

# To connect or to disconnect: debates about the reflection on Education for the media

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**Abstract:** The purpose of this article is to discuss the naturalization of the discourse about the improvement of the teaching practice in the schools as a result from the simple introduction of technologies within a school everyday life. For this, we investigate the consumption proposed by Bauman to understand, under Gramscian perspective, the relations with the State and Civil Society and the work of Ideology in the formulation of the Media Culture. Thus, the hypothesis to be verified of investment in Critical Education for the media stands as a argument to be verified.

**Keywords:** educational technology; teaching practice; critical reflection; education for the media; school everyday life.

**Resumo:** O objetivo deste artigo é discutir a naturalização do discurso de que a melhoria do ensino nas escolas se daria a partir da introdução de tecnologias dentro de um cotidiano escolar. Para tal, investigamos o consumo tal como proposto por Bauman para compreender, sob a perspectiva gramsciana, suas relações com o Estado e a sociedade civil e a atuação da ideologia na formulação da cultura das mídias. Desse modo, a hipótese do investimento em educação crítica para as mídias se coloca como ponto a ser verificado.

**Palavras-chave:** tecnologia educacional; prática docente; reflexão crítica; educação para as mídias; cotidiano escolar.

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## 1. INTRODUCTION

Capitalism, acting based on its State and institutions, defends an individualist consumption that simulates all the issues affecting citizens and is placed as the possible solution from the satisfaction of pleasures. Hence, based on Bauman, in an ode to the narcissistic hedonism, the individual moves from the collective project, created by modernity, to a fragmented performance within choices preestablished by the dynamic economic. With a metaphor, Bauman<sup>1</sup> presents this transition as the standard of the camp:

the place is open to whoever comes with their trailers and enough money for rent; guests come and go; none of them pay much attention to how the place is managed, as long as there is enough space to park the trailer, the plug sockets and pipes are good for use, and the owners of other trailers do not make too much noise and keep down the sound of their portable TVs and stereos at night. [...] What the drivers want from the managers of the place is not much more (but nor less either) than making themselves at home. In exchange, they do not intend to challenge the authority of the managers and pay the rent according to the deadline.

Thus, the prospect of a consumption oriented towards display and immediate satisfaction is presented by the increasing amount of desires placed in a constant flow from the media culture<sup>2</sup>, by cooptation of social issues for maintaining the marketing status quo<sup>3</sup> and the non obligation to transform the everyday life<sup>4</sup>. Therefore,

being ahead with the emblems of the emblematic figures of the style trend chosen by someone would actually grant the desired recognition and acceptance, while being ahead is the only way to make such “belonging” recognition secure by the intended time<sup>5</sup>.

Hence, the action of the subject supported by the solution of social problems can be replaced with an individualistic practice of satisfaction of pleasures on behalf of fulfilling the emptiness that, paradoxically, emerges from the speed that consumption imposes to society. Therefore, “the essence of individualism is actually the paradox. Before the dismantling of social controls, individuals, in a post-disciplinary context, may or may not take responsibility to self-control or let themselves go”<sup>6</sup>.

However, when comparing Bauman<sup>7</sup> and Lipovétsky<sup>8</sup>, we perceive a differentiation between both in the way they observe consumption and the technologies involved in this process. Whereas the first has negative critiques of the process, denying the existing freedom, the later tends to believe in the potential involved between production and reception of messages. Accordingly, we opt for a combination of these authors regarding our critical point of view and acknowledging the prevalence of economic forces of the current system while continuing to believe in the possibility of breaking with the dynamics placed before us.

1. BAUMAN, Zygmunt. **Modernidade líquida**. Rio de Janeiro: Zahar, 2001, p. 35.

2. KELLNER, Douglas. **A cultura da mídia** – Estudos Culturais: identidade e política entre o moderno e o pós-moderno. São Paulo: EDUSC, 2001.

3. KLEIN, Naomi. **Sem logo**: a tirania das marcas em um planeta vendido. Rio de Janeiro: Editora Record, 2002.

4. HELLER, Agnes. **O cotidiano e a História**. São Paulo: Paz & Terra, 2016.

5. BAUMAN, Zygmunt. **Vida para consumo**: a transformação das pessoas em mercadoria. Rio de Janeiro: Zahar, 2008, p. 108.

6. LIPOVETSKY, Gilles; SEBASTIÁN, Charles. **Os tempos hipermodernos**. São Paulo: Barcarolla, 2004. p. 21.

7. BAUMAN, op. cit.

8. LIPOVETSKY; SEBASTIÁN, op. cit.

Thus, we recognize that the contemporary society is crossed by the media and by consumer practices coming from hegemonic social spheres. Having said that, the emergence of an education concerning the media as a way to counteract the unreflected consumption is placed as a theoretical reference for the analysis of the insertion of media in schools, in addition to interfering with the maintenance of a reifying dynamic of social life.

Proposing the analysis of political practices and strategies to insert media in schools, considering the *Base Nacional Comum Curricular* (Brazilian Common Core Curriculum – BNCC)<sup>9</sup> or the new High School<sup>10</sup>, parameters for the training of professionals in their teaching practice are not noticeable, and even less the physical conditions of performance of educational activities proposed in official documents open to public debate.

The whole debate mentioned in the texts of BNCC, or those concerning the High School reform, turns out to be guided by the dynamic of insertion in the labor market or, also, in teaching through recognized erudition. In this line of thought, resuming the critical theory, as proposed by Douglas Kellner<sup>11</sup>, is one of the ways to perceive limitations imposed on individuals in their daily life by the use of technologies and, therefore, to generate another practice guided by collectivity.

In short, we seek to understand that the capitalist economic project ultimately measures life from the greater level of consumerism, distorting citizenship or participation. Hence, we do not achieve our identities when we are born or as we grow older and mature, being these accomplished only by consumption, speed, and discard. Herein lies the role of the school as a force able to potentiate the reflection on the consumption of identities, in addition to establishing the links face-to-face with other social members considering the fragmentation emerging from digital networks.

## 2. SCHOOL AND MEDIA: SOPHIE'S CHOICE?

The school survives in contemporary times as if facing the dilemma of Sophie Zawistowska, character created by William Clark Styron<sup>12</sup> who, when arrested by Nazi troops for smuggling ham, needs to choose which of her children would be killed so the other could survive. The question was put by a soldier and Sophie's refusal would lead to the death of both. Considering physical criteria and for believing he would have better chances, the sun is chosen to survive. However, she never saw him again.

Students are inserted<sup>13</sup> into the digital culture and can use this virtual environment to enrich their school experience; however, the physical structure and the unpreparedness/devaluation of professionals limit the reach of different educational projects enabled by technologies.

Videos posted on *YouTube* channels or *Facebook* pages could be used by educators if schools were able to provide the proper structure. Moreover:

9. Available from: <[http://basenacionalcomum.mec.gov.br/images/BNCC\\_20dez\\_site.pdf](http://basenacionalcomum.mec.gov.br/images/BNCC_20dez_site.pdf)>. Access on: Feb. 23, 2018.

10. Available from: <<http://portal.mec.gov.br/component/content/article?id=40361>>. Access on: Feb. 23, 2018.

11. KELLNER, Douglas. **A cultura da mídia e o triunfo do espetáculo**. Líbero, year VI, v. 6, n. 11, 2004.

12. STYRON, William. **A escolha de Sofia**. São Paulo: Geração Editorial, 2010.

13. TIC KIDS Online Brasil. **Cetic.br**, São Paulo, 4 ago. 2014. Available from: <<http://cetic.br/pesquisa/kids-online/>>. Access on: Aug. 11, 2017.

which would be the scope of humanities subjects if educators used movies stored on *Netflix* available for multiple interpretations of contents? How to ensure students the chance of broadening the reach of their knowledge already acquired through daily practice if there is a lack of basic conditions for the school functioning? Considering physical limitations, professionals usually opt for the preservation of the remaining functional structure rooted in the banking model<sup>14</sup> and without dialogue<sup>15</sup> as a way to tame young people, disregarding their digital culture.

As an educator active in the state network of Rio de Janeiro for over five years, I perceive the burden of colleagues in the daily battle against the cell phone, for example, which is considered the main mean of access to the Internet by 83% of young people under the age of 18 years<sup>16</sup>. Updating what was written by Paulo Freire and Sérgio Guimarães<sup>17</sup>, for what reason does the school cannot ask the Internet for help? What is wrong when we consider cyberspace as one of the places frequented by young people and, indirectly, the school? First, we must consider that the media and its use in schools comprise political issues. As Freire and Guimarães<sup>18</sup> state,

too often, we, teachers, lack an attitude more compatible with our reality, which is, firstly, to take advantage of the simple means we have [...] and, as soon as we are able to develop, in practice, knowledge and the involvement of people, then we can also consider industrial resources.

So, as we recognize that choosing to use or not digital media carries irreparable losses if we do not consider which education project we want, we will be more open to understanding that the school, as a teaching-learning space, needs to be retrieved in its education essence. In this way, breaking with the automation of the mediatized *ethos*<sup>19</sup> that technologies impose to us according to the “acceleration of capital expansion [...] what is being called ‘globalization’”<sup>20</sup>, emerges from the recognition of those to whom the communication media serve. In other words, we need to resume school as a space for understanding, analyzing, and overcoming the established social organization, and not as a producer of inequalities deemed natural by the media.

For hegemonic groups, “it is much easier to [...] be at peace with the transmission or the reproduction of your ideology by a machine than by the teacher,”<sup>21</sup> i.e., discouraging and insinuating the unpreparedness of educators is one of their strategies of domination. Therefore, when defining the role of school in the contemporary scenario, we must ask to whom do technological innovations imposed to schools serve as a necessity in the world. Such proposal, with a noticeably political character, is considered when thinking of how the private sectors have been advancing in education, especially in the field of public policies, since the *Todos pela Educação* [All for Education] movement (TPE) and the *Movimento pela Base Nacional* [Brazilian Common Core Movement] are objective examples of this insertion of the private sector in education. As Érika Martins<sup>22</sup> mentions, such action is guided by the “think tanks” dynamics,

14. FREIRE, Paulo. **Pedagogia do oprimido**. São Paulo: Paz & Terra, 2015.

15. Idem. **Educação como prática da liberdade**. Rio de Janeiro: Paz & Terra, 1967.

16. TIC KIDS Online Brasil. **Cetic.br**, São Paulo, 4 ago. 2014. Available from: <<http://cetic.br/pesquisa/kids-online/>>. Access on: Aug. 11, 2017.

17. FREIRE, Paulo; GUIMARÃES, Sérgio. **Educar com a mídia: novos diálogos sobre educação**. São Paulo: Paz & Terra, 2011, p. 45.

18. *Ibidem*, p. 104.

19. SODRÉ, Muniz. **Antropológica do espelho: uma teoria da comunicação linear e em rede**. Rio de Janeiro: Vozes, 2012.

20. *Ibidem*, p. 11.

21. FREIRE, Paulo; GUIMARÃES, Sérgio. **Educar com a mídia: novos diálogos sobre educação**. São Paulo: Paz e Terra, 2011, p. 124.

22. MARTINS, Érika Moreira. **Todos pela Educação? Como empresários estão determinando a política educacional brasileira**. Rio de Janeiro: Lamparina, 2016, p. 13.

according to which the management model of the private initiative is deemed superior as the model to be followed by the public sector.

The All for Education<sup>23</sup> (TPE) movement, for instance, is deemed as a movement of the Brazilian society; however, when accessing its website, it features among its organizers the financial and hegemonic sectors of the Brazilian society. In this sense, considering what Érika Martins analyzed<sup>24</sup>, the modernization logic proposed by TPE is created by commercial interests to generate work force and by the defense of the private sphere on the part of the capitalist State.

Having said that, considering the analysis of Selma Pimenta and Umberto Pinto<sup>25</sup>, we understand Education as a space for the development of human beings as citizens committed to their insertion in the world. Thus, subjects would be able “to learn by working and not only to work”<sup>26</sup>. Therefore, a school that is guided by critical education must understand that “educating implies going beyond the contingent repetition of a usual behavior due to the acceptance of freedom impulses that transform *ethos* into *hexis*,”<sup>27</sup> because “the practice of freedom will only be properly expressed within a pedagogy according to which oppressed individuals have conditions to, reflectively, discover themselves as subjects of their own historical destination.”<sup>28</sup>

Briefly, the difference between *ethos* and *hexis* lies in understanding that the *ethos* “is governed by mediatization, that is, the tendency to ‘virtualization’ or telerealization of human relationships, present in the articulation of the multiple institutional functioning and of certain individual behavior guidelines with communication technologies,”<sup>29</sup> in a dynamic for “transmitting knowledge and stimulating the contingent conformation of habits and techniques”<sup>30</sup>; whereas *hexis*

is the possibility of establishing differences in the aesthetically identity imposition of the *ethos*. Subjects acquire inherited and traditionally propagated habits [...] with the voluntary and rational disposition of practicing fair and balanced acts directed towards the good.<sup>31</sup>

Hence, we understand that education for the media ensures the possibility of the educational *hexis* to work as a means for the ideology of consumption to not expand and, finally, it can retrocede. This belief, however, requires the education of all those involved in the teaching-learning process, in addition to the reformulation of the thought about education. In summary, we must rethink the school as a space in which social individuals go beyond the utilitarian praxis of technology and, thus, become subjects of action – to use technology with a purpose beyond itself considering its daily use.

Thus, when taking into consideration the choices made based on a dominant order, there is no difference between the world with and without media. When recognizing the power and interference of financial capital in the economy and in relationships between social actors, we think that “media is [...] a political technique of language [...] to requalify social life, from habits and attitudes to religious beliefs, according to technology and the market.”<sup>32</sup> So, thinking of the

23. Cf. O site do movimento em: <<https://www.todos.pelaeducacao.org.br/>>. Access on: Aug. 11, 2017.

24. MARTINS, op. cit.

25. PIMENTA, Selma Garrido; PINTO, Umberto de Andrade (orgs.). **O papel da escola pública no Brasil Contemporâneo**. São Paulo: Edições Loyola, 2013.

26. *Ibidem*, p. 29.

27. SODRÉ, Muniz. **Antropológica do espelho**: uma teoria da comunicação linear e em rede. Petrópolis: Vozes, 2012. p. 85.

28. FREIRE, Paulo. **Pedagogia do oprimido**. São Paulo: Paz e Terra, 2015. p. 11.

29. SODRÉ, Muniz. **Antropológica do espelho**: uma teoria da comunicação linear e em rede. Petrópolis: Vozes, 2012. p. 21.

30. *Ibidem*, p. 108.

31. *Ibidem*, p. 84.

32. *Ibidem*, p. 26.

school as another place “is only possible because dehumanization, even though an actual fact in history, is not, however, a given destination, but a result of an unfair ‘order’ that generates violence of oppressors.”<sup>33</sup> Therefore, the school should be responsible for working towards the (1) humanization of society through respect of differences and (2) insertion of critical theory in its daily practice as a form of entanglement between the life of the whole school community and the information transmitted by the media.

### 3. STATE, SOCIETY, AND IDEOLOGY: HEGEMONY UNDER DISPUTE

Politics in society is the core of all actions. There are no acts that have no political character, directly or indirectly. Karl Marx and Lenin provided the bases for a materialistic perception of class and the importance of fights within the social context<sup>34</sup>. However, focusing on the thought of Gramsci, we move forward when we deal with civil society and hegemony, because “in doing so, he [Gramsci] emphasized, in a much more fierce way than previous theorists, the role of superstructure in the perpetuation of classes and in the prevention of the development of class consciousness”<sup>35</sup>.

Thus, based on the understandings of Gramsci, pointed out by Martin Carnoy<sup>36</sup>, we intend to relate his understandings about how workers themselves could achieve class consciousness despite the setbacks imposed by economic dynamics of capitalist societies. Such understanding can be related to the dialogic process proposed by Paulo Freire<sup>37</sup>, that is, the “antidote to this manipulation [...] whose starting point [...] is not in placing revolutionary content on them [popular masses], but in questioning their position in the process”<sup>38</sup>.

Accordingly, comprehending that capitalism dominates and sets the demands of the State in favor of an elite and, at the same time, that media is one of their instruments, provides us bases to face the political, ideological, and cultural battles that Dênis de Moraes<sup>39</sup> points to us. For instance, we can consider the advancement of proletarian groups of private education networks in the debates on the course of primary education in the country. The media culture<sup>40</sup>, within this scenario, would act to provide information in a practical, simple, and superficial way, in an accelerated pace without room for reflection.

In summary, the repeated dissemination on the precariousness of public education in the country by TV news, supported by ordered indexes, evidences, or tests, in addition to research presented as a basis for the change in High School<sup>41</sup>, has deeper entanglements than it seems. The pedagogical proposal of mediatized images can be understood for acting by the desire to express itself as “an affective memory of a culture, an ideological substrate kept by the community”<sup>42</sup>, i.e., within a social imaginary. However, we can perceive contradictions of the formation of spectacles before our eyes based on a critical reflection.

33. FREIRE, Paulo. **Pedagogia do oprimido**. São Paulo: Paz e Terra, 2015. p. 41.

34. CARNOY, Martin. **Estado e teoria política**. São Paulo: Martins Fontes, 1988.

35. *Ibidem*, p. 90.

36. *Ibidem*.

37. FREIRE, op. cit.

38. FREIRE, op. cit., p. 200.

39. MORAES, Dênis de. **Mutações do visível: da comunicação de massa à comunicação em rede**. Rio de Janeiro: Pão e Rosas, 2010.

40. KELLNER, Douglas. **A cultura da mídia: estudos culturais – identidade e política entre o moderno e o pós-moderno**. São Paulo: Edusc, 2001.

41. NOVO ENSINO MÉDIO 01. 30”. **Ministério da Educação**. YouTube. 2017. Available from: <<https://www.youtube.com/watch?v=ilszj0WWqfA>>. Access on: Aug. 11, 2017.

42. MORAES, Dênis de. **A batalha da mídia: governos progressistas e políticas de comunicação na América Latina e outros ensaios**. Rio de Janeiro: Pão e Rosas, 2009, p. 29.

The space for raising awareness, however, is diverted from its constant construction through a communicative capitalism<sup>43</sup>. Generally speaking, this form of social management defends the fetishism of technology as a means to achieve the commitment and participation of the population. However, although ensuring other places of speech, as mentioned by Jodi Dean<sup>44</sup>, everything is just a fantasy of totality supported by the illusion of participation. That is, if we reflect on the power of words and how they are used, we have no communication. As Paulo Freire ponders<sup>45</sup>, there is no communication if the worldview of the other is not respected, and even less if there is interest in persuading as a propaganda rather than in convincing by comprehending the differences.

Therefore, by acknowledging that the social imaginary<sup>46</sup> is composed of ideologies and understanding the role of social forces in this scenario, we could support the action that links praxis and reflection, proposed by Paulo Freire<sup>47</sup>, as one of the ways to dispute hegemony in the contemporary society under the thought of Gramsci, according to which “neither the strength nor the logic of capitalist production could explain the consent that such production appropriates between subordinate classes. Instead, the explanation for such consent lies in the power of conscience and ideology”<sup>48</sup>.

The search for homogenization is guided, therefore, by “permanent battles for conquering consensus,”<sup>49</sup> which try to maintain the obtained power and extend it to other support bases. Here, Gramsci considers that hegemony, due to the relationship between dominant and dominated classes, tries to use its political, intellectual, and moral leadership to impose a worldview as belonging to all<sup>50</sup>.

Therefore, when analyzing the media culture mentioned by Kellner<sup>51</sup>, we understand the spectacle as one of the components of hegemonic transmission, without preventing us to interpret it and criticize it as a given production, because “hegemony is not a cohesive force. It is full of contradictions and subject to conflict”<sup>52</sup> – taking a position contrary to Dean’s<sup>53</sup> and having a motto for our social intervention proposal.

#### 4. DO WE CONSUME OR ARE WE CONSUMED?

The dissemination of consumption through the media culture<sup>54</sup>, from a system of values and beliefs linked by the media, ultimately strengthens groups that sponsor this same culture. This occurs by ideological and political interventions that such groups operate within the social imaginary<sup>55</sup>. Then, based on Bauman<sup>56</sup>, the economic project that systematizes actions of the media turns out to qualify the individuals according to their level of consumption. Hence, it is deemed better the subject that most consumes the provided cultural pattern in force: from American sneakers made by slave labor in Asia to the speech spread by a series of prominent reports in the papers on the crisis at school and how private institutions are working to solve the problem.

43. DEAN, Jodi. Communicative capitalism: circulation and the foreclosure of politics. *Cultural Politics*, Durham, v. 1, n. 1, p. 51-74, 2005.

44. Ibidem.

45. FREIRE, Paulo. *Extensão ou comunicação?* São Paulo: Paz & Terra, 2011.

46. MORAES, Dênis. *A batalha da mídia: governos progressistas e políticas de comunicação na América Latina e outros ensaios*. Rio de Janeiro: Pão e Rosas, 2009.

47. FREIRE, Paulo. *Pedagogia do oprimido*. São Paulo: Paz e Terra, 2015.

48. CARNOY, Martin. *Estado e teoria política*. São Paulo: Martins Fontes, 1988. p. 95.

49. MORAES, Dênis. *A batalha da mídia: governos progressistas e políticas de comunicação na América Latina e outros ensaios*. Rio de Janeiro: Pão e Rosas, 2009, p. 35.

50. CARNOY, op. cit., p. 95.

51. KELLNER, Douglas. A cultura da mídia e o triunfo do espetáculo. *Libero*, São Paulo, ano 6, v. 6, n. 11, p. 4-15, 2004.

52. CARNOY, op. cit., p. 95.

53. DEAN, Jodi. Communicative capitalism: circulation and the foreclosure of politics. *Cultural Politics*, Durham, v. 1, n. 1, p. 51-74, 2005.

54. KELLNER, Douglas. *A cultura da mídia: estudos culturais – identidade e política entre o moderno e o pós-moderno*. São Paulo: Edusc, 2001.

55. MORAES, Dênis. *Mutações do visível: da comunicação de massa à comunicação em rede*. Rio de Janeiro: Pão e Rosas, 2010.

56. BAUMAN, Zygmunt. *Vida para consumo: a transformação das pessoas em mercadoria*. Rio de Janeiro: Zahar, 2008.

This is precisely what Braudillard has been emphasizing for decades: the ideology of consumption firstly seduces the consciousness, not with objects or material goods, but with images. What images? “Consumed image of consumption,” that is, the idea of consumption as a new way of individuals’ territorialization<sup>57</sup>.

The proposal that the spectacle has been expanding its imagery power and, consequently, provides the displacement of the human within ourselves, does not prevent us, as Douglas Kellner<sup>58</sup> emphasizes, to recognize the possibilities of resistance of several audiences.

Therefore, according to the perspective stated in the analysis of Agnes Heller<sup>59</sup>, an understanding of the crisis in education can be comprehended by the different cultural construction of school agents from the power of images. Thus, when pointing out the propositions for reflecting on the spectacle, addressed by Kellner<sup>60</sup>, we can understand the excessive entertainment, speed, and information as examples of the social sphere. That is, linking the aforementioned authors, we may observe that only by the process of distancing ourselves and thinking of what is deemed natural as strange – given by emergency and superficiality – we can destroy the pseudoconcreteness<sup>61</sup>.

Aligned with this interpretation, the school, based on the thought of Dênis de Moraes<sup>62</sup>, is one of the formative bodies of consensus. Thus, it is possible to question the choices we make in our daily life and, also, the distortions within the society and due to the school environment. Based on Gramscian ideas, we criticize the thought that revolution will be a violent rage as in other times and, therefore, it will be, in fact, slow and gradual with the participation of the vast majority of the population, from several institutions – including schools – formed over the years in disagreement with media culture.

In summary, “the media discourse aims to determine the interpretation of facts through fixed and constant signs that try to protect from contradictions what is given and appears as a representation of the reality, as the truth”<sup>63</sup>. The school, as a counterpoint, provides the possibility to acquire considerable knowledge, “placing inequalities in the field of intelligence and culture”<sup>64</sup> while recognizing the class struggle within the school community.

Understanding this dispute to be faced from an education for the media, it is worth noting that the daily life is placed as a dialectical contradiction that needs to oppose what is naturalized, from informational entertainment through the media, and what is established as a reflection to transform the everyday life. Thus, recognizing the ideology of consumption as a rhetoric to mask a dominance makes us realize that, being a symbolic construction for the maintenance of this capitalist society, ultimately express itself in the different practices and hegemonic seductions. The media discourse, therefore, tends to distance from the critical thinking of the defense movement of a public policy contrary to the capitalist- and work-force-oriented education. That is: the fight for a collective project is weakened – in the long run – on behalf of a superficial practice that satisfies pleasures that do not reflect on the whole process.

57. SODRÉ, Muniz. **Antropológica do espelho**: uma teoria da comunicação linear e em rede. Petrópolis: Vozes, 2012. p. 59.

58. KELLNER, Douglas. A cultura da mídia e o triunfo do espetáculo. **Líbero**, São Paulo, ano 6, v. 6, n. 11, p. 4-15, 2004.

59. HELLER, Agnes. **O cotidiano e a história**. São Paulo: Paz e Terra, 2016.

60. KELLNER, op. cit.

61. KOSIK, Karel. **Dialética do concreto**. São Paulo: Paz e Terra, 1976.

62. MORAES, Dênis. **A batalha da mídia**: governos progressistas e políticas de comunicação na América Latina e outros ensaios. Rio de Janeiro: Pão e Rosas, 2009.

63. MORAES, Dênis. **Mutações do visível**: da comunicação de massa à comunicação em rede. Rio de Janeiro: Pão e Rosas, 2010. p. 95.

64. PIMENTA Selma Garrido; PINTO, Umberto de Andrade (orgs.). **O papel da escola pública no Brasil contemporâneo**. São Paulo: Loyola, 2013. p. 18.

## 5. THE “URGENCY” OF THE HIGH SCHOOL REFORM: THE OPIUM OF OUR TIME

As we consider the advertising piece<sup>65</sup> that discusses the new high school and what would change with its implementation, we note there is a response to criticism that BNCC had been suffering in society. The first question asked by a young man is about the following subjects: history, geography, and philosophy, which would be encompassed by one knowledge field. Next, high school is presented as divided between a mandatory and a flexible schedule considering the choice of young students concerning what to study and their technical training. The conclusion is that the content applies to all schools, including private ones, and that the new high school is “approved by 72% of Brazilians.” Accordingly, some remarks about the imposed discourse and veiled interests surrounding the changes can be mentioned.

Firstly, we should recognize the lack of structure that exists in contemporary schools, according to the perspectives of Selma Pimenta and Umberto Pinto<sup>66</sup>. Whereas in modernity the focus was on the joint education for work and social intervention, in our time of unemployment<sup>67</sup> citizenship should be highlighted. However, this possibility is restricted by the advancement of policies that limit the humanities subjects of critical bias – such as the new high school and the BNCC, linked to private sectors of the school management – and by the emergence of the persecution on the part of groups which are proponent of the *Escola sem Partido* [School Without Parties]<sup>68</sup>.

Generally speaking, an ideology of consumption operates through media, which is related to power structures and, consequently, to the way of thinking of the school and influencing choices that organize it. This is a political project based on hegemonic groups to sustain their domains and that ultimately gain strength from a mediated worldliness<sup>69</sup>, that is, by an understanding of the world in addition to personal contact. This needs to be discussed – especially with and at the school.

Then, based on the understanding of what is a party in the Gramscian perspective, according to Érika Martins<sup>70</sup>, the work of movements such as the aforementioned, with political purposes – even if claiming to be contrary to political parties – should be recognized as such. There is an interest in internally working in schools based on a dominant ideology to broaden the power of hegemony already deemed as natural by the media.

This configuration of action is based, considering the thought of John Thompson<sup>71</sup>, on the separation between time and space in the sense that a spatial distance does not coincide with temporal distance anymore. In other words, through technical means we can overcome long distances using electronic equipment that put us in immediate contact with other cultures and people in a disproportional ratio of forces. Such poetic conjuncture would be positive, therefore, if there was no interference and action of hegemonic groups seeking ideological unification through the “monopoly of bodies that form consensus

65. NOVO ENSINO MÉDIO 01. 30”. **Ministério da Educação**. YouTube. 2017. Available from: <<https://www.youtube.com/watch?v=i1szj0WWqfA>>. Access on: Aug. 11, 2017.

66. PIMENTA Selma Garrido; PINTO, Umberto de Andrade (orgs.). **O papel da escola pública no Brasil contemporâneo**. São Paulo: Loyola, 2013. p. 45.

67. MENDONÇA, Heloísa. Topa tudo por trabalho: brasileiros aceitam salários menores e postos sem carteira para driblar desemprego. **El País**, São Paulo, 5 fev. 2018. Available from: <[https://brasil.elpais.com/brasil/2018/02/02/politica/1517580002\\_384940.html](https://brasil.elpais.com/brasil/2018/02/02/politica/1517580002_384940.html)>. Access on: Feb. 5, 2018.

68. NAGIB, Miguel. Quem somos. *Escola sem Partido*, [S.p.], Sep. 4, 2004. Available from: <<http://escolasempartido.org/quem-somos>>. Access on: Aug. 11, 2017.

69. THOMPSON, John B. **Ideologia e cultura moderna: teoria social crítica na era dos meios de comunicação de massa**. Petrópolis: Vozes, 1998.

70. MARTINS, Erika Moreira. **Todos pela educação?** Como empresários estão determinando a política educacional brasileira. Rio de Janeiro: Lamparina, 2016. p. 14.

71. THOMPSON, John B. **Ideologia e cultura moderna: teoria social crítica na era dos meios de comunicação de massa**. Petrópolis: Vozes, 1998.

such as the media, political parties, unions, the Parliament”<sup>72</sup>, and we include the school as the last boundary of this advance.

In the digital world we live, we request updates every second and our eyes do not lose sight of the smartphone’s screen. Thus, the “consumerist syndrome”<sup>73</sup> ends up pervading us by the immediacy of the educational reform that we would need, because

the managerial practice of inciting an atmosphere of urgency [...] is increasingly recognized as a very effective method, and preferred by many businessmen, for persuading managed people to placidly accept even more drastic changes affecting their ambitions and expectations in the heart<sup>74</sup>.

Thus, the advancement of hegemonic groups in civil society, especially in school, restricts the possibility of an educational project that contributes to victories in the battle for hegemony and the conquest of power. This advance, however, is an action initiated in recent decades of the neoliberal progress in Latin America, especially in Brazil. Therefore, we recognize the possibility of breaking with the current system based on the school in a war of positions, understanding we need to pay attention to the proposed transformation on the part of the same groups already in possession of the ways of doing and which control the financial capital. Thus, how could we possibly discuss the modes of production of information transmitted by the media and the context of the proposed entertainments provided that the school would be involved with sectors that produce such content?

## 6. FINAL CONSIDERATIONS

It is necessary to understand that the proletariat today [07/02/1921] does not have against itself a private association only, but the whole State apparatus, with its police, courts, and newspapers that manipulate opinions according to the will of the Government and capitalists<sup>75</sup>.

We do not feel as belonging to groups, although surrounded by people. Likewise, fear paralyzes us and prevents us from acting. The speed and immediacy of time make citizens superficial and thoughtless concerning the need to do everything as soon as possible. Moreover, the responsibility for all the problems and issues that emerge is placed on the shoulders of these fragile subjects of our time. We live in a time when freedom is proclaimed as one of the greatest achievements of humanity. The speech of being who you want to be is sold as a reality familiar to all people and, at the end, we fight for defending this ordinary emptiness that makes us indifferent to everything and everyone.

Now, we should consider all the dilemmas we exposed and make them part of the everyday life in schools. How can educators and learners deal with this cultural imposition without due preparation in classrooms? Before making any observations, the answer comes immediately from the media: the pleasure for

72. MORAES, Dênis. **A batalha da mídia**: governos progressistas e políticas de comunicação na América Latina e outros ensaios. Rio de Janeiro: Pão e Rosas, 2009, p. 46.

73. BAUMAN, Zygmunt. **Vida para consumo**: a transformação das pessoas em mercadoria. Rio de Janeiro: Zahar, 2008.

74. *Ibidem*, p. 124.

75. GRAMSCI apud MORAES, Dênis. **Mutações do visível**: da comunicação de massa à comunicação em rede. Rio de Janeiro: Pão e Rosas, 2010, p. 88.

unrestricted consumption – both of products and identities – associated with narcissism as a way to remedy this constant void from, very often, the use of expendable technologies.

However, as Bauman analyzes<sup>76</sup>, only the public sphere, in a sense of collective sovereignty, can help us to overcome this latent-pain situation. Hence, that is why we need a bond between society and the understanding of disputes by hegemonic power, in such a way we can get closer to each other and recognize the common origin of our dilemmas as something greater than ourselves. That is, the answer for our current crisis is to understand that the public space must be considered according to issues that are of the interest and need of everyone, not individual desires based on physical goods that do not contemplate the collective.

As an example of our time, there are numerous states claiming that technologies introduced in schools would be the solution to the problems – such as *Jornal Hoje* TV news, broadcast by Rede Globo, aired between August 07 and 11, 2017 – mainly those of undemocratic nature. The prospect of a display-oriented consumption presents itself, in our interpretation, as a capitalist expression that belittles everything to the satisfaction of immediate pleasures. In this sense, subjects distance themselves from the effective responsibility for others and for social problems, and live the illusion of becoming democratic by signing virtual petitions or even changing the latest avatar in social networks, as pointed out by Jodi Dean<sup>77</sup>.

Accordingly, how to think that the mere use of digital media in schools could change experiences if the very school environment is summoned to become, deceptively, impartial and neutral? In a direct reference, how to discuss the English industrial revolution without considering the debates on classic striker movements, the Luddites, or even counteract the situation of workers of that time with the recently approved Labor Reform in Brazil?

Considering this scenario, focusing on the previous discussions, education for the media can strengthen the school and enhance its role as a force that contributes to citizenship. Furthermore, as Paulo Freire defended<sup>78</sup>, we need a school that is both formative and informant. If we decide on a single path, we will lose one of the last institutionalized spaces for the battle against hegemony of capital and become Sophie Zawistowska with dead young people and without witnessing the future of school.

Hence, let us give room in the schools to soap operas, TV news, cell phones, televisions, Internet, *Netflix*, *WhatsApp*, and any other text or media genre that, with the educator's training, enable freedom of choice, communication, and reinterpretation among members of the school community. Let us graduate educators who are ready to use these productions as teaching resources and, also, as examples of hegemonic disputes combining reflection-creativity-Internet.

In summary, the practice of educators should be guided to analyze, to provide the possibility of reflection, and to use media production as a bridge for understanding social inequalities deemed as natural. Finally, to enable the citizen and the individual education of students as agents in the public life.

76. BAUMAN, Zygmunt. *Modernidade líquida*. Rio de Janeiro: Zahar, 2001.

77. DEAN, Jodi. Communicative capitalism: circulation and the foreclosure of politics. *Cultural Politics*, Durham, v. 1, n. 1, p. 51-74, 2005.

78. FREIRE, Paulo. *Extensão ou comunicação?* São Paulo: Paz e Terra, 2011.

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