

## **A FORMAÇÃO DE PROFESSORES E A TEORIA CRÍTICA: ENTRE O MERCADO E A EMANCIPAÇÃO HUMANA**

### ***LA FORMACIÓN DEL PROFESORADO Y LA TEORÍA CRÍTICA: ENTRE EL MERCADO Y LA EMANCIPACIÓN HUMANA***

### ***TEACHER TRAINING AND CRITICAL THEORY: BETWEEN MARKET AND HUMAN EMANCIPATION***

Andréia da Cunha Maleiros SANTANA<sup>1</sup>  
Mariana Civalsci CARDOSO<sup>2</sup>  
Taila Angélica Aparecida da SILVA<sup>3</sup>

**RESUMO:** A formação de professores sob o viés da perspectiva da teoria crítica constitui o tema deste artigo. Trata-se um artigo de cunho bibliográfico, que tem como objetivo geral promover uma reflexão de duas tendências na área da formação de professores, uma voltada para o mercado de trabalho no contexto da globalização e do neoliberalismo e outra voltada para a emancipação do ser humano. No contexto atual, constata que se a formação não atender ao mercado de trabalho, terá sido inútil, no entanto, uma formação crítica nos fará questionar que tipo de formação esta sociedade deseja. Conclui que a formação de professores não pode ser aligeirada apenas para atender os interesses de mercado, mas deve contribuir para a formação do profissional, articulando teoria e proporcionando a difusão dos saberes historicamente produzido.

**PALAVRAS-CHAVE:** Formação de professores. Teoria crítica. Mercado. Ensino superior.

**RESUMEN:** *La formación del profesorado bajo el sesgo de la perspectiva de la teoría crítica constituye el tema de este artículo. Se trata de un artículo de cunho bibliográfico, que tiene como objetivo general promocionar una reflexión de dos tendencias en el área de la formación del profesorado, una direccionada al mercado laboral en el contexto de la globalización y del neoliberalismo y otra direccionada para la emancipación del ser humano. En el contexto actual, se constata que si la formación no satisfaz al mercado laboral, tendrá sido inútil, sin embargo, una formación crítica nos pondrá a cuestionar qué tipo de formación desea esta sociedad. Concluye que la formación del profesorado no puede ser aligerada solo por satisfacer a los intereses del mercado, pero debe contribuir para la formación del profesional, articulando teoría y proporcionando la difusión de los saberes históricamente producido.*

<sup>1</sup> State University of Londrina (UEL), Londrina – PR – Brazil. Professor of the Postgraduation Program in Education and of Professional Master's Degree. Teacher of Letters. PhD in School Education. ORCID: <https://orcid.org/0000-0003-0231-657>. Lattes: <http://lattes.cnpq.br/4835407468291098>. E-mail: [andriacunhamalheiros@gmail.com](mailto:andriacunhamalheiros@gmail.com)

<sup>2</sup> State University of Londrina (UEL), Londrina – PR – Brazil. Master's Degree from the Postgraduation Program in Education. ORCID: <https://orcid.org/0000-0002-0726-486>. Lattes: <http://lattes.cnpq.br/8001720304975709>. E-mail: [marianapedag@hotmail.com](mailto:marianapedag@hotmail.com)

<sup>3</sup> State University of Londrina (UEL), Londrina – PR – Brazil. Master's Degree Student of the Postgraduation Program in Education. ORCID: <https://orcid.org/0000-0001-7780-0848>. Lattes: <http://lattes.cnpq.br/4021989627298735>. E-mail: [tailaangelicasilva@gmail.com](mailto:tailaangelicasilva@gmail.com)

**PALABRAS CLAVE:** *Formación del profesorado. Teoría crítica. Mercado. Enseñanza superior.*

**ABSTRACT:** *Teacher training on the perspective of critical theory is the theme of this article. This is a bibliographical article, whose general objective is to promote a reflection of two trends in the area of teacher training, one focused on the labor market in the context of globalization and neoliberalism and another focused on human emancipation. In the current context, it notes that if training does not meet the labor market, it would have been pointless, however, critical training will make us question what kind of training this society wants. It concludes that the formation of teachers cannot be lightened only to attend the market interests, but must contribute to the professional formation, articulating theory and providing the diffusion of the historically produced knowledge.*

**KEYWORDS:** *Teacher training. Critical theory. Market. Higher education.*

## **Introduction**

This text is the result of a bibliographic research whose main objective is to present a reflection that highlights two trends in the area of teacher training, one focused on the job market in the context of globalization and neoliberalism and the other focused on the emancipation of human beings. Both have different characteristics and goals. The market requires versatile, flexible professionals with technical knowledge and who have multiple skills. Whoever is not trained in accordance with these requirements will be excluded from the productive process, which means unemployment. In this conception, education, at all levels, is seen as a commodity.

Unlike this utilitarian formation, critical theory presents another view regarding education, a view that can guide a new model of teacher education. For Adorno (1995c), it is necessary to think of Education as a generator of self-reflection, since only it can foster cultural enlightenment, resistance to fads and the instrumentalization of reason. The professional must have solid formation to be able to identify the pressures existing in our society and make choices capable of resisting these pressures, the formation of the individual must be critical and reflective so that he can surpass the immediate values defended by the market.

## **Forming for the market or for emancipation? That is the question**

Higher Education has undergone major transitions in its structure throughout the 21st century, because its attributions are increasingly focused on the formation of qualified labor in the labor market. The university is pressured to quickly train the student as a worker for the market. This highly instrumentalized formation made Santos and Almeida Filho affirm that there is a kind of crisis caused by the “intellectual de-characterization of the university” (2008, p. 15).

The rules of this society are determined by economic power and educational policies and are designed according to the demands of the market, with a strong influence from the countries that dominate the economy. For Antunes (2010), capitalist education is Taylorist-Fordist education: formal, fragmented and hierarchical, elaborated by a scientific management, carried out by workers, qualifying for the job market and not to question it.

The university, in this context, has offered a utilitarian formation resulting from technical rationality, which aims to oppose the critical reason to meet the needs of professional practice, leaving in the background the formation of knowledge, the epistemological formation of the professional, such a reality involves different careers, including that of the teacher. For Mizukami *et al.* (2002), the 'technical rationality' model no longer accounts for teacher formation, which leads the authors to point to 'practical rationality' as a new way of understanding formation, so there is a great appreciation of practice and students. Knowledge derived from it to the detriment of historically produced knowledge, is a reflection of neoliberal politics.

Education for the market aims at a general and versatile training, focusing at the qualification of labor for the market. Marcuse (1979, p. 111) comments: “[...] rationality is at the service of profitability, which is guided by the systematic and methodical calculation of capital”. Consumers become the main object of the cultural industry, thus bringing a semi-formation through the concepts influenced by this logic. Without seeming a manipulation, the Cultural Industry is being strengthened by the aegis of standardization in a subtle way through culture, seeking as its main focus its profit in society and in human relations, as author Zuin analyzes:

The equivalent logic ends up laying the foundations for the dichotomous reasoning that enshrines the labels of those who are considered “losers” or “winners”, for example. Critical thinking survives in a society in which individuals become “sounding boards” of messages that seduce by

encouraging, often blindly, integration to a collective governed by an authoritarian slogan (ZUIN, 2011, p. 11).<sup>4</sup>

In this process of transmitting market values about human life, the Cultural Industry ends up harming people's lives in several aspects, mainly in a social context marked by the absence of reflective and critical positions. All individuals end up being influenced by these market dictates, perpetuating in their choices, behaviors that make man increasingly move away from his essential needs in exchange for manufactured, superfluous, needs of the consumer society.

In this context, within the consumer society, education becomes a product of capital, and starts to be treated as a commodity, and within the market context of education in the scope of teacher formation, the number of teacher formation courses offered it is expanded to meet market demand, it is intended to solve the quantitative problem, the qualitative question is left to the background.

The reflexes of neoliberal policies for teacher formation were consolidated through LDB (BRASIL, 1996), in which teacher training must be carried out in higher education, regardless of the teaching modality. For Saviani (1997), the approval of the current Law of Directives and Bases of Education (LDB 9,394) was a process of the conservative forces of Brazilian education, articulated to the interests of the ruling class, the author defends the idea that these legal bases reflect an education centered on the immediate culture, the result of the alienating mass culture.

As a result of the approval of this law, there was an increase in the demand for higher education in short and/or distance courses, also causing an increase in the number of higher education institutions with fast courses, not always of good quality, but that offer, at the end of the course, the long-drafted certificate of completion, which is a requirement of capitalist society to get a good job, as this is synonymous with quality and attests that this individual is able to exercise and practice the function, even if your formation has not provided you with a meaningful reflection for the exercise of your practice.

In this scenario, a falsified democratization appears through the expansion of Higher Education in the Distance Education modality, especially in private institutions, with the offer

---

<sup>4</sup> A lógica do equivalente acaba por fundamentar os alicerces do raciocínio dicotômico que consagra os rótulos daqueles que são considerados "perdedores" ou "vencedores", por exemplo. Dificulta-se a sobrevivência do pensamento crítico numa sociedade em que os indivíduos se transformam em "caixas de ressonância" de mensagens que seduzem pelo incentivo à integração, muitas vezes cega, a um coletivo regido por uma palavra de ordem autoritária (ZUIN, 2011, p. 11).

of light, shallow courses, without the structure to offer a formation that provides scientific and elaborated knowledge that are to reflect significantly in teaching practice.

**Table 01 – Teacher Formation**

Brazil: 2001 to 2017						
Year	Total Number of Enrollments: Teaching Degree	Enrollments in presential classrooms		Total Number of Enrollments: Teaching Degree	Enrollments in Distance Education	
		Public Institutions	Private Institutions		Public Institutions	Private Institutions
2001	928.022	428.649	499.373	5359	5359	0
2009	1405.791	554.944	850.847	420.094	97.523	330.207
2017	1589.440	2.152.752	1.073.497	649.137	2.045.356	6.241.307

Source: Data from 2001 and 2009 – Adapted from Gatti *et al.* (2010, p. 104)

As evidenced by the data above, distance education courses were expanded, they were idealized as a means to promote the democratization / expansion of education. According to information from INEP “In distance education, undergraduate courses predominate” (INEP, 2017, p. 07), so the importance of knowing how they are training teachers. For Belloni and Peters there are many negative characteristics in formation in this modality:

Distance education is a method of transmitting knowledge, skills and attitudes, which is rationalized by the application of organizational and division of labor principles, as well as by the intensive use of technical means, especially with the aim of reproducing high quality teaching material, which makes it possible to educate more students at the same time, wherever they live. It is an industrialized form of teaching and learning (BELLONI, 2008, p. 27).<sup>5</sup>

Alves (2005) analyzes the peculiarities of Distance Education, based on similarities in the Western Fordist industrial production process, starting from World War II, for the authors, this production pattern has the following characteristics: rationalization, planning, standardization, mechanization, assembly line, division of labor, mass production, concentration of resources and administrative centralization. These characteristics were used in distance learning and result in a more economical and faster professional formation.

Such characteristics allow us to affirm that the theoretical assumptions of distance education are still superficial and need further study, although we are absolutely sure that

<sup>5</sup> Educação a distância é um método de transmitir conhecimento, competências e atitudes, que é racionalizado pela aplicação de princípios organizacionais e de divisão do trabalho, bem como pelo uso intensivo de meios técnicos, especialmente com o objetivo de reproduzir material de ensino de alta qualidade, o que torna possível instruir um número maior de estudantes, ao mesmo tempo, onde quer que eles vivam. É uma forma industrializada de ensino e aprendizagem (BELLONI, 2008, p. 27).

market and utilitarian principles are not exclusive to distance education and are also present in many classroom courses, because they are part of the postmodern ideal.

Saviani (2007) considers that the diffusion of the ideals of post-modernity and technology implanted several concepts related to education, such as efficiency, effectiveness and competences. Based on these ideals, the individual must seek knowledge according to his abilities and skills to remain competitive in the job market.

Education is now understood as an investment in individual human capital that empowers people to compete for available jobs. The human capital theory was, therefore, refunctionalized and it is in this condition that it feeds the search for productivity in education (neoprodutivismo) (SAVIANI, 2007, p. 428).<sup>6</sup>

“Neoprodutivismo” is the recurring concept of this universe and brings with it the idea of developing new skills that are useful to the market, in this scenario, what is the use of critical awareness and teaching capable of favoring the questioning of technical knowledge? None. The critical worker can question his working conditions and his earnings, so it is desirable that the worker has only the training necessary to fit into the labor market and not to question him.

Adorno (1995) presents a proposal capable of promoting reflection and critical sense in the educational process, the author refers to the theory of human knowledge and questions the excessive use of technique, which has made the subject a mere object of domination, imposing adaptation to the productive system.

Adorno bases his philosophical reasoning on assumptions that are suspicious of the relationship between the scientific view of the world and men and defines the Technique, as:

It is not known with certainty how the fetishization of the technique takes place in the individual psychology of individuals, where is the point of transition between a rational relationship with it and that overvaluation, which ultimately leads those who design a favorite system to lead the victims to Auschwitz more quickly and fluently, forgetting what happens to these victims in Auschwitz (ADORNO, 1995, p. 133).<sup>7</sup>

The worker's conscience is alienated, his workforce has been converted into merchandise, in exchange value. People work in exchange for money, this money guarantees

<sup>6</sup> A educação passa a ser entendida como um investimento em capital humano individual que habilita pessoas para a competição pelos empregos disponíveis. A teoria do capital humano foi, pois, refunctionalizada e é nessa condição que ela alimenta a busca de produtividade na educação (neoprodutivismo) (SAVIANI, 2007, p. 428).

<sup>7</sup> Não se sabe com certeza como se verifica a fetichização da técnica na psicologia individual dos indivíduos, onde está o ponto de transição entre uma relação racional com ela e aquela supervalorização, que leva, em última análise, quem projeta um sistema favorito para conduzir as vítimas a Auschwitz com maior rapidez e fluência, a esquecer o que acontece com essas vítimas em Auschwitz (ADORNO, 1995, p. 133).

access to consumer goods, which satisfy their momentary needs created by the consumer society. The “fetish” can dominate the individual's praxis and conscience. The “fetish” wants to transform what is social into natural/normal. Thus, the human labor force did not have the principle of being a commodity, but it became such through socio-historical changes. In this way, the fetish, weighted by Adorno, occurs when the properly finished technique replaces perfection within the parameters of society (ADORNO, 1999).

For Adorno (1995, p. 132), the technique is based on know how, know how to do, technical knowledge:

[...] in the current relationship with the technique, there is something exaggerated, irrational, pathogenic. This is linked to the technological veil. Men are inclined to consider the technique as something in itself, an end in itself, a strength of its own, forgetting that it is the extension of the arm of men.<sup>8</sup>

Knowledge becomes an acquisition and can equal things, "people who blindly fit into collectives convert themselves into something like a material, [...] This combines with the willingness to treat others as being an amorphous mass" (ADORNO, 1995, p. 129).

Technical and instrumental rationality stimulates formative practices, orienting them towards the exteriority of the subjects, that is, to the practice that they must know and manipulate instrumentally. They invest in practices operationalized in a short space of time and in the subjects' neutrality.

We can systematically analyze modernity, assuming such a prominent role that the situation of society and culture at this juncture can be summed up as a phenomenon of declining experience. The establishment of modernity was therefore accompanied by an abundant impoverishment of experience:

What is the value of all of our cultural heritage, if experience no longer binds us? The horrible mix of styles and conceptions of the world of the last century has shown us so clearly where these cultural values can lead us, when the experience is taken away, hypocritical or sneaky, that today is a test of honor to confess our poverty. Yes, it is preferable to confess that this poverty of experience is no longer private, but that of all humanity. Thus, a new barbarism appears (BENJAMIN, 1985, p. 115).<sup>9</sup>

<sup>8</sup> [...] na relação atual com a técnica existe algo de exagerado, irracional, patogênico. Isto se vincula ao véu tecnológico. Os homens inclinam-se a considerar a técnica como sendo algo em si mesma, um fim em si mesmo, uma força própria, esquecendo que ela é a extensão do braço dos homens.

<sup>9</sup> Qual o valor de todo o nosso patrimônio cultural, se a experiência não mais o vincula a nós? A horrível mixórdia de estilos e concepções do mundo do século passado mostrou-nos com tanta clareza aonde esses valores culturais podem nos conduzir, quando a experiência nos é subtraída, hipócrita ou sornateiramente, que é hoje em dia uma prova de honradez confessar nossa pobreza. Sim, é preferível confessar que essa pobreza de experiência não é mais privada, mas de toda a humanidade. Surge assim uma nova barbárie (BENJAMIN, 1985, p. 115).

For Benjamin, the poverty of the experience attributed by modernity consisted in the impossibility of *erfahrung* (authentic experience), that is, in a barbarism in the incoherence of the communication of collective experience, in the understanding of reading and in the understanding of the world. Thus, the absence of this authentic experience evidences a way of perceiving Modernity and its secondary and irrelevant symbolic manifestations, according to this author, experience, in modern times, has been replaced by *erlebnis* (inauthentic experience) the experience of the isolated individual.

Teaching based on practical, technical concepts and inauthentic experiences is expanded, according to Kincheloe (1997, p. 35), “students and teachers are not encouraged to question why they tend to think as they do about themselves, about the world around them and their relations with the world”, because they are used to not reflect critically during formation, this professional will end up reproducing the structure in which he was formed. With this, teachers and students are, every day, more involved with the culture of the *status quo*, a culture that does not allow diversity, criticism and the discovery of the new.

To change this context, the university must form the future teacher so that he/she has a critical and autonomous conscience and does not provide the licensee with a simple technical/instrumental knowledge. According to Adorno (1995), the objective conscience revolves around itself and is characterized as a lifeless head and this is not the function of the university, its role is to train citizens with reflective and critical conscience to know how to recognize themselves as citizens with rights and knowing how to live in society.

Mass culture has transformed people's knowledge into catalysts of superficial and technical information, making the individual increasingly poorer in wisdom and knowledge. The individual formed by the influence of the Cultural Industry, is unable to reflect with a critical conscience about resistance to barbarism in education, how can a teacher who does not have such a critical conscience form a conscious student? It's not possible. For basic education students to be critical and autonomous, they must be trained by a teacher who is also critical and autonomous. Barbarism is an act of violence, as it grossly removes the condition of someone's progress.

The parameters of neoliberalism that influence education produce, according to Adorno, a mass culture, standardizing the teaching and formation of the individual, promoting the alienation of this subject's consciousness before society and distorting a cultural progress. Education is the only instrument against barbarism, it is the means for the emancipation of the individual, since the role of Education is to provide a reflective and consequently emancipatory

critical teaching. “If barbarism is just the opposite of cultural formation, then the disarming of individual people is very important [...]. This must be the school's objective, however restricted its scope and possibilities” (ADORNO *apud* PUCCI, 2007, p. 3).

Thus, the university must offer conditions to cultivate the teacher's reflective capacity, according to Alarcão, “Reflective thinking is a capacity. As such, it does not bloom spontaneously, but it can develop. For that, it has to be cultivated and requires favorable conditions for its development” (1996, p. 9). This knowledge as a result of reflective thinking comes from formation that articulates theory and practice and not simply practice by practice. Alarcão (1996, p. 3) makes the following observation regarding the knowledge of the reflective teacher practice:

The reflection is based on the will, on the thought, on attitudes of questioning and curiosity, on the search for truth and justice. Being both a logical and psychological process, it combines the rationality of the investigative logic with the irrationality inherent in the thinking subject's intuition and passion; unites cognition and affectivity in a specific act, typical of human beings.<sup>10</sup>

In this perspective, the teacher must be seen as a producer of knowledge that reflects on his practice and is capable of researching. The teacher must research about his practice, because without research there is no significant teaching practice and the individual remains in common sense.

The initial formation of the teacher must provide conceptual subsidies so that he has access to the knowledge that guided his practice, as there is no practice that is not based on a theory. Through the ideological transformations implemented by globalization and neoliberalism, the teacher ends up losing the vision and focus of his work due to the multifunctions and shallow knowledge that are offered to him, giving rise to exacerbated pragmatism, a deficient teacher formation and an exhaustive overload of work are two crucial points of education in the capitalist context.

Capital's interest in investing in Education and in directing higher education institutions to develop “learning by doing”/“learning by practicing” in the individual and the whole overvaluation of practice is intended to make students seek knowledge for its usefulness and pragmatic functionality. The pillars that support Education from this perspective are based on

---

<sup>10</sup> A reflexão baseia-se na vontade, no pensamento, em atitudes de questionamento e curiosidade, na busca da verdade e da justiça. Sendo um processo simultaneamente lógico e psicológico, combina a racionalidade da lógica investigativa com a irracionalidade inerente à intuição e à paixão do sujeito pensante; une cognição e afetividade num ato específico, próprio do ser humano.

utilitarianism and individualism, removing significant content from learning, leaving only empty ideas and immediate knowledge, making the individual adaptable to the job market.

This logic, according to Hannah Arendt (2005, p. 6), is a utilitarian form of teaching and results in the neglect of contents, because one of the crisis of modernity that reflects in Education “is the influence of modern psychology and pragmatic doctrines, pedagogy has become a teaching science in general to the point of completely detaching itself from the subject to be taught”.

Also, according to the author, this modern pedagogy contributed to the crisis in Education, as scientific knowledge was secondary and courses were lightened up aiming at mass certification. This makes us reflect on the lack of historically accumulated content that is essential for the global knowledge of the future teacher, Cambi points out that:

With the advent of the “cultural industry” and the mass media, a true and pedagogical revolution took place, perhaps one of the most fundamental of our time, which, precisely in the second post-war, manifested itself in all its power of diffusion and incidence. The so-called “hidden persuaders” occupied an increasingly broad position in the formation of the collective imagination, directly influencing the personal conscience of each individual, on their levels of aspiration, on their tastes, behaviors, consumption, reaching to a large extent regulating the their identity and, therefore, also that of the masses (CAMBI, 1999, p. 630).<sup>11</sup>

According to Adorno, in the Cultural Industry everything turns into business, so does education. He says: “As a business, its commercial purposes are carried out through a systematic and programmed exploitation of goods considered cultural” (ADORNO; HORKHEIMER, 1985, p. 134).

The Cultural Industry is only interested in people as consumers of its products. The subject is seen as a mere product, a commodity for exchange. The cultural industry prevents the formation of individuals who are autonomous or capable of making emancipatory decisions to this capitalist system. In this context, everything becomes an object that can be bought, even a higher education, it starts to be consumed.

Our society, although industrialized and modern, is not free from experiencing situations of barbarism. Massification generates barbarism, which is the condition for the existence of

---

<sup>11</sup> Com o advento da “indústria cultural” e dos *mass media* produziu-se uma verdadeira e própria revolução pedagógica, talvez uma das mais fundamentais de nosso tempo, que justamente no segundo pós-guerra manifestou-se em toda a sua potência, de difusão e de incidência. Os chamados “persuasores ocultos” ocuparam uma posição cada vez mais ampla na formação do imaginário coletivo, influenciando diretamente sobre a consciência pessoal de cada indivíduo, sobre seus níveis de aspiração, sobre seus gostos, comportamentos, consumos, chegando a regular em larga medida a sua identidade e, portanto, também a das massas (CAMBI, 1999, p. 630).

society itself and to ease this barbarism it is necessary to reflect on its condition of submission to the logic of the manipulative society. For lack of this reflection, this criticality, there is an ideology being camouflaged through the limitation in the understanding and awareness of some.

Adorno brings the term semi-formation to designate this formation advocated by the market.

That semi-formation, despite the clarification of illustration and the dissemination of information and even through it, has become the dominant form of contemporary consciousness - this is precisely what requires a broader theory. The idea of culture should not be sacrosanct to it, as is the habit of the semi-formation itself. Cultural formation (*Bildung*) is nothing more than culture on the side of its subjective appropriation. Culture, however, has a double character. He refers back to society and mediates between it and semi-formation. (ADORNO, 1979, p. 94)<sup>12</sup>

According to Pucci (1995, p. 56), the prefix “semi” in Adorno, refers to a difficult path to cross or to a half formation. Culture, at the same time that it must approach the formative process of man, is also concerned with unveiling its autonomy. We can understand that semi-formation is defined by social determinations, which imposes the molds of production, in which the subject has to be shaped to be inserted in this environment. The only way to resist these molds would be the capacity for critical and reflective awareness, which is only acquired through Education. Adorno affirms that semi-formation is “the spirit taken by the fetishistic character of the commodity” (ADORNO, 1979, p. 108).

Adorno is concerned with the human formative process, for him, this process should not be commercialized. Adorno also draws attention to the “technique fetishism”, which consists of an idolatry for things, for machines in themselves, such “fetishism” is very present in our educational context, technology is valued as if it alone could guaranteeing an improvement in the quality of education, this overvaluation of technology is related to the cultural industry.

Under the domination of the cultural industry, the individual is led to live under the new perspectives of social ideology, markedly influenced by the advance of new information technologies, and that, for this reason, makes him a semi-formed, a subject who finds it difficult to transpose what culturally imposed on it.

---

<sup>12</sup> Que a semiformação, apesar do esclarecimento da ilustração e da difusão de informações e mesmo por seu intermédio se tornou a forma dominante da consciência contemporânea – é justamente isto que exige uma teoria mais ampla. A ideia de cultura não deve ser sacrossanta para ela, conforme é hábito da própria semiformação. A formação cultural (*Bildung*) nada mais é do que a cultura pelo lado de sua apropriação subjetiva. A cultura, porém, tem um caráter duplo. Ele remete de volta à sociedade e mediatiza entre a mesma e a semiformação. (ADORNO, 1979, p. 94)

The only way to overcome instrumental reason, arising from these norms of the cultural industry, is through Education, as the only form of resistance against the strength of the cultural industry, insofar as it can facilitate the development of critical and reflective awareness, capable of allow the individual to unravel the contradictions of social life. This education cannot be lightened, it must be solid and encourage constant reflection on man, his context and culture.

If the Teaching does not offer means for the emancipation of the subject to consciously position himself before society, this Teaching will provide a false emancipation. A teacher formed in the marketing model, which is integrated with the cultural industry, will hardly be able to break this barrier and provide his students with a critical and reflective education. Teacher formation courses, like all university formation, have the power of emancipation, but they cannot sell to the fads of modern pedagogies.

The teacher must have a position that strengthens human formation, this professional when he has an emancipatory conscience, must seek ways to outline his formative project and that of his students beyond the immediate needs of the market (GRAMSCI, 2001). There is no market interest in promoting this formation, so this teacher must be aware of the role of education for the whole of society. Only education has the power to emancipate the subject and strengthen his capacity to resist the molds established and/or pre-established by the Cultural Industry.

### **Final considerations**

We live in a time of crisis marked by the culture of consumption and a society guided by market values, it is common for people to seek a professional qualification without taking into account the type of formation that is being offered, if the formation does not meet the job market, for many it will have been useless and will have discredit for the population in general, however, a critical and reflective formation will make us question what kind of formation this society marked by capitalism, globalization and neoliberalism wants, will it be that what it wants interests us as human beings and as a society? The teachings of Adorno and Horkheimer say no, the reified consciousness accepts unconditionally what is given, does not question, adapts. To reverse this situation, only an emancipatory and critical education.

This education must be carried out in all teaching modalities, however, in this text, we approach the formation of teachers by defending the idea that it is directly linked to the quality of teaching, so that the student is critically formed, the teacher also he needs to be aware of the

values existing in our society, be resistant to pedagogical fads and be clear about the importance of his social role, the teacher cannot be replaced by technology, nor have his secondary role or his fragmented work, it is up to him to plan the class, think about your organization, select the teaching materials needed for each class of students. This teacher cannot be led by artificial and mechanized teaching. In this text, we cite distance education as an example of market education and adept at the cultural industry, but the principles that govern such education can also be seen in classroom courses, the problem is not in the modality (in person or at a distance), but in quality the formation offered.

Teacher training capable of promoting students' critical reflection cannot be lightened, fragmented, subject to fads and market interests, it must articulate theory and practice and provide the dissemination of the historically produced knowledge, because only in this way the teacher can exercise its function and contribute to the formation of citizens aware of social inequalities and who act against the barbarities of the modern world.

## REFERENCES

ADORNO, T. W. *Soziologische Schriften*. **Frankfurt am Main**: Suhrkamp, 1979.

ADORNO, T. W. Tempo Livre. *In*: ADORNO, T. W. **Palavras e sinais**: modelos Críticos 2. Tradução de Maria Helena Ruschel; supervisão de Álvaro Valls. Petrópolis: Vozes, p. 70-82, 1995.

ADORNO, T. W. *Educação após Auschwitz*. *In*: ADORNO, T. W. **Educação e Emancipação**. Rio de Janeiro: Paz e Terra, p. 119-154, 1995.

ADORNO, T. W. O fetichismo na música e a Regressão da Audição. *In*: ADORNO, T. W. **Textos Escolhidos**. SP: Abril Cultural, 1999. Coleção: Os pensadores.

ADORNO, T. W.; HORKHEIMER, M. **Dialética do Esclarecimento**. Tradução de Guido Antonio de Almeida, Rio de Janeiro, Zahar Editores, 1985.

ALARCÃO, I. Ser Professor Reflexivo. *In*: ALARCÃO, I. (Org.). **Formação reflexiva de professores**: estratégias de supervisão. Editora Porto. Porto, Portugal, 1996. Disponível em: Ser\_professor\_reflexivo\_Isabel\_Alarcao.pdf. Acesso em: 3 abr. 2018.

ANTUNES, R. **Adeus ao Trabalho?** Ensaio sobre as Metamorfoses e a Centralidade no Mundo do Trabalho. 14. ed. São Paulo: Cortez, 2010.

ARENDT, H. **Entre o passado e o futuro**. São Paulo: Perspectiva, 2000

ALVES, M. C. B. **Didática da educação a distância**: interação pedagógica. 2005.

BENJAMIN, W. **Obras escolhidas I: magia e técnica, arte e política.** São Paulo: Brasiliense, 1985.

BRASIL. Ministério da Educação. **Lei de Diretrizes e Bases da Educação Nacional.** Lei n.9.394/96. Brasília, DF: MEC/SEF, 1996.

CAMBI, F. **História da Pedagogia.** São Paulo: Editora Unesp, 1999.

GRAMSCI, A. **Cadernos do cárcere.** Caderno 13: Maquiavel a política e o estado moderno. Rio de Janeiro: Civilização Brasileira, 2001.

KINCHELOE, J. L. Tradução de Nize Maria Campos Pellanda. **A formação do professor como compromisso político: mapeando o pós-moderno.** Porto Alegre: Artes Médicas, 1997.

MIZUKAMI, M. G. N.; REALI, A. M. M.; REYES, C. R.; MARTUCCI, E. M.; LIMA, E. F.; TANCREDI, R. M. S. P.; MELLO, R. R. **Escola e aprendizagem da docência: processos de investigação e formação.** São Carlos: EdUFSCar, 2002. 203p

MARCUSE, H. **A ideologia da sociedade industrial.** Rio de Janeiro: Zahar, 1979.

PUCCI, B. (Org.). **Teoria Crítica e Educação: A formação cultural na Escola de Frankfurt** (2. ed). 1. ed. Petrópolis - RJ: Vozes/EDUFSCar, v. 1. 197 p, 1995.

PUCCI, B. Teoria Crítica e Educação. *In:* PUCCI, B. **Teoria Crítica e Educação: a questão da formação cultural na Escola de Frankfurt.** Petrópolis, RJ: Vozes; São Carlos, SP: EDUFSCAR, p. 11-58, 2007.

SANTOS, B. de S.; ALMEIDA FILHO, N. de (Orgs.). **A Universidade no Século XXI: para uma universidade nova.** Coimbra, 260 p., 2008. Disponível em: <http://www.boaventuradesousasantos.pt/media/A%20Universidade%20no%20Seculo%20XXI.pdf>. Acesso em: 23 mar. 2018.

SAVIANI, D. **Da nova LDB ao FUNDB: por uma outra política educacional.** Campinas, SP: Autores Associados, 2007.

ZUIN, A. A. S. **O Plano Nacional de Educação e as Tecnologias de Informação e Comunicação.** 2001. Disponível em: <http://www.scielo.br/pdf/es/v31n112/16.pdf>. Acesso: 15 de junho 2015.

### How to quote this article

SANTANA, Andréia da Cunha Malheiros; CARDOSO, Mariana Civalsci; SILVA, Taila Angélica Aparecida da. A Formação de professores e a Teoria Crítica: entre o mercado e a emancipação humana. **Revista Ibero-Americana de Estudos em Educação**, Araraquara, v. 14, n. esp. 4, p. 2003-2016, dez., 2019. E-ISSN: 1982-5587. DOI: <https://doi.org/10.21723/riaee.v14iesp.4.12924>

**Submitted:** 25/06/2019

**Approved:** 27/07/2019

**Published:** 01/09/2019