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THE INSTRUMENTALIZATION OF SCHOOL EDUCATION AND THE ``CURRÍCULO NA CIDADE``: A POSSIBILITY OF REFLECTION IN THE LIGHT OF HANNAH ARENDT

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As the dictionary suggests, studying is a way of learning in which one does not know, in advance, what one can or will learn; it is an open event that has no “function”. It is an unlimited event that can only occur if there is no end purpose for it and no external functionality established. It is knowledge for knowledge’s sake, and skills for skills’ sake, without specific guidance or a defined destination. (MASSCHELEIN AND SIMONS, 2020, p. 91-92).

PART I – THE SERVITUDE OF EDUCATION ¹

After all, what is education for? ^{2?} Certainly, this is a question that does not only fit in the thoughts and speech of those professionals who live on a daily basis “on the school floor”, in teaching jargon. In general, the debate about the function or even the objective of education goes beyond any limits that one might want to impose on it and often becomes the subject of heated and controversial discussions between groups of legislators, parents, journalists, businesspeople, university researchers, teachers, students, among others.

With the pandemic health crisis that spread across the world in 2020 and the consequent temporary closure of public and private educational institutions in an attempt to reduce the proliferation of the virus that causes COVID-19, one of the most pragmatic roles attributed to school in our society. It involves designing a space that meets the real need to keep babies and children safe and protected for a certain period so that their parents and guardians can dedicate themselves to earning daily financial support.

1. A first version of section “I – The servitude of education” was originally published on the official website of the Study and Research Group on Education and Contemporary Thought, coordinated by professor José Sérgio Fonseca de Carvalho, on April 13, 2020.

(Disponível em: <http://www.geepc.fe.usp.br/a-educacao-para-alem-de-sua-instrumentalizacao/>)

2. During this analysis, I will always use the term education with reference to formal education that takes place in school spaces.

3. In this regard, we can mention Article 2 of the *Law of Guidelines and Bases of National Education* (Law No. 9,394, of December 20, 1996), which reads: “Education, the duty of the family and the State, inspired by the principles of freedom and the ideals of human solidarity, its purpose is the full development of the student, his preparation for the exercise of citizenship and his qualification for work” (BRAZIL, 1996).

There are, however, other very common answers to the question set out above, which we can even find in various legal frameworks in our country.³, as well as in official curricula of education networks, or even in unpretentious conversations about it, such as: *train critical and conscious citizens, develop skills and abilities, reduce inequalities, qualify for the job market, teach reading and writing, transmit knowledge, guarantee meaningful learning, prepare for university entrance exams, provide socialization with other people outside the family circle, emancipate subjects and so on.*

I do not intend here to delegitimize all these aspirations and needs that affect education today. Evidently, it is not wrong to expect students to leave school literate, capable of choosing a profession to pursue and aware of their duties and rights as citizens of a country. In a nation marked by slavery, restrictions on citizenship, and the historical exclusion from access to and permanence in school imposed on the majority of the Brazilian people, desires such as these must not only be maintained, but also expanded.

However, my intention here is to seek to expand our horizons of reflection beyond an understanding of school simply in terms of “a place that lends itself to this or that objective”. This is because the danger of losing sight of the specificity and irreplaceability that makes school education – or the educational activities carried out between teachers and other education professionals and their students within the school context – worth defending is frighteningly real.

But what would be this specificity of school

education and why could the school not be replaced by other more economical and effective technologies? Now, it is perfectly plausible that children can learn to read and write without necessarily attending school, just as they can attend after-school hours or access extracurricular IT or language courses remotely with the aim of training them for the job market, or even socialize with other children on the neighborhood streets. Following this logic, if we think that Pedrinho must go to school to learn his ABCs, but Pedrinho has already learned his ABCs at home, then has school become superfluous for the boy?

Or, if the school's function is to provide significant learning for the students and Mariazinha sees no use for her future in knowing more about Mesopotamia or about logarithms, would it be more suitable to her individuality if she could withdraw and return home early?

Far from intending to definitively answer all these questions, what I propose here is to raise some indications that can help us reflect on possible alternatives to the currently hegemonic understandings of the topic. Therefore, I suggest we return to the question that begins this text (what is education for?) and reflect on its meaning. When we ask a question like "what is it for", we are, consciously or not, presupposing that the subject of prayer (education) has pre-established functions that must serve a certain purpose, which, in turn, must be described as concrete objectives and measurable.

4. In 'A *Condição Humana*' (2014b), Hannah Arendt makes a phenomenological analysis of fundamental human activities – which make up what the author calls *Vita Activa* (active life) – seeking to restore their philosophical prominence in the face of contemplative life. Arendt divides these fundamental human activities into three distinct categories: work – the biological process of the human being responsible for ensuring survival and the satisfaction of basic vital needs; fabrication – human production of works capable of surpassing the mortal existence of their creator and which are (with the exception of works of art) subject to the logic of predetermined means and ends (such as the production of a chair, which will be used to sit on); and action – witness to the plurality of individuals who cohabit a shared world, whose consequences can never be predicted or subject to total control.

5. It is worth highlighting that, for Arendt (CARVALHO, 2014, p. 827), the notion of world has a precise meaning: it refers to the human artifice, to the immortal home built by humanity to provide shelter for its mortal existence. This way, the world must not be understood as analogous to Earth, a place destined to be a vital space in which the human species, as well as all other

This way, the aforementioned question exposes the majority perception that ended up being consolidated in modernity: school and school education would be means or instruments for achieving various purposes. This is what Biesta (2019) calls "technological attitude towards education" (p.101), a very widespread stance that places heavy expectations on the school, such as the construction of a "new social order" or the opposition to social disintegration (p.102). In this context, education becomes a commodity and parents themselves redefine their "position as one of the consumers of the educational commodities that schools are supposed to deliver." (p.102). And when, invariably, the school fails to "produce" the results as expected, they say it has failed in its role.

Therefore, I suggest that we leave aside questions about the servitude or subordination of what is done at school to certain purposes and go in search of a possible meaning for education. I then turn to the thoughts formulated by Hannah Arendt in her famous essay "The Crisis in Education" (2014a). According to the author, when we propose to attribute meaning to education, we free it from the violent logic of fabrication⁴ based on predetermined means and purposes – for which education is nothing more than a tool – and we start to question ourselves in the name of what we educate.

For Arendt (2014b), the meaning of education is found in the responsibility that adults assume in presenting the world⁵ to

children and young people, seeking not to deprive them of the power and freedom⁶ to act when they grow up and are admitted as equals in the public space – This deprivation often occurs when we dictate to our students “what it’s for” and “what they must do in the future” with what they study and practice at school.

This is because, by previously establishing the purposes that our students must give to the knowledge and skills we teach them, we exclude the possibility of the new, ontologically rooted in each human being who enters the world through birth.⁷, break through and save the world from the ruin it is destined for if it is abandoned. By attributing to educational activity, the function of building a “better world”, we degrade its intrinsic dignity and transform it into a political instrument for carrying out transformations that do not fit into the pre-political space of the school, where newcomers are initiated into the world, common to previous generations.

Now, politics and education, despite establishing relationships of first magnitude and with profound social impact, cannot be confused, at the risk of we deny both the conditions that fundamentally characterize them. And this seems to be exactly the case

when we demand that the result of educational activity be the transformation of everything that is bad in the world and the emergence of an emancipated society.

According to Hannah Arendt, politics represents a historical event that arises as an unnatural response to the fact that human beings are gregarious beings. It thus represents the invention of a common and shared form of existence that is not limited to caring for the purely biological needs of the animal laborans⁸ and materializes in the existence and maintenance of a public space destined to shelter and give voice to plurality, the human condition that makes the irruption of action possible.

As a counterpoint to tyranny, the policy takes place at the precise moment when equality is announced as a regulating principle of relations between men in the city. However, if the invention of politics is a revolution that establishes dialogue and equality between the citizens of the polis, affirming isonomy and the right to speak for all who participate in it – substantially, a space between equals –, education is the space of asymmetric relations by definition. Adults and children are not equal in that children are new to the world and must be introduced and introduced to

living beings, struggles to survive and reproduce. The world houses the heritage that was left to us by past generations and that we intend to pass on to newcomers, who begin their birth here. According to Arendtian thought, the world is a properly human construction, the result of political relations between men when they come together to deal with matters of public and collective interest. In a stricter sense, it can be understood as the set of institutions and legal apparatuses common and significant to all participants in political communities (CÉSAR; DUARTE, 2010, p. 3).

6. Such freedom, as Arendt understands, cannot be enjoyed by subjects individually, as it is something that occurs between and in contact with others. Hence Hannah Arendt’s criticism aimed at the conception of freedom defended by liberals and used in relation to economic activities, the satisfaction of biological needs, work and private issues in general, always in a semantic universe far from politics. According to the Greek understanding, on which Arendt’s analysis is based in this regard, freedom for action, which can be in the direction of preservation or alteration, depends on more than one person to occur: someone to initiate and another to continue. When we start an action, it is not possible to define in advance what its result will be, as it will also depend on more people who, freely, will choose to act and continue the ongoing process. Actions are always indeterminate and unpredictable (cf. OLIVEIRA, 2018).

7. The concept of natality, very dear to Hannah Arendt’s thought, must not be confused with the idea of birth. Birth, for the author, consists of a natural biological fact that occurs in all animal species. Natality, on the other hand, is exclusive to human beings and refers to the fact that, with each birth of a homo sapiens, a new human being capable of renewing it and saving it from ruin is also born and begins in the world (cf. ARENDT, 2014b).

8. *Animal laborans* is the human being in his domestic domain, dedicated to work, whose purpose is to guarantee the survival of the species and the satisfaction of basic physiological needs (cf. ARENDT, 2014b).

it, while adults represent and bring to light in their classes, in their gestures, words and curricular choices, the human legacy, the treasures and tragedies that mark humanity, thus enabling new ones to put down roots in time and deepen in understanding the present.

When we say that teachers and students, adults and children, are unequal, we are not referring to intelligence, cognitive ability or anything similar. The inequality between them basically resides in the responsibility for the world and for the children themselves, which must be assumed and supported by older people – and it is precisely in the assumption of this responsibility that the authority of adults in relation to young people is based.

We respond for the world to the new generations and we respond for the new generations to the world. It is to us that children turn in their successive and insistent attempts to attribute intelligibility to the information, situations and experiences they come into contact with and experience. And we are also the ones who must be publicly accountable when our children, whether our children or students, commit actions that do not comply with current regulations:

Inherent to the role of the teacher, this responsibility is the most legitimate source of the educator's authority in relation to students; This is what gives it an institutional place different from that reserved for the students. Now, while the mark of the political character of a relationship is its commitment to equality between those involved in it, that of a pedagogical relationship is the mutual recognition of the asymmetry of places as a constitutive factor of its nature and, ultimately, as its reason for being. An asymmetry whose destiny is the progressive and inexorable disappearance, but whose temporary maintenance is the very condition of protection for those who are newcomers to life and the world (CARVALHO, 2014, p. 821. Author's emphasis).

From this latent difference between the

meaning of politics and education – politics is the public stage for dialogue and action between equals, while education is the space for asymmetrical relationships par excellence – that emerges Arendt's critique of the instrumentalization of education for purposes politicians. Firstly, because education, as we have seen, has its own meaning, the formation and constitution of natural people and this profound meaning does not lend itself to previously established purposes, however well-intentioned they may be.

Added to this is the absolutely unpredictable nature of educational activity – which, at this point, bears great resemblance to action. As difficult and distressing as it may seem to teachers – despite being liberating, in a certain sense –, we must admit that the formative impact of an educational experience is always uncontrollable and try to suppress this unpredictability by believing that it is possible to dictate to students what doing with what they learn at school is doubly unfair: not only do we rob children of the power to create something new from school learning, we also demand that they be capable of carrying out social changes, such as the eradication of poverty and the end of deforestation, which, in reality, we adults cannot do.

Secondly, the lack of distinction between the meanings of educational activity and political action can also lead to the degradation of the dignity of politics itself. This is because, by attributing a political function to the school, adults demonstrate how dissatisfied they are with the directions chosen by their peers in the public space, to the point of no longer wanting to take responsibility for the world, even giving up on occupying their role as citizen in debates and public acts.

Therefore, not only do we abdicate our right to be among equals and make our word count, but we end up placing on the musters of children, who are still in the process of

initiation into the world and who do not yet fully respond to it, the task of being able to carry out transformations that we ourselves consider impossible⁹.

PART II – THE ‘‘CURRÍCULO NA CIDADE’’

Starting in 2017, the City of São Paulo launched a series of normative documents conceived as the result of a process of research, collective writing and public consultation, with the participation of teachers from the network, specialists in each area of knowledge not -linked directly to the municipality and employees holding positions of trust designated by political leaders. With the title of ‘‘Currículo na cidade’’, the documents cover, in different editions, the stages and modalities of teaching offered¹⁰ by the City of São Paulo from Early Childhood Education to Elementary Education and Youth and Adult Education, with notebooks dedicated to each of the subjects that make up the mandatory curriculum¹¹.

All volumes have an initial section called ‘‘Introductory’’ and, in the notebooks focused

on Elementary Education, the ‘‘Introductory’’ is constituted as a common part that is repeated unchanged in each of the curricular components.

It is organized in a programmatic way and brings on its pages explanations about the organizational structure of the Curriculum, the concepts present in its elaboration, the guiding principles, the methods to be used during classes by teachers and the expectations regarding the learning expected as a result of the interventions made by the teacher s¹². From now on, we will analyze in more detail aspects presented in this ‘‘Introductory’’ that we consider paradigmatic and potentially fruitful to understand some of the ways in which the instrumentalization of education can be reified in curricular regulations that aim to guide and format the teacher’s work in the classroom. of class.

Thus, the ‘‘Currículo na cidade’’ is based on three central concepts: Integral Education, Equity and Inclusive Education. Integral Education is defined as that which promotes the development of students in all its dimensions (intellectual, physical, emotional,

9. It is not our intention here to deepen the analysis of the relationships, tensions and implications established by Arendt and her commentators between politics and education. However, it is only worth highlighting one aspect that will be addressed in the second part of this article: these are cases in which political actions and choices have a major impact on the school environment, for example, in the decision to expand basic education, including the so-called preschools and high school, or, in disputes involving the official definition of curricular parameters.

10. Only the curriculum for high school has not yet been published. In fact, following constitutional determinations, there are few municipal schools that offer high school in the city of São Paulo (eight units). According to the official website of the Municipal Department of Education, the preparation of the first SME curriculum proposal for the last stage of Basic Education was scheduled for 2020.

(Available at: <https://educacao.sme.prefeitura.sp.gov.br/ensino-fundamental-e-medio/ensino-medio/>.)

11. For Elementary Education, a notebook for each area of knowledge was launched for each of the nine years that make up this stage. They are Mathematics, Portuguese Language, English Language, History, Geography, Physical Education, Natural Sciences and Art, in addition to an exclusive volume called ‘‘Technologies for Learning’’. As for Early Childhood Education, a single copy was launched covering the education of babies and children from 0 to 6 years of age. Youth and Adult Education also has volumes prepared by area of knowledge, following the theme used for Elementary Education, divided into the four modules that comprise it. The ‘‘Currículo na cidade’’ also has versions aimed at Special Education (Libras and Portuguese Language for the Deaf) and Didactic Guidelines aimed at the Education of Indigenous Peoples, the Pedagogical Coordination and generalist and specialist teachers.

(Available at: <https://educacao.sme.prefeitura.sp.gov.br/curriculo-da-cidade/>.)

12. The items that form the Introductory are: ‘‘Presentation’’, ‘‘Conceptions and Concepts that Underlie the Currículo da Cidade’’, ‘‘A Curriculum for the City of São Paulo’’, ‘‘Learning Cycles’’, ‘‘General Organization of the ‘‘Currículo na cidade’’’’, ‘‘Currículo na cidade’’ in Practice’’, ‘‘Assessment and Learning’’, ‘‘Synthesis of the General Organization of the ‘‘Currículo na cidade’’’’, ‘‘A Curriculum Thought on a Network’’ (SÃO PAULO, 2017).

social and cultural), forms subjects of rights and duties, develops students' potential and prepares them to fulfill themselves as people. Equity refers to respect for "different cognitive styles" through the presentation of common content "based on pedagogical practices and resources that guarantee all the rights to learning and integral development". Finally, Inclusive Education, inspired in the writings of the Soviet theorist Vygotsky, it is based on the proposal of "a school for all" with respect to human diversity, so that the teacher can lead "all students – without exception – to knowledge and, therefore, to the development of their actions mental" (SÃO PAULO, 2017, pp. 19-26).

Seeking to achieve very laudable goals, such as ensuring equity and quality in public education, the Curriculum proposes to be "capable of forming critical, autonomous, responsible, collaborative and prosperous subjects", has teachers as "motivated protagonists" and is centered on students for "broad and non-immediate training" (SÃO PAULO, 2017, p. 16).

To this end, the school must perform a specific function: "to provide opportunities for children, adolescents and young people to identify, develop, incorporate and use knowledge, skills, attitudes and values" through an education conceived as "indispensable training for personal fulfillment, for a productive life and for the full exercise of citizenship". Therefore, the teacher must focus his classes on "historically accumulated knowledge that makes sense for the lives of students in the 21st century and helps to deal with rapid changes and uncertainties regarding the future of society" (SÃO PAULO, 2017, pp. 22- 29, we highlight

this excerpt).

This way, the teacher is responsible for pedagogical mediation: he must consider the different ways of learning, control differences in/in the curriculum, be a continuous researcher on the learning processes, "know their [students'] aspirations and needs, as well how to pay attention to the changes that occur throughout its development" (SÃO PAULO, 2017, p. 16, we highlight this excerpt). The meaning of teaching work is thus categorically defined as "the achievement of learning and development objectives" (SÃO PAULO, 2017, p. 54, we highlight this excerpt).

After establishing, in a very directive manner and little conducive to room for maneuver, the curricular purposes sought by the Municipal Department of Education, the "Currículo na cidade" presents us with its "Knowledge Matrix", which contemplates what children and young people "must learn and develop" with the purpose of "forming ethical, responsible and supportive citizens who strengthen a more inclusive, democratic, prosperous and sustainable society"¹³. The "Knowledge Matrix" is shaped under the influence of the incorporation of UNICEF's 17 Sustainable Development Goals¹⁴, whose intention is to integrate the chosen themes "into an innovative and emancipatory proposal for the curriculum, as well as the daily life of schools and classrooms". In this sense, the 4th SDG, which specifically refers to Quality Education (Education for Sustainable Development), defends the cognitive, socio-emotional and behavioral approach, seeking to "foster key skills for the responsible action of citizens in order to deal with challenges of the 21st century" with a "systemic perspective and emancipatory capacity" (SÃO PAULO,

13. Letter to Educators – "Currículo da Cidade" (SÃO PAULO, 2017).

14. According to the official website of the United Nations, "The Sustainable Development Goals are a global call to action to end poverty, protect the environment and climate, and ensure that people everywhere can enjoy peace and prosperity." These objectives are linked to the 2030 Agenda and are articulated by UNICEF together with partners in Brazil. (Available in: <https://brasil.un.org/pt-br/sdgs>)

2017, p. 54).

The “Knowledge Matrix” refers to very comprehensive skills and competencies, such as: knowing and taking care of your own body; be self-critical; create solutions; to have original ideas; make collective, ethical and responsible decisions; embrace diversity; set goals etc. (SÃO PAULO, 2017, p. 34-35):

The Curriculum also unfolds its “Knowledge Matrix” in the elaboration of the “Learning and Development Objectives”. They are responsible for defining “what each student needs to learn” throughout Elementary School and “indicate what students must achieve each year as a result of teaching and learning experiences intentionally designed for this purpose”. The “Knowledge Objects”, grouped into “Axes”, indicate “what teachers need to teach” and are articulated “in line with the age group and students’ learning possibilities”. These elements are “guides for the construction of trajectories aimed at achieving expected learning” and also serve as “subsidy for the formulation of performance standards that will be evaluated by teachers, explaining to what extent the proposed results were achieved and what interventions or correction of directions are necessary” (SÃO PAULO, 2017, p. 68)

In turn, the “Assessment”, in the *“Currículo da Cidade”*, is seen as “a pedagogical act” with a “regulatory function”, that is, for the teacher, assessment allows the teaching process to adapt to what students need to learn according to the Curriculum and shows “what is what the teacher needs to do to guarantee everyone’s learning based on appropriate planning for the class.” Students must see themselves as “co-responsible for the learning process” and the school must develop an “evaluative culture” that goes far beyond measuring learning. Thus, assessment must be “at the service of learning”, must be “centered on the learning subjects” and must

“have clear goals”. Formative assessment “gives meaning to teaching work” and allows “the adjustment of teaching and learning activities”. The evaluation process, this way, indicates the distance between planning appropriate to the *“Currículo na cidade”* and the actual class of students, in addition to supporting replanning that is also appropriate to the class (SÃO PAULO, 2017, pp. 53-56).

Finally, according to the document, the *“Currículo na cidade”* was designed for the “Learning Cycles” used by the Municipal Education Network (RME) since 1992, based on the psychology of Piaget, Wallon and Vygotsky. There are three Cycles: Initial, Intermediate and Final and correspond to “continuous training processes, which coincide with the development time of childhood, puberty and adolescence”. Today, these Cycles are called Literacy, Interdisciplinary and Authorial and take “into account the intellectual and affective development and sociocultural characteristics of students”. To this end, it focuses on interdisciplinarity with the intention of “guaranteeing greater meaning to learning, which they break with the limits of the traditional classroom, integrate languages and provide creation and appropriation” based on the formulation of epistemological questions as an articulating element of different areas of knowledge: “What will I know? What’s the problem with knowledge? What changed in me when I learned and got to know you?” (SÃO PAULO, 2017, pp. 40-43)

PART III – THE *“CURRÍCULO NA CIDADE”* AND THE INSTRUMENTALIZATION OF EDUCATION

Now that we know the principles and

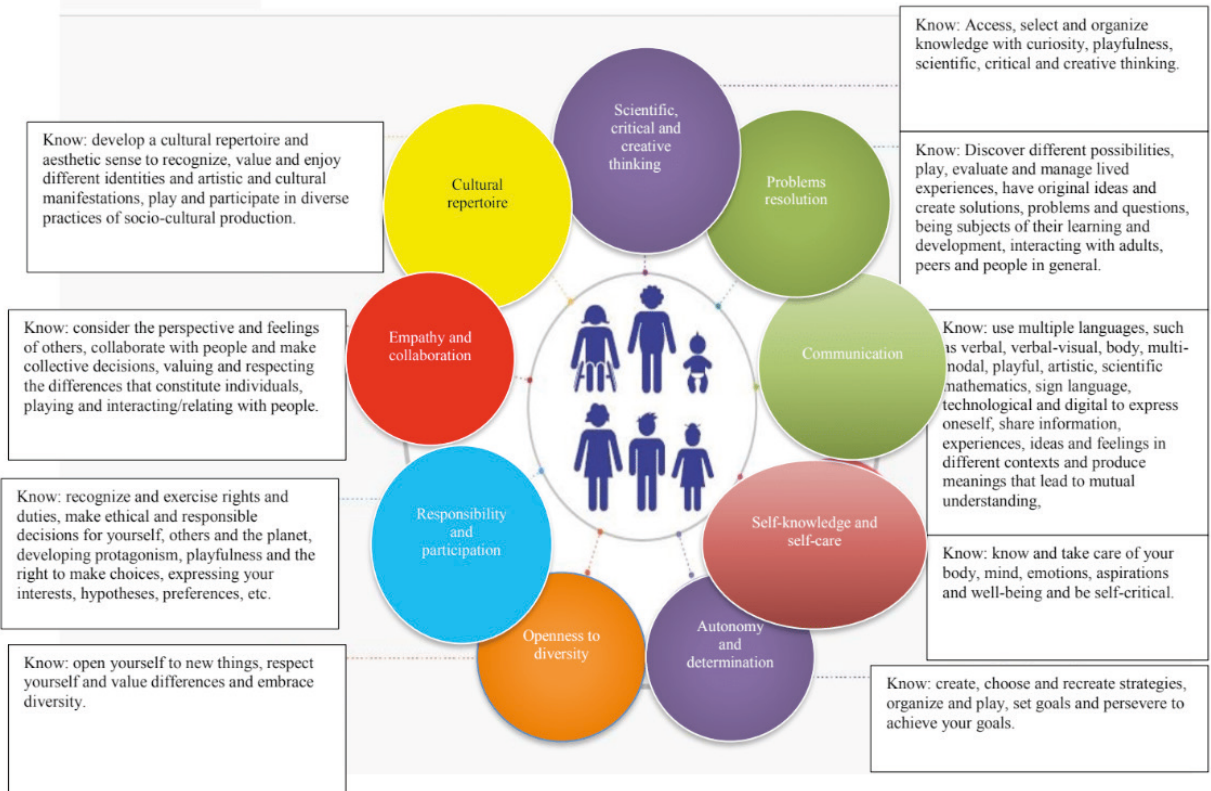


Image 1 – “Knowledge Matrix” (SÃO PAULO, 2017, p. 33).

1. Scientific, Critical and Creative Thinking

Know: Access, select and organize knowledge with curiosity, playfulness, scientific, critical and creative thinking;
To: Explore, discover, experience, observe, play, question, investigate causes, develop and test hypotheses, reflect, interpret and analyze ideas and facts in depth, produce and use evidence.

2. Problem solving

Know: Discover different possibilities, play, evaluate and manage experiences, have original ideas and create solutions, problems and questions, being subjects of their learning and development; interacting with adults/peers/environment;
To: Invent, reinvent yourself, solve individual and collective problems and act purposefully in relation to contemporary challenges.

3. Communication

Know: Use multiple languages, such as: verbal, verbal-visual, corporal, multimodal, playful, artistic, mathematical, scientific, Libras, technological and digital to express yourself, share information, experiences, ideas and feelings in different contexts and produce meanings that lead to mutual understanding;
To: Exercise as a dialogical, creative, sensitive and imaginative subject, learn bodily, share knowledge, reorganizing what you already know and creating new meanings, and understand the world, situating yourself and experiencing practices in different sociocultural contexts.

4. Self-knowledge and self-care

Know: Know and take care of your body, your mind, your emotions, your aspirations and your well-being and be self-critical;
To: Recognize limits, strengths and personal interests, appreciate your own qualities, in order to establish life goals, avoid risk situations, adopt healthy habits, manage your emotions and behaviors, regulate impulses and know how to deal with the influence of groups, developing your autonomy in self-care, in games, in interactions/relationships with others, with spaces and materials.

5. Autonomy and Determination

Know: Create, choose and recreate strategies, organize, play, set goals and persevere to achieve your goals;
To: Act with autonomy and responsibility, make choices, overcome obstacles and have confidence to plan and carry out personal, professional and interest projects collective.

<p>6. Openness to Diversity Know: Open to new things, respect and value differences and embrace diversity; To: Act with flexibility and without prejudice of any kind, live harmoniously with those who are different, appreciate, enjoy and produce diverse cultural goods, value local identities and cultures, maximizing actions that promote gender, ethnic and cultural equality, play and interact/ relate to Diversity.</p>
<p>7. Responsibility and Participation Know: Recognize and exercise rights and duties, make ethical and responsible decisions for yourself, others and the planet, developing protagonism, playfulness and the right to make choices, expressing your interests, hypotheses, preferences, etc.;; To: Act in a supportive, engaged and sustainable manner, respect and promote human and environmental rights, participate in civic life and see oneself as an agent of transformation.</p>
<p>8. Empathy and Collaboration Know: Consider the perspective and feelings of others, collaborate with others and make collective decisions; valuing and respecting the differences that constitute subjects, playing and interacting/relating with others; To: Act with empathy, work in groups, create, agree and respect principles of coexistence, resolve conflicts, develop tolerance to frustration and promote a culture of peace.</p>
<p>9. Cultural Repertoire Know: Develop cultural repertoire and aesthetic sense to recognize, value and enjoy diverse identities and artistic and cultural manifestations, play and participate in diverse practices of sociocultural production; To: Expand and diversify your possibilities of access to cultural productions and your emotional, bodily, sensory, expressive, cognitive, social and relational experiences, based on local and regional cultural practices, developing your knowledge, your imagination, creativity, perception, intuition and emotion.</p>

Table 1 – “Knowledge Matrix” (SÃO PAULO, 2017, p. 34-35).

foundations that support the conception of education defended by those responsible for preparing the ‘‘Currículo na cidade’’, I propose to briefly analyze its content and possible educational implications in light of the reflections presented in the first part of this article. In this sense, the curricular grammar that weaves the document seems to show signs of a “constructivist” rhetoric that is already traditional in the documents published by the Municipal Department of Education of the City of São Paulo¹⁵, being formatted from hegemonic psychopedagogical theories that draw on writings about epistemological psychogenesis.

I am referring here to the educational discourses known as constructivists, which, unlike the theory of epistemic psychogenesis

15. In this regard, check out, for example, the ‘‘Orientações Curriculares e Proposição de Expectativas de Aprendizagem para o Ensino Fundamental’’: *Ciclo II* (SÃO PAULO, 2007), that preceded the ‘‘Currículo da Cidade’’ in the establishment of curricular guidelines for municipal public schools of the City of São Paulo. By way of example, in the History curricular component, much of the theoretical-methodological foundation is based on the writings of Jean Piaget, namely his *Epistemologia genética* (1990) and ‘‘A noção de tempo na criança’’, s.d.

16. Exceeding the scope of our exposition is the analytical depth regarding the more specific distinctions and conceptualizations regarding the theories of epistemic psychogenesis developed in laboratory environments outside the school, the scientific character that seeks to attribute to the derivations of these theories for the educational field strictly speaking, known generically as “constructivism”, and the different types of discourses and practices that transform “constructivist” slogans into methods

(whose greatest exponent is perhaps the Swiss biologist Jean Piaget), were originally conceived as attempts to apply a complex psychological theory of cognitive development to the educational field. In fact, “[...] in their most widespread versions, several of these constructivist ideals [such as, for example, the adoption of active methods and the adaptation of activities to the individual biological needs of each child] penetrate discourses in the form of educational slogans and metaphors [...]” (CARVALHO, 2001, p. 39)¹⁶.

As we know, the psychologization of school education is not a reality that emerged in this century, and it always seems ready to adapt and respond more efficiently to the marketing demands imposed on the classroom. Today, educational slogans contain very suggestive

terms in this sense and are present, as we have seen, throughout the pages of the “Currículo na cidade”. It is, therefore, about “developing capabilities and skills that prepare young people for the future”, to “achieve self-realization through teaching centered on children, their expectations and desires” (SÃO PAULO, 2017). There are no tensions: themes are chosen based on technical-scientific foundations with criteria such as their pertinence and relevance in the development of subjects whose individualities become the focus of education.

As we know, modern Western culture, guided by the principles of liberal society, is strongly governed by the appeal to voluntarism as an expression of an individualistic rationality that engenders the isolation of the self and narcissism by focusing its procedures on individual desires as a power capable of determining the destiny of each subject. In general, the repercussion of such premises in the school context is evident in the centralization of the entire educational process on the wishes, choices and preferences expressed by students individually, as if the classrooms were nothing more than a place dedicated to each particular subject who goes there only to bring out what they already have in themselves since they were born (cf. OLIVEIRA, 2018). Care for the common and public world, in which young people must be initiated by older generations, is emptied in the name of preparing citizens who will have to create a utopian future that never arrives, as it is founded on the void left by a past that has been forgotten.

Thus, when looking at the “Currículo na

to be applied directly in the classroom. (In this regard, see CARVALHO, 2001.)

17. Terms and expressions such as: “balanced human development” are repeatedly used; “articulation of cognitive, educational, affective and social aspects”; “formation of the integral individual”; “improvement of school performance”; “reconcile students’ interests with innovative teaching and learning strategies”; “emancipating formation”; “formation of the autonomous individual of the 21st century”; “satisfaction and pleasure in the search for new knowledge”. Also noteworthy are catchphrases such as “Through curricular content, achieve full autonomy and resignification of the individual”; “integral education focuses on the subject of rights”; “the school must help children and young people in building their personal and social identities”; “the purpose is to form ethical, responsible and supportive citizens who strengthen a more inclusive, democratic, prosperous and sustainable

cidade”, it seems to us that we are faced with an openly pragmatic discourse that frames the content and knowledge to be worked on in the classroom within an individualistic, market and utilitarian perspective typical of a self-centered capitalist society, which sees students and parents as consumers of products offered by the school – products that are constantly being replaced and redesigned as technological innovations “advance” and make everything that was left behind superfluous and obsolete. In fact, in an attempt to eliminate the unexpected from the school space, we end up prohibiting the rupture of new beginnings rooted in the unpredictability inherent to educational activity. The debate becomes impoverished and the curricular contents, a selection – arbitrary in fact – of what is most relevant humanity has produced, seem to transform in means to achieve a very clear objective, although difficult to achieve, as the document clearly explains: “[...] curricular contents are means for achieving full autonomy and for the individual’s redefinition of himself and in their relationship with others” (SÃO PAULO, 2017, p. 20). Thus, the “pressing themes” that inspire the “Currículo na cidade” have their presupposed legitimacy in that they make “humanity advance” so that “new generations can actively participate in the positive transformation of both their local reality and global challenges”¹⁷.

As we can see in Image 1 and Table 1, training experiences provide space for the acquisition of skills whose necessary knowledge is already described along with their purpose. The responsibility of teachers to represent the world and choose the treasures to

be transmitted to young people is emptied and in its place, we find only simulacra of content manufactured to serve well the scientifically and utilitarian purposes established and that “make sense” a priori to students. We prefer to ignore that:

In an educational context, the development of student capabilities is linked to and inseparable from an equally essential commitment for school institutions: the diffusion and preservation of certain public cultural traditions and certain modes of knowledge and conduct that have historically constituted themselves as disciplines. and practical and theoretical procedures that we consider valuable for the school world and the society in which it is found. (CARVALHO, 2001, p. 65).

Now, educating means bringing to new generations the past reified in works, practices and productions that can then be given new meanings in the present. Really, we educate because we want the world to have a future, however, it is not up to us to create this future through school.

This is because such instrumentalization would destroy the experience, the dignity of school as *skholé* time, time free from productive obligations, the time of training and constitution of people. Education must not

society”.

be considered a tool for social transformation, since this transformation can only come, as we pointed out above, from relationships and dialogue between equals in the public world. Hannah Arendt offers us a conception of school that moves in a diametrically opposite direction to its instrumentalization, insofar as it characterizes it as the meeting space between the world and new generations. This space must be protected from consumption and immediacy – and be able to keep away, even temporarily, marketing and social appeals, which always aim to transform the content worked into skills and competencies that can be used in the most diverse situations envisaged. Therefore, school is precisely where students have the opportunity to participate in activities and learn about topics that they do not need to do or know, and where

Everyone is given the chance to attribute new meanings to the world and put down roots in it.

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