

(IM) POSSIBILITIES OF SUBJECTIVE FORMATION: EDUCATIONAL WEIGHTINGS IN PANDEMIC TIMES

(IM) POSSIBILIDADES DA FORMAÇÃO SUBJETIVA: REFLEXÕES EDUCATIVAS EM TEMPOS PANDEMICOS

(IM) POSIBILIDADES DE FORMACIÓN SUBJETIVA: REFLEXIONES EDUCATIVAS EN TIEMPOS DE PANDEMIA

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ABSTRACT: The present article investigates the question of the emergent condition of education in pandemic times, especially regarding the meaning of the (im)possibilities of subjective formation. Meanwhile, we outline some elements of the educational implications of the pandemic scenario of the new coronavirus. In this way, we outline a diagnosis of the social and educational transformations in the current context and discuss how this indicates something about the processes of subjective formation. The research is bibliographic, with aspects of integrative review. Thus, we bring to the text authors that we have already been studying, for an interlocution with new commentators, who bring elements of contextualization to form a panorama of the current educational scenario. In this way, we understand that the recrudescence of the educational situation is a sign of the advance of a more serious and severe situation globally established. A social and civilizing condition, greatly aggravated, by the social, ethical and economic-political model, which permeates all dimensions in our contemporary world (which, consequently, has strong impacts on the possibilities of subjective formation).

KEYWORDS: Education. Subjective formation. Pandemic. Teaching.

RESUMO: O presente artigo investiga a problemática da condição emergencial da educação em tempos pandêmicos, sobretudo no que tange ao significado das (im)possibilidades da formação subjetiva. Nesse ínterim, delineamos alguns elementos das implicações educativas do cenário da pandemia do novo coronavírus. Delineia-se um diagnóstico das transformações sociais e educacionais no contexto atual e discute-se de que maneira isso sinaliza algo sobre os processos da formação subjetiva. A pesquisa se apresenta bibliográfica, com aspectos de revisão integrativa. Assim, trazemos autores que já vínhamos estudando juntamente com novos comentadores, que trazem elementos de contextualização

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para formar panorama do cenário educativo atual. Desse modo, entendemos que o recrudescimento da situação educativa é sinal do avanço de um quadro mais grave globalmente estabelecido. Uma condição social e civilizatória, grandemente agravada, pelo modelo social, ético e econômico-político, que permeia todas as dimensões no mundo contemporâneo e, conseqüentemente, tem fortes impactos sobre as possibilidades de formação subjetiva.

PALAVRAS-CHAVE: Educação. Formação subjetiva. Pandemia. Ensino.

RESUMEN: *El presente artículo investiga la problemática de la condición de emergencia de la educación en tiempos de pandemia, especialmente en cuanto al significado de las (im)posibilidades de formación subjetiva. Mientras tanto, esbozamos algunos elementos de las implicaciones educativas del escenario pandémico del nuevo coronavirus. De esta manera, se esboza un diagnóstico de las transformaciones sociales y educativas en el contexto actual y se discute de qué manera esto señala algo sobre el proceso de formación subjetiva. La investigación es bibliográfica, con aspectos de revisión integradora. Así, traemos al texto, autores que ya venimos estudiando, para una interlocución con nuevos comentaristas, que aportan elementos de contextualización para formar panorama del escenario educativo actual. De este modo, entendemos que el recrudescimiento de la situación educativa es un signo del avance de un cuadro más grave y agudo establecido globalmente. Una condición social y civilizatoria, muy agravada, por el modelo social, ético y económico-político, que permea todas las dimensiones en nuestro mundo contemporáneo (lo que, conseqüentemente, tiene fuertes impactos en las posibilidades de formación subjetiva).*

PALABRAS CLAVE: Educación. Formación subjetiva. Pandemia. Enseñanza.

Introduction

As Schmidt *et al.* (2020) point out the current health crisis [...] is the greatest public health emergency that the international community has faced in decades (p. 62). This conjuncture includes health risk, social processes, and previous contingencies made explicit by the advance of this crisis, as well as other factors engendered in this context. Factors that go far beyond the physical health of individuals. All this exposes social aspects that show the contrasts and the structures of a complex society full of paradoxes.

In general, we understand that the contingency of the crisis of the new coronavirus reestablished ruptures, unfoldings, and crossings. Accelerating and intensifying many social and socioeconomic aspects that already came in the wake of a neoliberal logic, this crisis resumed and updated processes, and gave new positions and directions to problems not so recent (ANGELI-SILVA *et al.*, 2021).

Throughout this research we explore and discuss some impacts of this scenario on Brazilian education, which, in this pandemic scenario, became even more fragile. We focus

especially on discussing limits, possibilities and potentialities of subjective formation, understood here, as a notion that problematizes the idea of *bildung* or cultural formation, expanding its scope and rethinking the interconnections between contemporary subjectivity and current formative processes (SILVA, 2020; SILVA; AZEREDO; BITTENCOURT, 2016; SILVA; BERNARDO, 2020; SILVA; MWEWA; CABRAL, 2017; SILVA; OLIVEIRA, 2021).

In this way, understanding the multiple implications of the formative processes and their most particular recesses can lead us to a deep understanding of vital aspects of contemporary society. Ethical, educational, and economic stances can point us to the elements that will be necessary for an updating of the formative projects to be thought about in contemporary times in relation to the future.

With this in mind, our specific objectives are: to outline some of the social and educational transformations in the current context and discuss the ways in which this diagnosis may indicate some clues about processes that permeate the educational/subjective field and its relations with subjective formation.

Our research is essentially bibliographical, using particularly the integrative review approach. It is a critical-interpretative and descriptive-exploratory research. This means, among other things, that we delineate some aspects of the transformations in the social and educational scenario to, simultaneously, glimpse conceptual and theoretical-methodological possibilities regarding the possible formation in this context.

Thus, we present, in a first subdivision, some fundamental categories of an understanding of formation, as well as present characteristics and fundamental roles of education. In the second section, we outline some articulations of these categories to think about the (im)possibilities of education as a formative process, interrelating discussions about the dismantling of schools, the emptying of the meaning of educating, and the unfolding of a critical and aesthetic education.

The emergent condition of education: some components of education as an emergent context

Anamnesis or initial questions for a diagnosis

The pandemic, according to Babrosa and Cunha (2020), with its contingency, highlighted serious educational problems, and education gained, for various reasons, an amplitude for expression of what was already latent. Under these circumstances, it is essential

that we question these developments, what is the rationality behind these destructive actions in relation to education, and recognize a persistent instrumentalization and objectification of educational processes, individuals, and their relations with education.

In these processes, education, especially in school, is pushed into a chain, where it becomes one more product on the shelf for whoever can pay. This dynamic maintains the cycles of exclusion and exploitation, and with them, the inequalities and contrasts typical of late capitalism. This whole context of maintaining unequal cycles, breaking public education, is in line with the education for the capital (MÉSZÁROS, 2005). In this way, the excluded and less favored continue on the margins and the basic right to education is sold as a privilege.

This aggravates a problem we already faced before the pandemic: the fact is that it has become a habit, even among many teachers and educational theorists, to renounce the possibility of discussing it and trying to understand it outside a capitalist-neoliberal jargon. According to Silva and Bernardo (2020), there is currently a certain inclination, which progressively subsumes theoretical reflection in exchange for more "concrete" actions. In this context, what has been predominating is more and more the dominance of cultural massification, obscurantism and negationism, which are the fruits, to a greater or lesser extent, of this distortion of education.

Thus, we can say that the relations of knowledge and pedagogical practices are still a field of dispute. However, as progressive educators we have to think that, through education, subjects have their world experiences, create their culture, and by educating themselves, participating in the process of knowledge elaboration, they build themselves and their world (FREIRE, 2005).

The institutional aspect

In Brazil today, the role of education goes well beyond its strictly pedagogical function, especially in the formal education system. According to Lokemann (2013):

[...] with the emergence of Brazilian neoliberalism and the correlated constitution of inclusion as a State imperative, we can witness the proliferation of Social Assistance Policies in Brazil, in articulation with a phenomenon that can be called Educacionalization of the social. Such policies, by using school education as a privileged locus of effectuation, produce a redefinition of the functions of the public school in a learning society, considerably widening its functions that strongly emphasize the

governing of behaviors, in order to produce a shift in what is understood as school knowledge.

This process of increasing the scope of the school's social function, as part of a certain neoliberal policy, already signals an important change in the possible meanings of educating. Moreover, it clearly indicates the overload of the school as an institution. People, from a very early age, already go to school with the labor market in mind, in search of the ideal profitability. Much more so now, even with the entrepreneurship classes in the new high school. In this way, the main concern of the student, and of the student's family, is the preparation for a job, complying with the relentless gears of unbridled capitalism, which create bad working conditions and competitiveness.

It is important to point out that the formative role of the school covers not only the students, but all those involved in the educational context. Besides being a space for socialization and training, it is also a sphere that, as a school community, has its own dimensions. Everyone is subject of the process, and everyone helps in the construction of knowledge. Thus, nothing is transferred, but it is built, forming and reformulating, so,

[...] it is necessary that, on the contrary, from the beginning of the process, it becomes increasingly clear that, although different among themselves, those who form form form and re form while forming, and those who are formed form and form while being formed. [...] There is no teaching without discourse, the two explain each other and their subjects, despite their differences, are not reduced to the condition of object of each other (FREIRE, 2021, p. 25).

The necessary training and reformulations present themselves more explicitly in difficult times, as in the current pandemic times, when, as a result of the new coronavirus, sectors in various areas had to drastically and suddenly cease and modify their activities. Among them, the educational departments, which had to resort to emergency strategies to maintain minimum educational conditions.

Schools and universities were closed and classes were relocated to the online format. In this period of transition, many national and educational transformations occurred, as well as increased criticism of teaching and formal education and the institution of the new high school. About the emergency education processes that were being mobilized at the beginning of this pandemic period, Vieira and Ricci (2020, p. 2) write the following:

This compulsory stoppage has inevitably brought to the center of the educational debate the use of educational technologies for non-contact school activities. It is important to emphasize, at this very first moment, that the availability of online tools for non-contact activities is far from the concept of Distance Learning (DL). However, faced with the emergency situation, State and Municipal Governments, lacking the necessary structure for the practice of DL, have found it necessary to concentrate their efforts on

preparing teachers to develop remote learning situations, which, in general, are being mediated by the use of technologies. Faced with this, teachers were required to have the ability to experiment, innovate, systematize this knowledge and evaluate the learning process of their students, making the best use of these tools, whose use, for many, was unknown until then.

So, with the arrival of this reality, teachers had to reinvent themselves, renew their practices, and re-train themselves even more so that teaching-learning could remain effective. Through experimentation, new perspectives and pedagogical apparatuses, they have worked hard to try to maintain the quality of teaching. On the other hand, many students have not dedicated themselves effectively to study, thinking only about acquiring a diploma so that they can soon enter the job market. All this has generated, consequently, few actions seeking knowledge, cultural and social construction, consenting, even if unconsciously, to the dismantling that has been programmed, and with the logic of the capital.

Parallel to this reality, there is the projection of teaching for the market, criticized by the perspective of education beyond the capital, and the discussion that dumbing down and disinterest are programmed by means of the curriculum and methodologies. Education, even today, lives its paradox. On one hand, offering devices that enable critical resistance, and on the other, contributing to the maintenance of the cultural conformation model imposed by the dominant ideology.

In this way, training and education can be thought of as a constitutive continuity. It is the constant process of acquisition and apprehension of culture, by means of which we understand the constitution of the characteristic of humanity in human beings. That is, a fundamental part of the very meaning of the subject's formation comes in relation to his or her particular sociocultural environment, having as an important gateway the experience.

The (r)evolutionary character

Education has a central role in resistance struggles, since its objective is to contribute to the construction and strengthening of citizenship, overcoming violence and discrimination. It can contribute to the recognition and defense of fundamental rights, which are the pillars of democracy. Moreover, through it, the mechanisms of repression can be dissolved, strengthening the means of defense against barbarism. More than a human right, it is essential in the cultural, intellectual, and social formation of individuals. With this important tool, it gives support for the subjects to become critical and emancipated, to become a healthy part of the social body.

Education is an essential tool in building capacities and social formation, so that people have the possibility and courage to face the challenges and complexities of life, culture, economy and society (UNESCO, 2010). Education is associated with communication and interaction processes, which strengthen social and sociocultural practice. Moreover, education has healing power, integrates individuals within its network, empowers and empowers subjects, strongly contributing to the liberation of the oppressed.

It has as one of its accomplishments to influence, by means of diverse interventions, in which educational intentionalities are imbricated, implying choices, values, ethics, and love. "Education is an act of love and, therefore, an act of courage. It cannot fear debate. The analysis of reality. It cannot evade creative discussion, under penalty of being a farce." (FREIRE, 2019, p. 127). It is fundamental in social relations and awareness of the population about their rights and duties, as well as an action to hope and draw prospects for the future, even if some think that dreaming and making dreams come true is a privilege (FREIRE, 2019). Education presents itself in a commitment to freedom and training for the exercise of citizenship.

The protection of the right to access to education for all is directly linked to social justice and equity, working as a support for social inclusion and reduction of poverty and inequalities. Thus, it is necessary to respect the cultural conditions of the students. Elaborate a historical-economic diagnosis and think about the emancipatory educational practice, because "the only effective realization of emancipation is that those interested in this direction direct all their energy so that education is an education for contestation and resistance" (ADORNO, 2021, p. 200), as well as for the respect and understanding of diverse cultures and backgrounds.

(Im)possibilities and (per)formations

From this diagnosis, we can allow ourselves to see more basic and fundamental aspects of social and educational processes and transformations that have intensified during this pandemic period. Besides, we have the opportunity to glimpse other factors that signal changes that influence our educational conditions in this period, and that will leave indelible marks. It would be, in this case, the moment to distinguish more contingent and transient issues from those more consistent and immanent, which concern the genesis and deeper nature of our society (SOUSA SANTOS, 2020).

The notion of subjective formation

For the humanism of the 18th and 19th centuries, the formation of individuals was characterized as "an end in itself", with the goal of building the ideal human being. In this way, their autonomy, dignity, and moral condition could develop from the "cultivation of the self. The central characteristic of this notion of formation was the emphasis on the subject's autonomy, by means of a broad formation.

Meanwhile, the concept of *Bildung* was introduced in German idealism, as the need to put into activity all the forces of the human being in order to develop him. This polysemic term has been thought of in its various aspects and its possible meanings as: formation (in a broad sense), cultural formation and subjective formation (SILVA, 2020; SILVA; AZEREDO; BITTENCOURT, 2016; SILVA; BERNARDO, 2020; SILVA; MWEWA; CABRAL, 2017; SILVA; OLIVEIRA, 2021).

Following this logic, this concept has taken different directions, and finds relevance in the way it articulates the immanent relationship of the concepts of culture, society, and education. It is under this background that subjective formation can contribute to an understanding of educational processes: highlighting and distinguishing the processes of subjectivation from power relations, their ethical-political foundations reproduced in the educational field, and also highlighting clues about the role of these imperatives on the horizon of contemporary education.

In the essay *The Theory of Semiformity* (ADORNO, 1996), Adorno points out that in late capitalism, and especially since the totalization of social domination, not only this subjective formation would be compromised, but also the various dimensions of life. For Adorno,

The symptoms of the collapse of cultural training that are everywhere observed, even in the stratum of educated people, are not exhausted by the inadequacies of the system and methods of education, under the criticism of successive generations. Isolated pedagogical reforms, though indispensable, make no substantial contribution. They can even, on occasions, reinforce the crisis, because they soften the necessary demands to be made on those who are to be educated, and because they reveal an innocent unconcern about the power that extra-pedagogical reality exerts over them (ADORNO, 1996, p. 2).

Thus, for this author, despite all the technological advances, and the development of educational reforms, we are still not sufficiently prepared to eliminate the semi-formative

symptoms. Such symptoms are not random or spontaneous, but are the result of a highly planned logic that insists on remaining. An instrumentalizing logic and rationality.

In this sense, subjective formation has a fundamental role to play, if directed towards a "critical self-reflection" of education itself, calling into question the possibility of other educational experiences. It is important to remember that to educate for subjective formation is not only to make access to school possible for all, but to jointly elaborate paths, itineraries, and formative routes that meet the demands for such formation.

Assuming that both subjects and objects have objective and subjective moments, this approach can compose a description of the subject-object feedback dynamics and also clarify the processes of subjective formation. Taking into account this ability to read subject-object dynamics in their movement, it helps us to understand more and more deeply the dynamics of subjective and social formation.

This is not about idealizing education, but about considering the contemporary danger of a desensitization of the senses and the central role of education in our society. It is about highlighting the role of education and its task of thinking of teaching and learning experiences as the constitution devices of a potential new society. In this aspect, the meanings of education and subjective formation can be traced through multiple planes and crossings, involved in the constant elaboration and collaboration in the educational processes in the future.

Educational/subjective experience

Education, therefore, is configured as an experience of multiple formative dimensions. We do not want to talk only about teaching and learning, but to highlight aspects that make up the educational (im)possibilities, institutional as well as individual and subjective. It is about considering a critical look, capable of reconstructing and recomposing new meanings of an educational and, therefore, ethical-political imaginary. In our understanding, this new scenario re-enacts old plots, interdictions, and silences, but it also re-elaborates possibilities and new conditions, which mobilize glimpses and opportunities. It is necessary first of all to unburden the traffic of ideas, to aweigh the rivers of thought, to unblock the pipes (theory) of our praxis.

Theory is, in a metaphorical sense, this plumbing (ŽIŽEK, 2017). That is, rather than being something alien or alien to the materiality and concreteness of our lives, it is the one that sustains all dimensions of the functioning of society, places its world figurations and ideologies, and randomly makes available the nourishment and waste management of that

same society. We could even, at our peril, draw a parallel between the lack of sanitation, subjective precariousness, and marginalization.

Most of us don't pay attention to our plumbing, except when something goes wrong. When the toilet clogs, when the drain overflows, or when there is a water shortage. The point is that, as becomes more and more evident, including the aggravations brought by the pandemic, what we need to do, and what a critical education, aesthetic education, or whatever we want to call it, can do, is a kind of "cat" in the network.

Instead of trying to reform the net to have a greater reach or to have more volume circulating, we should think about the way it is disproportionately distributed. Think about creating points, as "invisible" as possible, and creating recesses, pockets, and other forms of retreat and power supply in them. These repositories, safeguarding spaces of intellectual development, will be the feedback loop effect of the educational ecosystem, through which we can aquilomb ourselves and return to some place of conservation, community, critical immanence and self-criticism.

In this way, basically everything we experience and experience are, in a sense, educational experiences (SANTOS, 2019). So that learning also means being inserted in a community where we share the same interest, and reflect on how we are and how we constitute ourselves. This is a process of exchange of words, reciprocity, and empathy for the knowledge of others, and it is also a moment of learning.

Thinking from this perspective, especially in the context in which we live, the educational field becomes both a vehicle and a repository of the possibility of recovering the educational experience. A more sensitized, deeper experience, from whose ethical and ethico-political consequences we will be able to draw the possibilities of imagining a future. Through these processes and this critical stance on education, we can glimpse a program of educational, pedagogical, and formative transformation.

Thought of from an aesthetic rationality (ADORNO, 1982), this experience comprises an arc that goes from the aesthetic experience, through the epistemological implications and, therefore, the ethical consequences, and finally, the ethical-political consequences. In this way, an aesthetic education starts from these limitations to the subjective formation, transforming them into expressive and, above all, transformative potential. This happens because this fundamental aesthetic nature develops by setting in motion and intertwining elements of a rationality that matures as it critically deepens in its self-awareness.

The consequence of this is a perception of self and an understanding of social determinations and their mediations, which, in turn, would indicate the paths of an individual

and social practice (ADORNO, 1982). An education (anti-fascist, critical, anti-racist, etc.) has, by category, to follow the same path.

Whereas "Criticism is not added from outside the aesthetic experience, but is immanent to it" (ADORNO, 1982, p. 382). An aesthetic education, as an approach that necessarily considers subjective formation, can focus on elaborating contexts or fields of elongation, amplification, distension, enlargement, etc., of the contents and possibilities for aesthetic experiences. These efforts will then emerge to educational experiences, and from them the exercise of new critical skills.

Although these developments are apparently concentrated in the dimension of subjective formation, the reflection in relation to formation is involved in the promotion of autonomy in a world and context of environmental crisis, health apartheid, and capitalist overexploitation. Thus, we understand that, at the juncture and constellatively, this may mean setting in motion a transformation of the understanding of the meanings and potential of educating in this time of pandemic.

Final remarks

Our goal, in the context of this research, was to try to understand the educational scenario. Through a diagnosis of the transformation processes that came with the pandemic of the new coronavirus we drew some aspects of these transformations, factors that ended up highlighting social processes. In this paper, we deal with the problematic of contemporary education. We tried to understand how a diagnosis of the conditions of contemporary education could indicate some processes and dynamics that remain in the educational field.

The central question we unraveled concerns how these elements appear, how they can be identified, and also, how they will remain, in the form of changes and transformations, especially in relation to subjective formation. In a way, we have elaborated this problem through our own diagnosis and analysis, which we have brought and developed with the help of the authors.

Now, we can already begin to see retroactive economic, and also ethical and political symptoms of these transformations. Among other things, they reveal the state of Brazilian society, not only with regard to education, but also with regard to the roles that education, especially the school as an institution, has to play in a society that is completely unequal, violent, racist, and structured on inequality.

Thus, we realize that this diagnostic process can signal these transformations, the processes that have transformed the way of educational practice, urgency and emergency; the way teachers have had to go through trainings to understand virtual and digital tools; how dependent students have also become on other types of devices and public policies in the absence of the institutional figure of the school; the way educational, formative and even affective ties, between students and teachers, have had quite serious impacts; this drawing of these points of the conditions of education has made evident how this has impacted on subjective formation.

Finally, we understand that the problem is not only exhausted in these aspects, but by analyzing and exposing them, we propose a look at these possible relations, in the sense of only leading us to some reflection. Thinking about education, in its social scope, is to understand it immersed in the sociocultural context of contemporaneity, interacting with culture, both in the sense of using certain aspects for formation, and in the sense of being indispensably influenced by current socioeconomic impacts.

As we pointed out earlier, this is a qualitative bibliographic research. We articulated methodological aspects of two methodological review instruments, the integrative review and the narrative. In this way, we list some important authors and some central readings that set the tone for the theoretical foundation and that also helped us to think about categories and concepts. It was through this elaboration that we proposed this critical-interpretative horizon for our analyses.

Especially because of the methodological instruments we used, we conceptually grouped the essential aspects of this discussion in order to establish the panorama of the analyzes that we developed. In this way, perhaps a systematic literature review could expand the mapping of this diagnosis, indicating elements of a perhaps broader, deeper, more detailed and detailed diagnosis of the conditions of education.

This could indicate other aspects, not only conceptual and methodological, but also in the sense of transformations and modifications in relation to the institution itself of the school; highlighting how educational practices, formal and non-formal, were affected in this period of pandemic and what this signals.

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