

International Journal of Human Sciences Research

THE CONCEPTIONS OF EDUCATION IN THE NEOLIBERAL CONTEXT AND THE CONTRAST WITH THE TRAINING PHILOSOPHY IN HANNAH ARENDT AND PAULO FREIRE

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Abstract: The objective of this research is to understand what are the conceptions of education in the neoliberal context and how they contradict themselves with the formative philosophy in Hannah Arendt and Paulo Freire. We start from the conceptions of Santos; Ax; Alves and Vieira; Maciel; Araújo and Borges; Freire; and Souza. We are based on the qualitative approach André (2013); where semi-structured interviews (Ludke and André (2013) and Bardin (2011) were used for content analysis. The research results show that education is still captive to the perpetuation of an education focused on employability and mechanization of their educational practices, which is opposed to Arendt and Freire in terms of the concept of education based on dialogue and reflection.

Keywords: Education; Neoliberalism; Formative Philosophy.

INTRODUCTION

Raising awareness of the role of educational institutions in the face of critical and transformative training for students is a reflective challenge imposed, given the trivialization of education values as an instrument for training citizens for society. The conception of education in the neoliberal context permeates the idea that the preparation of students for the wide competition experienced daily in the most diverse jobs - in which they must be constituted from the qualification and improvement in specific techniques to such occupations become the main instrument of school institutions that have in their curriculum the mechanical character of educational practices responsible for reproducing the dynamics required by the production model in the neoliberal context. In this perspective, “the content, whether of values or empirical dimensions of reality, tends to become something lifeless and to petrify itself once enunciated.” (FREIRE,

1970, p. 40). Thus, Freire calls this narrative movement “banking education”, in which there is a deposit of information in students without relation to reality, which characterizes an alienation and inversion of the purposes of critical knowledge. It is the “accumulative” conception of education (FREIRE, 1970, p.41). In this direction, Hannah Arendt brings that education based only on knowledge, is concerned with the accumulation of knowledge and results, which has an end in the sense that it seeks a purpose, where it ends the moment it finds it.

Given the above, the aforementioned article disdains about the conceptions of education from the context of production of contemporary capitalism, in which it is properly related to the model of reproduction of technical knowledge, ready and finished, in order to promote the teaching process and learning, the mechanical appreciation of the labels that define and insert students in the labor market from the perspective of employability. Considering this, as a contrast with the formative task in the view of Hannah Arendt and in the critical formation of Paulo Freire.

Mobilized by this perspective, the research seeks to understand what are the conceptions of education in the neoliberal context and how they contradict themselves with the formative philosophy in Hannah Arendt and Paulo Freire. To do so, at first, we sought to identify the conceptions of education from the socioeconomic scenario. Then systematize the formative ideologies in Arendt and Freire.

The study is justified because we are driven by the need for scientific knowledge, understanding the challenges of education in the neoliberal context, understanding the values of reflection in educational training practices in educational institutions, for the personal development of a praxis that dialogues and reflects about reality. Socially,

we explain that when we seek to understand the concepts of education in the capitalist context, we contribute to a reflection on what can be done by the government, school and society so that there is awareness of the value attributed to education. Academically, it becomes relevant, as we are urged to promote scientific knowledge for internal and external socialization within the academic community, based on the extent of debates made possible by the disciplines of Philosophical Foundations of Education and Management and School Organization that make up the curriculum of the second and third period of the degree course in pedagogy at UFPE at the Academic Center of Agreste, which respectively, address the forms and practices of teaching, as well as the transformations and social influences that impact and refine them, for the formation of critical citizens or not, especially in the administrative context of preparing human beings to meet social demands.

Thus, based on our concerns, we have as central questions: what are the conceptions of education in the neoliberal context? And how do they contradict themselves with the formative philosophy in Hannah Arendt and Paulo Freire?

It starts from the assumption that the conceptions of education are linked to the marketing context of knowledge accumulation and that they contradict themselves in the perspective in which Arendt introduces, from her studies on the trivialization of evil, the conception of education focused on thinking and not the reproduction of knowledge, distinguishing thinking and knowing, thus promoting reflection on the actions of subjects as citizens, building and rebuilding their “self” from dialogue. Just like Freire, who brings in the same direction, an education based on the liberation of the individual from a dialogical and reflective perspective, which leads the subjects to the practice of liberation, starting

from the understanding of the circumstances that compose and condition the actions of individuals in their environment Social.

THE CONCEPTION OF EDUCATION IN THE CONTEMPORARY NEOLIBERAL CONTEXT

Education in its more specific bias focuses on training, either in passing on, or creating instructions that materialize the formalization of facilitating processes of organization in society, in these perspectives, we conceive from Santos (1999. p. 66) that “as societies evolved and became more complex, especially in the transformation of their economic base, knowledge at all levels became increasingly necessary” in this sense, we understand that education began to play and develop a role social that enabled and determined what instruction was necessary to exercise roles and functions that met the social needs that emerged over time.

Arising from the vast transformations caused by human beings for social progress, the greatest need for knowledge to adapt and meet the specificities necessary for the aptitude of the new labor market demanded by the industrial revolution, made education the target of transformations in its contents, which in this case, must teach for the needs of productions from its restructuring - the passage from the manual to the mechanic - thus, we can affirm that the industrial interests on education, demanded that the subjects be prepared to be employable.

In short, it is understood that from the social transformations described so far, the implications of employability in teaching require that basic education develop a role that adapts and transforms the human being into a being endowed with knowledge to meet the status quo of industrial society capitalist and its demands.

The new enthusiasm for education has sought to revive the interest of broad sectors of society, especially businessmen, seen as preferential partners, in the new crusade in favor of basic education and professional training for workers. (MACHADO, 1998, p. 17).

In these perspectives, we realize that the manipulation of education by different interests determines what, for whom and why to educate. We found, therefore, that teaching is divided into two processes, the first contemplates the bourgeois part of society, and the second the proletarian class, in this sense, market influences in education determined the reproduction of inequality between social classes.

Faced with these requirements, a paradigm is perpetuated that preparation, qualification and skills are the result of the student's own responsibility in seeking their suitability and qualification for the job market, thus:

The workforce will be required to have greater capacity for self-learning, understanding of processes, ability to observe, interpret, make decisions and evaluate results. It is also necessary to master technical language, oral and written communication skills, willingness and ability to work in groups, cognitive polyvalence and functional versatility at work (ALVES; VIEIRA apud ARAÚJO; BORGES, 2000, p. 11)

This way, we realize that education has gone from just instruction and necessity to a process of hegemony, where there are influences for a social dispute in preparing for the market and for capitalist standards, so the search for instruction has become an unthinkable long process. which trains not only the bodily skills, but mainly the mental ones, to follow only what is determined. In this bias, we can see that education is strongly influenced by the implications of social inequalities, therefore being thought and determined by it. This way, it is understood that:

Education, in the current context of neoliberal ideology, has been seen, from an economic perspective, as the formation of human capital. A model for training productive subjects for the market follows, which becomes hegemonic, consisting of the skills necessary for employability (MACIEL, 2011, p. 328).

Thus, employability is conceptualized as an instrument that refers to the conditions and integration of subjects in the current labor market and their ability to exercise what they were subjected to, that is, the skills studied during their studies (MACHADO, 1998, p. 18) this way, we perceive the fragility of the educational system in forming conscious beings and its strength in forming skilled beings, however, it is notorious that in contemporary times an education centered on the partial formation of the being still prevails, which does not think or even have a progressive vision.

Araújo and Borges (2000, p. 12) ask that “the question that arises is to know to what extent education [...] and professional training [...] in the context of the reconfiguration of the world of work, can fact constitute the solution of the ‘employability’ of the worker” (emphasis was added by the author in this stretch) an issue that encourages thinking about education as a practice of development and not of reproduction, however, Machado (1998, p. 26) addresses that:

In the demands for basic education and professional training - currently more insistent - there are several interests corresponding to the different needs of the social subjects who formulate them, who see them as mediation for the achievement of their strategic objectives and who, based on them, make their political propositions.

This way, we can conclude that even educating to think and for the integral formation of the being with a critical vision and strategies, education will still be captive

of the capitalist system and interests, since it dominates and manipulates a large part of society.

THE TRAINING TASK IN HANNAH ARENDT AND THE EMPIRICAL RELATION WITH FREIRIAN CRITICAL TRAINING

The formative task is exclusively directed to the teacher in the context in which we are inserted and know. In this sense, it is pertinent to point out that the formative role can happen globally and consequently locally – through the context to which the subjects belong. This way, the formative task would be something that goes beyond the pre-established contents in the school curriculum, which in their contemporary bias come from more mechanized and less thinking/reflective contexts.

Based on this context, we will begin the conversation by bringing a brief philosophical biographical explanation of Hannah Arendt. Johanna Cohn Arendt (1906-1975) of Jewish origin - was a political philosopher considered one of the most influential of the 20th century. Arendt had a vision of education guided by thought. In this sense, we know that:

The activity of thinking means a break with the world, the ability to step back from the world and examine it from a distance. Despite breaking with tradition, Hannah Arendt recognizes that metaphysicians discovered something very important: to think is to be out of the world. This withdrawal can even look like a total distraction. (SOUZA, 1999, p. 86, emphasis was added by the author in this stretch).

In this perception, we can highlight that thinking is something that goes beyond imagination, and can even be confused with distraction. The thought seen by the everyday look can even be seen with a look of strangeness precisely because one has the idea that those who think too much can be

immersed in a “total distraction” or rather, are in their own world trapped in their ideas. Therefore, education for reflective and, above all, critical thinking is necessary. The teacher’s role, in this sense, would be precisely to raise the critical thinking of their students - always fleeing the mechanical education so present in schools spread across our country.

According to Souza (1999, p.93) “[...] thinking is a soundless dialogue between the “I” and itself” (emphasis was added by the author in this stretch). From this point of view, thinking is something individual for each human being, in this context, another important point can be highlighted on the same page when the author highlights: “to be alone is to be present for oneself”. It can be understood in this inquiry that the company with the other is important, but if we learn to be present with our own company, we will never be alone – we will always be immersed in our thoughts. It is in this sense that training for thinking can make the subject express his thoughts to his fellow man - and so that from his thinking, new ramifications are created in order to have thoughts based on criticality. Thought is used correctly and for the good, it will be a great ally for our conception of the other and the world – thus, from this point of view – thinking will be able to elevate the education of the subject.

If we place this perspective on education, or rather on knowledge – Arendt delimits an educational proposal based on the trivialization of evil, that is, we as future teachers must promote an education based on peace, solidarity – making the student think in fact, in order to have the construction of new paradigms. For, the thought aligned with the question of the formation of the subject will make him/herself think beyond his/her perspectives – thus being able to raise the level of an intellectual formation. In this sense, the formation of critical subjects will make the

generation that is ahead be formed about a critical education.

In his thoughtful and formative contexts, the educator and philosopher Paulo Reglus Neves Freire, concerns an educational perspective that comes from thinking while asking - not out of doubt, but out of curiosity, out of a desire to know - because for Freire (1996, p. 22)

Curiosity as an inquiring restlessness, as an inclination to reveal something, as a question whether verbalized or not, as a search for clarification, as a sign of attention that suggests alertness is an integral part of the vital phenomenon. There would be no creativity without the curiosity that moves us and makes us patiently impatient with the world we didn't make, adding to it something we make.

In this sense, we understand that asking is born from the development of thinking, from preparing for knowledge and inserting oneself in their contexts, this way, educating goes beyond just preparing to live, coexist and organize oneself socially, but of seeking and enjoying meanings in their daily practices. This way, education in Freirean contexts is based on training knowledge to think and not to reproduce, it is to be inserted in education as a participant in the knowledge construction process, to seek autonomy while learning.

To do so, we need “an education for decision making, for social and political responsibility” (FREIRE, 1967, p.88), while being educable the student needs to understand the social contexts in which he is inserted and be concerned as such, for that, while being an educator, the teacher needs to captivate the restlessness, since, in short, the thought must be constructed and not just passed on. Therefore, as social constructivists, human beings need instruction that allows them to think as a decision-making basis for their social influence. This way, Freire (1967, p. 90) addresses that education must be thought of

as an instrument “Warning him of the dangers of his time, so that, aware of them, he would gain the strength and courage to fight, instead of being taken and dragged to the perdition of his own ‘I’, subjected to the prescriptions of others” (emphasis was added by the author in this stretch) by this bias that Freire defends a formation of the autonomous subjects of his thinking, where possibly the clarity of the understanding of his insertion and his role in society, paying attention to its existence.

Still, an “Education that puts you in constant dialogue with the other” (FREIRE, 1967, p. 90) is necessary, being consistent with the idea that there is no knowledge greater and/or better than the other, where we are also incapable of learning and/or educating alone, dialogue and recognition of the other is relevant to society as plurals, dialogue has the power to expand, instruct and materialize knowledge, in this sense, dialogue from Freire's perspective and share knowledge that depart from the same linear.

Given this, education is a fundamental part in the formation of the human “that predisposes him to constant revisions. To the critical analysis of his ‘findings’” (FREIRE, 1967, p.90, author's emphasis) from this perspective, we understand that it is not enough just to share the reflections created from thinking, but it is necessary to review, to revisit, because in Freirean view, revising thought is to improve and restructure what we know, reactivating the certainties of what we have as knowledge.

Thus, it is conceived that Freire's formative thinking is guided by questioning and denying impositions, however, focused on the concretized thinking of the reality experienced in each social context.

Therefore, in parallel, Arendt and Freire, respectively, make us understand that in their formative theories – one is based on the idea of thinking for the common, or

rather, for banalization. The view of another is precisely the idea of building a thought that escapes mechanism. For, it is consistent to state that since the industrial revolution, the formative model of schools is precisely aimed at the question of a reproduction of what already exists – thus preventing the subject from elevating his thinking to the expanded criticality of the conscience of his self.

In short, the two pedagogies, although formative of divergent bias, focus on the construction of the thinking being, since in both perspectives the construction of the autonomy of the senses and the executables consistent with their reasons in society is relevant, thus, we are concerned that both Arendt and Freire, match in the direction of creating an instigating practice and autonomy of subjects who understand and share their own thoughts without losing their senses.

METHODOLOGY

We base ourselves on the qualitative approach from the perspectives of André (2013, p. 15) where it is “a research approach that has its theoretical roots in phenomenology, in which it comprises a series of nuances”. Thus, encouraged by understanding the conceptions of education in the neoliberal context and in what they contradict with the formative philosophy in Hannah Arendt and Paulo Freire, we seek answers through the observation of the interaction of beings and social phenomena.

For the production of data we used the semi-structured interview, which according to Lüdke and André (2013, p. 39) “The great advantage of the interview over other techniques is that it allows the immediate and current capture of the desired information, practically with any type of informant and on the most varied topics”, thus articulating the responses obtained from the field diary records and the perspectives presented by

the theoretical foundation, we constitute the explanation of our object of study.

We had as the first participant of our interview a manager of a School of Reference in Secondary Education (EREM) which we will deal with in the course of the research by G1, with academic training in letters, specialization in teaching Portuguese language and master in education. Acts as a school manager for 16 years; however, he took over management of the current school a year ago. As the second participant, we had a representative of the school’s pedagogical support, where he has a graduation in mathematics and a specialization in pedagogy as his first training. He has been in this career for 17 years, which we will refer to as AP1. This school is located in the urban perimeter of the city of Toritama, located in the wild of Pernambuco, (popularly known for being the capital of jeans due to the rising strength of clothing) where it works in two shifts, composing the workload of 35 hours a week, with the first shift from 07:00 to 14:00 and the second shift from 14:10 to 21:10. Structurally, the school has a garden as a space for leisure and recreation activities, air-conditioned classrooms, a teachers’ room where school community meetings take place, an office divided into three rooms: the manager’s room, the secretaries and the pedagogical coordinator’s room, a computer lab, a library, a laboratory for complementary elective activities, as well as bathrooms and kitchens with adequate structures, as well as a patio that serves as a space for notices and/or presentations and activities developed by the students. For the appreciation of the data obtained, we used content analysis, which from the perspectives of Bardin (2011, p. 15) is “a set of methodological instruments, in constant improvement”. Thus, based on the analysis of the collected data, we created responses, confirmations and denials of our instrument.

ANALYZES AND DISCUSSIONS

THE CONCEPTION OF EDUCATION FROM THE SOCIOECONOMIC SCENARIO AND THE CONTRADICTIONS WITH THE TRAINING PHILOSOPHY IN ARENDT AND FREIRE

About the social scenario in which the school is inserted, as well as the conception of education considered as a reference in the city, it is explained that:

Within the social and cultural scenario, we will face the difficulties that I believe every municipality has, which is the issue of social inequality. Toritama, she has an issue that we had already commented on before, which is the issue of job offers, we have a large offer. Today it is less, because before every house had a small factory, there was a manufacture as we call it – and the boys played that role of “caçaco” a lot, they stopped coming to school, because they worked informally and had the condition to receive for that job at 12, 13 years old, the boys were already there, all working, even earning a considerable amount a week to be performing these functions, right? [...]. (G1, EXTRACT FROM THE INTERVIEW, 10/07/2022).

I will give an example here in our region. It's very strong, it's the clothing issue, the trade issue isn't it? (AP1, EXTRACT FROM THE INTERVIEW, 10/18/2022).

As the extract from the speech of G1 and AP1 points out, it is noted that the social scenario in which the school is inserted is evidenced by the demand for work, whether informal or not, from the making of jeans and trade, which instigates young people dropping out of school and/or valuing the labor market, making the pedagogical practice developed by the school institution difficult, for a critical and reflective formation of the student. From this perspective, we know that:

An element to be highlighted in this dynamic

is the predominance of work in relation to other dimensions of personal and social life. In education, even today, there are those who are led to see the school as an obstacle to the gains generated by jeans, since the manufacture of clothes is the main provider activity. (ANDRADE, 2021, p. 4).

Andrade's considerations (2021), in his studies on educational perspectives in the city of Toritama-PE, confirm the considerations of G1 and AP1 with regard to the challenge imposed by the socioeconomic scenario where the school is located. Still regarding this narrative, G1 points out how young people started and/or are starting to change their conception of education based on their experience as a manager, when they say that:

Due to the informality, they valued work more, but due to the question of the Toritamenses companies having regularized themselves with regard to the tax issue with regard to the Ministry of Labor, also having put, in a way, a pressure so that these companies regularize themselves; informal work is practically ceased to exist. So, for these young people to enter the job market today, they need to have the minimum necessary training. So that was something that helped the educational context in the municipality, because from the moment you require a secondary level, at least to work in that factory, then the young people, they are already like that, having this concern about coming to school finish at least high school. So that they can enter the job market in general, it is so much so that today we have some young apprentices here at the school. (G1, EXTRACT FROM THE INTERVIEW, 10/07/2022).

It is identified through the report of G1, that the value attributed to education is only to enter the labor market, in the perspective that young people only seek school to complete high school. Thus, education becomes an education that does not form men to be critical citizens of society, but to employability. In this scenario, it is identified in G1 a conception

of education also rooted in the values of neoliberal perspectives, when the same/a in the course of his speech brings that:

“So, within education and the social context, despite the inequality that exists, we see that at all levels they are running after education more and valuing education more.” (G1, EXTRACT FROM THE INTERVIEW, 10/07/2022).

It is noted that G1 sees that young people's demand for school just to finish high school as something positive and that it gives more meaning to society's appreciation of education. In fact, it is observed from his considerations that this movement brought the student back to the classrooms, reducing dropout rates, for example. But, on the other hand, it reproduces the pedagogical relations exposed in Freire's work, in which:

In societies, where structural dynamics lead to the enslavement of consciences, “the dominant pedagogy is the pedagogy of the dominant classes”. Because, through the double mechanism of assimilation, or rather, introjection, the pedagogy that imposes itself on the dominated classes as “legitimate” – as part of official knowledge – at the same time provokes the recognition by the dominated classes of “illegitimacy” of their own culture. Thus, at the level of education, we find this “alienation of ignorance” with which Paulo Freire often has experience in his investigations: the poor absolutizes their own ignorance in favor of the “boss” and “those who are like the boss”, who become judges and guarantors of all knowledge. (FREIRE, 1970, p. 39, emphasis was added by the author in this stretch).

Given the above, it is an ideology of the dominant pedagogy, of the hegemonic classes, operationalizing the ideals of the dominated. It is possible to see the opposition to the thought of Hannah Arendt and Paulo Freire, regarding the speech of G1, because, for Arendt, one must think beyond knowledge. Thus, the thought of the political theorist is confirmed

when she evidences, through her speeches, the reproduction of an education based on the excess of knowledge for certain purposes. In this sense, it is considered that “Even today, the school values the accumulation of knowledge and skills to the detriment of an education that encourages creativity and the capacity for reflection.” (SOUZA, 1999, p. 87). Still in this perspective, Freire (2022) brings that:

[...] for the “banking” conception, consciousness is, in its relationship with the world, a “piece” passively opened to it, waiting for it to enter it, it will coherently conclude that the educator has no role other than that of disciplining the entry of the world in students. His job will also be to imitate the world. That of ordering what has already been done spontaneously. That of “filling” the students with content. It is to make deposits of “communications” — false knowledge — that he considers as true knowledge. (FREIRE, 2022, p. 88, emphasis was added by the author in this stretch).

For Freire, therefore, this incentive practice of reproducing what is in the world in a reproductive way is precisely the act of banking education. Therefore, the considerations about the extracts from G1's speech, when he highlights education as a tool for entering the job market, show a picture of Freire's ideas regarding the issue that lead students to “imitate the world”. Relating to Arendt, we could say that education focused on thinking makes exactly the opposite, when she explains that “to think is to abandon the world” (SOUZA, 1999, p. 90).

On the other hand, AP1 brings the concepts of education worked on by the school, when it shows that:

Here at school we have to work precisely in this sense that the student not only absorbs, not only receives knowledge, but he also transmits the knowledge he already has and, in recent times, education has also worked a lot with prior knowledge that the student

already has, right? (AP1, EXTRACT FROM THE INTERVIEW, 10/18/2022).

Therefore, our idea of education is to bring the student closer. In his reality, when he goes to study Portuguese, mathematics, and history, he can see meaning in his life and that he can form his critical opinion also to question certain situations. (AP1, EXTRACT FROM THE INTERVIEW, 10/18/2022).

Thus, in his considerations, a vision of education is identified from a different perspective than that exposed by G1, when he explains that the education worked in the school permeates the interest in forming the student for criticality, from the approximation of the contents worked in the disciplines with the reality experienced by the student in their social construction environment as civil; where, in the city of Toritama-PE, it is related to the marketing context of production in the commercialization and manufacture of jeans. In this sense, AP1 also reveals the challenges faced by the school for the construction of the pedagogical praxis that dialogues with the student's reality, when it shows that:

I think that one of the biggest challenges, he observes, arises from the question of forming critical thinking. Yeah, it may sound cliché, but I believe it's precisely the lack of wanting to seek knowledge. [...] There is often a lack of interest in seeking knowledge, in seeking the truth. (AP1, EXTRACT FROM THE INTERVIEW, 10/18/2022).

O/A G1 reveals that the main difficulty pervades young people's lack of interest in critical education; because, as explained before, the school environment is there to serve as a bridge to enter the job market. Thus, it is explained that:

The challenge, it will always be like this, you bring the student to that really desire to be in school and to fulfill in school what he came to do, right? That usually they come to school, they know they need it, you were students, you know, you know you need

education, but when they get here... ah guys, let's disperse, let's talk. So, I think the biggest challenge is like this [...] And the main challenge is this, this feeling of belonging that they are here and that this school or any other student attends. It will be a watershed for his future. Because it's no use just being at school, you need to be at school and to **acquire as much knowledge as necessary so that when you leave here for university, you will have support.** (G1, EXTRACT FROM THE INTERVIEW, 10/07/2022, this excerpt was highlighted by us).

In the underlined sentence, G1's speech stands out when he/she refers to knowledge as something necessary to support the university, but does not consider in its attributions, the knowledge built from a constructive critical reflection to student training for conscious decision-making in social life, forming the critical subject for citizenship; assimilating and reproducing, in a way, banking education, even if it was an involuntary act. In this context, those who use the banking method, consciously or not – because there are countless well-intentioned “banking” professors who do not realize that they only serve to dehumanize – do not realize that the deposits themselves contain contradictions about reality. (FREIRE, 1970, p. 41).

According to his speeches, AP1 approaches the considerations of G1, when he explains the first challenge imposed for the implementation of an education focused on the formation of critical thinking; it is about the student's desire to see education as fundamental for their development and the school as an essential mediator for the construction of this process. Thus, the greatest challenge is rooted in the student's interest in school. We draw attention to this statement because, given the considerations presented here, it is observed that this student's interest pervades the conception of education reproduced in society that is influenced by the socioeconomic scenario of the city in which

the educational institution is located. In this direction, it is made clear that:

A major difficulty is that we struggle with the opportunity for students to work and earn their own money or the need for students to go to work to help out at home. And then, many times, the student does not see that the walls of the school will help him so that later, he can have a better financial return. [...] nowadays he is very immediate, right? I do it now, I want it now and we know that schoolwork, critical thinking, is built over time and with a lot of time. So, I think the biggest challenge is to show them that here on the school walls, on the school floor, is where they will have the foundation and structure to really build this future that they so much want, right? Without aiming so much Immediacy. (API, EXTRACT FROM THE INTERVIEW, 10/18/2022).

Therefore, as evidenced, the socioeconomic context in which the school is inserted, rooted in the conceptions of structural neoliberalism in society, is one of the factors in which education goes through trivialization and, consequently, the student's disinterest. However, based on the formative ideology of Hannah Arendt and Paulo Freire, we can show that such difficulties can be overcome from an education focused on critical and reflective thinking of students. This way, Hannah points to the crisis of metaphysical thought, where she will build that what is put in crisis in this situation is not the ability to think, but the way in which thought is traditionally transmitted. Such reflections must be intrinsically related to actions. Thus, it is not enough for the teacher to instigate such inquiries and questions from the students, it is necessary to act through educational practices that condition them the possibility of doing so. That way:

the best, and in fact the only way that I can think of to answer the question [what makes us think?], is to look for a model, an example of a non-professional thinker who unifies in his person two apparently contradictory

passions, that of thinking and that of acting (ARENDR, apud SOUZA, 1999, p. 90).

We understand that thinking and acting go together (or must), since in many cases people do not act as they think and do not think as they act.

FINAL CONSIDERATIONS

Instigated in the perspectives and appetites for the philosophies explained here, we conclude in the resumption of our guiding question about the conceptions of education in the neoliberal context and in what they contradict with the formative philosophy in Hannah Arendt and Paulo Freire, that thinking becomes important for a training that underlies the social base – knowledge – this way we compact through the methodological processes that contemporary education perpetuates from a philosophy focused on employability and the mechanization of its educational practices.

Besides, it is based that in the senses of Arendt and Freire, education becomes utopian at the same time that it becomes current for the reality of the 21st century, because in its more empirical context, it is still the most used way to organize, structure and form society in its most diverse fields. However, making neoliberalism banal is making common what we bring here because of inconsistency in educating thinking for the freedom of beings as authors of their own ideals of thought.

Although contemplated, our assumption, it was consistent with the marketing training that in its machinable processes determine the students as responsible for their future carried out by their self that is little awakened in the instigation of the students and in the training curricula of each institution of teaching.

We also emphasized that the educational restructuring is closer to what we consider commonplace, since it is still common to develop projects and teaching programs that

aim mainly at marketing teaching linked to the flexibility of a curriculum that includes inviting components to exercise the think and get to know each other.

Contemplated still by the bias that even teaching is aimed at the mechanization of practices of subject formation, it is perceived through this research that even contextualized in a mercantile reality, students pay attention to their lived reality, which in this sense, educating for thought and for the freedom of their hegemonic contexts give us the hope that education is indeed the most complete

and sure means of solving social problems through people and their future generations.

Therefore, guided by the formative proposals of educating for thought and centered on educating for freedom and autonomy, it is concluded that the desired freedom is the one that we idealize dialogically and reflectively, mirrored in our praxis, with the discernment of thinking and of the conception that instigates the recognition of the I and yours as contrasting and plural beings of contemporary society.

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