, to pay attention to all forms of instrumentalization of the masses, of surveillance of people. Clarification is important as a form of resistance, deciphering the underlying mechanisms that produce an amorphous, shaped mass, the result of manipulation.

Enlightenment in Adorno and Horkheimer is a category inherited from Immanuel Kant that gains an ambiguous meaning and can express itself positively in the need for someone to become self-sufficient, enlightened; it can also have a negative meaning and may express a mistake in the face of the catastrophes of capitalist progress. In the work *Dialectic of Enlightenment*, Adorno and Horkheimer (1985, p. 11) point out that it is essential to investigate in order to "[...] discover why humanity, instead of entering a truly human state, is [at every day] sinking into a new species of barbarism" (1985, p. 11).

Wiggershaus (2010, p. 357) comments on the work of the frankfurtinans regarding this ambiguity of the term emancipation that can both include and exclude. Philosophers seem that "[...] they do not want to throw the baby out with the bathwater, but simply show the ambiguity of *Aufklärung*", in a fundamental warning that "enlightenment is totalitarian like any other system" (ADORNO, 1985, p. 32); and "[...] nothing else can be left out, because the simple idea of the outside is the true source of anguish" (ADORNO, 1985, p. 26). For this reason, what cannot be calculated or useful becomes suspicious, until "the number has become the canon of clarification" (ADORNO; HORKHEIMER, 1985, p. 20); therefore, everything seems to be reduced to the number, to the one, to a totality.

It is, therefore, necessary to overcome the stage of an objectified awareness, of a fetishization of the technique, so that it does not undermine the capacity to love, to relate to others, so that the coldness is erased and a dignified life for all comes.

Coldness is a human feeling; bourgeois coldness is a human feeling of a certain social class, especially one that can do differently, contribute and resist barbarism, but does not do so; and when we stop asking ourselves how is it possible to survive after all injustice, violence and suffering? In the case of a country like Brazil, in which its natural and human benefits and

beauties are weighed, how can we remain blind to the practices of injustice, violence and suffering today? “Perennial suffering has as much right to expression as the martyred has to shout; so, it is very likely that it was false to say that after Auschwitz it is no longer possible to write any poem” (ADORNO, 2009, p. 300). Faced with such absurdities, one can even question those who have or not the right to life. However, education or general formation presupposes spiritualization and the sensitivity to remain on the alert, because “the coldness, characteristic of human nature, made possible the realization of Auschwitz” (ADORNO, 1995, p. 133-134).

It is necessary to strengthen “the resistance through enlightenment” (ADORNO, 2012, p. 127), showing “the concrete possibilities of resistance” (p. 136), seeking “the dissolution of the mechanisms of repression and reactive formations that deform in their own aptitude for the experience” (p. 150). To this is added an awareness that thinks life connected to reality, turned “to the capacity to make experience” (p. 151), which makes Adorno affirm: “Education for experience is identical to education for emancipation” (p. 151).

The only effective achievement of emancipation is that those few people interested in this direction direct all their energy so the education become an education for contradiction and resistance [...]. Thus, we try to simply start by raising awareness that men are permanently deceived, because today the mechanism of the absence of emancipation is the *mundus vult decipi* on a planetary level, that the world wants to be deceived. Everyone's awareness of these issues could result from the terms of immanent criticism, since no normal democracy could afford to explicitly oppose such clarification (ADORNO, 2012, p. 183).⁷

Final considerations

The challenge of educating for resistance seems to be precisely the challenge of knowing how to awaken the masses to the formation process as emancipation, achieving autonomy and adopting critical thinking, given the daily challenges.

Cultural formation in Adorno is beyond a classroom space, a restricted space for educating you, because “cultural formation can only be acquired through spontaneous effort and interest, it cannot be guaranteed simply by attending courses” (ADORNO, 1995, p. 64).

⁷ A única concretização efetiva da emancipação consiste em que aquelas poucas pessoas interessadas nesta direção orientem toda a sua energia para que a educação seja uma educação para a contradição e para a resistência [...]. Assim, tenta-se simplesmente começar despertando a consciência quanto a que os homens são enganados de modo permanente, pois hoje em dia o mecanismo da ausência de emancipação é o *mundus vult decipi* em âmbito planetário, de que o mundo quer ser enganado. A consciência de todos em relação a essas questões poderia resultar dos termos de uma crítica imanente, já que nenhuma democracia normal poderia se dar ao luxo de se opor de maneira explícita a um tal esclarecimento (ADORNO, 2012, p. 183).

Effort and interest of the subject, but how to work in education to demystify the promise that the classroom is the solution to all formative problems? How to work in education in a society in which an elitist group struggles to remain an eternal oppressor, with the right to continue to keep the victim blind, the oppressed who identifies with the oppressor and feels unable to see the differentiating elements of this relationship?

Emancipation corresponds to “the ability to open oneself to elements of the spirit, appropriating them in a productive way in consciousness, instead of dealing with them solely to learn” (ADORNO, 1995, p. 64). However, if the formation has always been an important element in every culture, how can we think about it from a Freirean, Benjamin or Adornian perspective?

In summary, here we bring another category of Benjamin that encourages us to take a position in education, that is, how to “brush history against the grain” or how to brush our history against the grain? How to contribute so that the oppressed perceives the oppression in which he finds himself and the oppressor does not find so easily whom to oppress? How to contribute to emancipation as an element of transformation in the educational process?

Konder (1989, p. 7) teaches us that “brushing history against the grain” is the element that “sums up Benjamin's attitude towards his time, his style of thinking, as well as his intellectual and political action”, because it is not enough, according to Konder (1989, p. 8), regarding Löwy's warning, believing that, in Benjamin's work, being revolutionary and criticizing the present solves the problem, but it's still fundamental to review history, to contribute to redeem the past in order to revolutionize the present.

In this way, it can be considered, in the Freirian sense, that the oppressors continue to oppress, especially when the elements remain that make the oppressed identify with the oppressor and continue with him in an eternal silent war, whose merit of victory is to appropriate of the ignorance of the oppressed. The winners of history continue to win, even though the glory of capitalist conquest means the doom and damnation of many who dream of repairing history; this is to say, in Adornian terms, that Auschwitz is not repeated, if we can still say that Auschwitz continues to repeat itself given the historical permanences and the formation as semi-formation, replicating and making perpetuate elements that should already be outdated in a society that says it is enlightened and “modern”.

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