

ESCOLA DE HUMANIDADES
PROGRAMA DE PÓS-GRADUAÇÃO EM EDUCAÇÃO
DOUTORADO EM EDUCAÇÃO

FERNANDA FELIX DE OLIVEIRA

**PHILOSOPHY IN (COUNTER)EDUCATION FOR THE DEVELOPMENT OF RESPONSE-
ABILITY: CONSTRUCTIONS AND RECONSTRUCTIONS IN TIMES OF SOCIAL
ACCELERATION**

Porto Alegre
2024

PÓS-GRADUAÇÃO - *STRICTO SENSU*



Pontifícia Universidade Católica
do Rio Grande do Sul

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Tese apresentada como requisito parcial para a
obtenção do título de Doutora em Educação pelo
Programa de Pós Graduação em Educação da Escola
de Humanidades da Pontifícia Universidade Católica
do Rio Grande do Sul

Orientador: Prof. Dr. Alexandre Anselmo Guilherme

Coorientador: Prof. Dr. Joris Vlieghe

Porto Alegre

2024

Ficha Catalográfica

O48p Oliveira, Fernanda Felix De

Philosophy in (Counter)Education for the development of response-ability :
constructions and reconstructions in times of social acceleration /

Fernanda Felix De Oliveira. – 2024.

163 f.

Tese (Doutorado) – Programa de Pós-Graduação em Educação, PUCRS.

Orientador: Prof. Dr. Alexandre Anselmo Guilherme.

Coorientador: Prof. Dr. Joris Vlieghe.

1. Contra-Educação. 2. Aceleração social. 3. Response-ability. I. Guilherme,
Alexandre Anselmo. II. Vlieghe, Joris. III. , . IV. Título.

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Porto Alegre

2024

AGRADECIMENTOS

A Deus pela sua infinita bondade e bênçãos na minha vida. Obrigada por me inspirar e me guiar até aqui. À Nossa Senhora Aparecida, Padroeira do Brasil, obrigada por toda a proteção.

Ao meu noivo e parceiro de vida, Kassius Marques Kirsten, quem me apoiou incansavelmente para a realização dessa tese e segue ao meu lado construindo a nossa família baseada no amor, no respeito e no incentivo de viver a cada fase da vida com a sua beleza. Obrigada por viver cada sonho e conquista ao meu lado.

Ao meu co-orientador, Joris Vlieghe, por me ter acolhido na Lovaina e me ter apresentado a maravilhosa experiência de estudar e pesquisar na ECS. Estou grata pelo seu feedback crítico, leitura atenta e abordagem instrutiva durante todas as revisões e reuniões. Agradeço o seu apoio e amizade.

Ao meu orientador, Alexandre Anselmo Guilherme, quem me apresentou o mundo da Filosofia da Educação e me incentivou a seguir no mundo acadêmico, buscando qualificação e reconhecimento. Obrigada pelo teu olhar, pela tua amizade e pelo incentivo desde o início do meu mestrado em Filosofia.

Ao meu pai, Fernando Felix de Oliveira, que sempre sonhou e me incentivou a buscar meus objetivos de vida e não desistir deles, obrigada por todo o suporte e parceria nessa jornada.

À minha mãe, Silvia Teresinha de Oliveira, por ser quem me ensinou a fazer aquilo que eu amo e acredito. Obrigada por entender e lutar comigo pela qualificação acadêmica e pela realização pessoal.

Às mulheres da minha família que lutaram há gerações pelos seus espaços na sociedade, representadas aqui pela minha avó Inês Oliveira de Oliveira, a qual sempre acreditou na educação e buscou se alfabetizar na vida adulta, sempre valorizando o estudo. Obrigada pela sua força.

A minha família que sempre demonstra todo o seu suporte e admiração quanto às minhas escolhas, buscando ser uma fonte de amor e confiança.

Aos meus gatos adotados em 2020 e 2021, Descartes e Rousseau, os quais acompanharam os momentos de escrita, vivendo as alegrias e as tristezas das madrugadas, manhãs, tardes e noites que passamos em frente ao computador escrevendo.

Aos meus amigos do CMR os quais torceram, aconselharam e viveram momentos comigo, representados nas pessoas da Débora, Vivian Monteiro, Graziela Acosta, Caroline

Becker, Caroline Baranzeli, Marla, Gabriel, Octávio, Pedro, Rodrigo, Maristela, Camila, Daniel, Fábio e tanto outros.

Aos meus amigos e amigas que o doutorado sanduíche me proporcionou, Wiebe, Edita, Elena, Frieda, Chris. Obrigada por me fazerem sentir em casa mesmo distante da minha família, vocês tornaram o período de doutorado sanduíche um momento memorável em minha vida.

Às minhas amigas que compreenderam os anos de ausência e sempre me incentivaram a continuar, representadas aqui pela minha amiga da infância Lays da Rocha Piccini.

Aos meus estudantes que me ensinam a ser uma professora e pessoa melhor e mais crítica.

Ao colégio Marista Rosário pelo incentivo de realizar o Doutorado junto ao trabalho docente.

Aos refugiados climáticos, os quais conheci no abrigo emergencial como voluntária em maio de 2024, vocês me deram força para finalizar a escrita da tese e levar para a vida a necessidade de lutar para que a educação seja uma forma de resposta aos problemas sociais, como a desigualdade.

O presente trabalho foi realizado com apoio da Coordenação de Aperfeiçoamento de Pessoal Nível Superior – Brasil (CAPES) – Código de Financiamento 001.

ACKNOWLEDGEMENTS

To God for His infinite goodness and blessings in my life. Thank you for inspiring and guiding me this far. And to Our Lady Aparecida, Patroness of Brazil, thank you for all your protection.

To my fiancé and life partner, Kassius Marques Kirsten. He has supported me tirelessly in completing this thesis and continues to stand by my side as we build our family on a foundation of love, respect, and encouragement to embrace the beauty of each phase of life.

To my co-supervisor, Joris Vlieghe, for welcoming me in Leuven and introducing me to the wonderful experience of studying and researching in ECS. I am thankful for his critical feedback, attentive reading, and instructive approach during all the revisions and meetings. I appreciate your support and friendship.

To my supervisor, Alexandre Anselmo Guilherme, thank you for introducing me to the field of Philosophy of Education and for encouraging me to pursue academic qualifications. I am grateful for your guidance, friendship and support since my master's in philosophy until now.

To my parents, Fernando Felix de Oliveira and Silvia Teresinha de Oliveira, who have supported my education at every stage of my life. Thank you for understanding and fighting for my academic achievements and quality education.

To the women in my family who have fought for generations for their place in society, represented here by my grandmother Inês Oliveira de Oliveira. She always believed in education and became literate as an adult, always valuing study. Thank you for your strength.

To my whole family, who have always shown their support and admiration for my choices, thank you all for being a source of love and trust.

To my cats adopted in 2020 and 2021, Descartes and Rousseau, who accompanied me during my writing moments, experiencing the joys and sorrows of the late nights, mornings, afternoons, and evenings spent in front of the computer writing.

To my friends at the CMR who cheered me on, gave me advice, and spent time with me, represented by Débora, Vivian, Graziela, Caroline Becker, Caroline Baranzeli, Marla, Gabriel, Octávio, Camila, Pedro, Rodrigo, Daniel, Maristela, Fábio, and many others.

To my friends from the international scholar program in Leuven, Wiebe, Edita, Elena, Frieda, Chris, Cristían, Tereza: Thank you for making me feel at home even when I was far away from my family. You made the sandwich doctorate period a memorable time in my life.

To my friends who understood the years of absence and always encouraged me to carry on, represented here by my childhood friend Lays da Rocha Piccini.

To my students, who teach me to be a better and more critical teacher and person.

To Rosário Marist College for encouraging me to pursue my P.H.D alongside my teaching job.

To the climate refugees whom I met in the emergency shelter as a volunteer in May 2024, you gave me the strength to finish writing the thesis and inspired me to commit to using education as a means to address social problems such as inequality.

This study was financed in part by the Coordenação de Aperfeiçoamento de Pessoal de Nível Superior – Brazil (CAPES) – Finance Code 001

In the hope you will continue to educate to be critical, to educate to inspiration and above all to do so out of love.

Ilan Gur-Ze'ev, in his last lecture, 2012.

ABSTRACT

This thesis aims to understand the Counter-education perspective as a fundamental pedagogical approach for (re)constructing response-ability in an accelerated society. Counter-education allows for perceiving education through a diasporic philosophy grounded in negative utopia. From this perspective, Counter-education must be considered a crucial approach to critiquing normalising education and its instrumentalised processes. Education is facing overlapping challenges in accelerated times, and these challenges must be analysed as acceleration forces that have driven society to instrumentalised responses in the urgency of times. The thesis questions the role of Counter-education in (re)constructing response-ability in the context of an accelerated society and the dominant discourse in critical pedagogy. To reclaim response-ability, it is necessary to understand the lack of response in the *neobeing* situated within *neoethos*. Bibliographic research is used the primary methodology, forming the theoretical foundation based on the works of Ilan Gur-Ze'ev, which underpin the theoretical construction of Counter Education. In order to develop the meaning of social acceleration, Hartmut Rosa's work is used as a primary reference. Additionally, official documents from the Brazilian Ministry of Education are analysed, particularly in the context of high school curriculum reform, to understand the concept of the life project. To explore the meaning of the life project in the context of social acceleration, it must be examined as a form of responding, considering life in its existential dimension as a trouble to respond to. Given that, time as *kairos* becomes essential in developing response-ability to face acceleration and normalising education. To (re)construct the response-ability, we must stay with the trouble by being present in the matter of study, by practices which provide a form of relation that requires a response. It might give a different dimension of time out of acceleration by the studies practices. In conclusion, this thesis considers Counter-Education as a key element toward a critical and responsible education. Due to its foundation in negative utopia, Counter-education sheds light on the claim of giving the pedagogical process the role of being diasporic toward each (new) response-ability.

Keywords: Counter-education, social acceleration, response-ability.

RESUMO

FILOSOFIA NA (CONTRA)EDUCAÇÃO PARA O DESENVOLVIMENTO DA CAPACIDADE DE RESPOSTA: CONSTRUÇÕES E RECONSTRUÇÕES EM TEMPOS DE ACELERAÇÃO SOCIAL

O presente trabalho de pesquisa tem como objetivo compreender a perspectiva da Contra-educação como uma abordagem pedagógica fundamental para a (re)construção da capacidade de resposta na sociedade acelerada. A Contra-educação permite perceber a educação por meio da filosofia diaspórica baseada na utopia negativa. Nesse sentido, a Contra-educação deve ser considerada uma abordagem crucial para criticar a normalização da educação e seus processos instrumentalizados. A educação está enfrentando desafios que se sobrepõem em tempos acelerados. Esses desafios sobrepostos devem ser analisados para serem considerados como forças de aceleração que levaram a sociedade a respostas instrumentalizadas na urgência dos tempos. A tese questiona o papel da Contra-educação na (re)construção da *response-ability* e no enfrentamento da sociedade acelerada e do discurso dominante na pedagogia crítica. Para recuperar a capacidade de resposta, é necessário entender o papel da resposta do *neobeing* na perspectiva do *neoethos*. A pesquisa bibliográfica é usada como metodologia, formando uma pesquisa teórica baseada em bibliografias básicas para o estudo, como os textos e as obras de Ilan Gur-ze'ev, que fundamentam a construção teórica da Contra-educação. Para desenvolver o significado de aceleração social, Hartmut Rosa é utilizado como bibliografia primária no estudo sobre aceleração. Documentos oficiais do Diário da União são analisados por esta pesquisa, considerando o contexto da reforma educacional do Ensino Médio brasileiro em relação ao projeto de vida. Para explorar o significado do projeto de vida no contexto da aceleração social, ele deve ser analisado como uma forma de *response-ability*, considerando a vida em sua dimensão existencial como um problema para responder. Para (re)construir a capacidade de resposta, devemos permanecer com o problema, estando presentes na matéria de estudo, por meio de práticas que proporcionem uma forma de relação que exija uma resposta e não uma solução. Isso pode dar uma dimensão diferente de tempo fora da aceleração pelas práticas de estudo. Em conclusão, esta tese considera a Contra-educação como uma condição necessária para uma jornada contínua de uma educação crítica e responsável. Haja vista a utopia negativa que lança luz sobre a reivindicação de dar ao processo pedagógico o papel diaspórico em relação a cada (nova) capacidade de resposta.

Palavras-chave: Contra-educação, Aceleração Social, *response-ability*.

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LIST OF ABBREVIATIONS AND ACRONYMS

BNCC – Base National Common Curriculum

ERT – Emergency remote teaching

FGB – Basic general studies

INEP – National Institute for Educational Studies and Research Anísio Teixeira

LDB – Law of Guidelines and Bases of National Education

MEC – The Ministry of Education

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INTRODUCTION

The Philosophy of Education must critically examine the dominant pedagogical discourse to analyse its approach to the current social challenges. Educational discourse should not be perceived as a dogmatic perspective; instead, it must be (re)analysed and (re)constructed as often as needed according to the social constructions. Critical Pedagogy has established emancipation as a goal by basing its theoretical approach on positive utopia, becoming a well-known and dominant discourse in education. However, as society continually transforms, Critical Pedagogy has lost the practical and critical approaches. Educational theories must be able to recognise social changes and understand the necessity of the (re)construction process toward response-ability. It must take into account that to live life itself is a form of response, and education must be a place to (re)construct the possibility to respond.

Ilan Gur-Ze'ev and Klass Roth emphasize that “we cannot avoid addressing the new existential, philosophical, economic, cultural and political conditions, as educators, as theorists of education, as objects of subjectification and as – directly and indirectly – subjects of dynamic disciplining symbolic bombardment” (Gur-Ze'ev; Roth, 2007, p. 02). This highlights the necessity of rethinking education and curriculum considering the new forms of being, such as acceleration. The authors also note that nothing prepared us, especially the educational theories, for this change in being, thinking, and relating to each other. Gur-Ze'ev and Roth criticise the changes of Globalization, stating:

Maybe we should not expect a clear and distinctive birth of a new historical moment like the change from eating raw food to eating cooked food or from nomadism to agricultural and urban life. This is more in the nature of a new system that changes from linear, binary, hierarchical structures and dynamics into a rich, centerless, ecstatic, hybrid organization of reality, best symbolized by cyberspace and the logic of connectionism (Gur-Ze'ev; Roth, 2007, p. 04)

Globalization seems to be a phenomenon that sweeps through society, highlighting its inequalities but bringing a false sense of welfare. It intensifies the idea that we can do everything, fostering the belief that you have the potential for everything you want; so you should go and do it yourself. Adding to this perspective, acceleration can be seen as a result of this phenomenon, which potentially alters all types of relations within society. Gur-Ze'ev and Roth point out that digital technology mediation leads us “to a world of the cyborg: a civilisation beyond the dichotomies

between nature and culture, humans and machines” (GurZe’ev; Roth, 2007, p. 02). While we certainly cannot escape this reality mediated and controlled by digitalisation, it is imperative to (re)think education to address this issue and reconsider its use in pedagogical practices.

The forces of acceleration reinforce the instrumentalisation of responses. This implies a production mindset that usually forms responses geared toward solving the problems, emphasising the need to show final results. Education is related to responding to the world and giving meaning to being in the world. It assumes the role of providing new responses in the face of overlapping challenges. We must consider the social acceleration changes in society and how instrumentalised the relation has been as part of this process of immediate time. People perceive time as something to be used for production. Given the desire for productivity, the dimension of time requires a saving scheme construction, i.e. we need to save time by using many digital facilities in order to do more and to produce more. The more people produce, the better people feel during times of acceleration. To reinforce this production mindset, social media provide constant interactions, and education faces the challenge of existing in a time where responses are expected to be immediate. Regarding education, knowledge has become a product to be measured and shown in pedagogical outcomes. Schools face acceleration and struggle between being part of the system and providing constant amusement for the students, making productivity something to be achieved, and resisting this urgency of times and being a boring place to be in. Thanks to boredom avoidance and the constantly amused society, schools need to rethink how to approach free time as an educational time and a time to be in the presence of trouble.

The thesis explores the concept of *neobeing* as a new form of being and relating to the self, others, and the world. This concept is deeply influenced by the accelerated forces integral to the *neoethos*. In this context, Counter-education emerges as a potential approach, serving as the *logos* to guide a critical movement towards a different time dimension of education and a pedagogical process that steers away from a positive utopia and enables response-ability. The thesis, therefore, questions the role of Counter-education in (re)constructing response-ability in facing the accelerated society and the dominant discourse in critical pedagogy, particularly in the pursuit of emancipation. The following table provides the thesis structure of each chapter.

Table 1 – Aims

AIMS	METHODOLOGY	MAIN SOURCES
1. To understand how Counter-education develops its philosophy and confronts the dominant discourse and overlapping challenges.	Bibliographic research	Ilan Gur-Ze'ev and Education: pedagogies of transformation and peace, by Alexandre Guilherme Critical Theory and Critical Pedagogy Today: toward a new critical language in education, by Ilan Gur-Ze'ev The Nomadic Existence of the Eternal Improviser and Diasporic Co-Poiesis in the Era of Mega-Speed, by Ilan Gur-Ze'ev
2. To problematise social acceleration by analysing the new dimension of time and its impact on educational perspectives.	Bibliographic research	Social Acceleration: a new theory of modernity, by Hartmut Rosa
3. To analyse the idea of response-ability by delving into Gur-Ze'ev's Counter-education and discussing how the concept is portrayed by different authors.	Bibliographic research	The Nomadic Existence of the Eternal Improviser and Diasporic Co-Poiesis in the Era of Mega-Speed, by Ilan Gur-Ze'ev Staying with the Trouble: making kin in the Chthulucene, by Donna J. Haraway Making a University: introductory notes on an ecology of study practices, by Hans Schildermans Alienation and Acceleration: towards a critical theory of late-modern temporality, by Hartmut Rosa
4. To explore the reform of Brazil's new high school curriculum by pointing out the notion of a life project as a new form of response facing accelerated time.	Bibliographic research	National Common Curricular Base (BNCC)

Source: developed by the author

Each aim presented represents a chapter, with each chapter unfolding the ideas and developing the concepts from the specific objectives to reach the general goal previously mentioned.

The first chapter explores Counter-Education by Ilan Gur-Ze'ev as a condition for the possibility of a critical society facing overlapping challenges. It presents the philosophical basis of critical theory and its influence on the perspective of Critical Pedagogy to draw up an appropriate analysis of Counter-education. I assert that in this society, it is necessary to be a critical being, not a normalised one. The chapter also discusses the overlapping challenges in education, referring to the range of transformations in the individual and in the social spheres. We shall inquire into this phenomenon, dealing with beings whose identities are unstable, not in a dialectical sense, but rather a superficiality of the current reality. Counter-education will be explored as a possibility for facing these overlapping challenges in social acceleration. The chapter delves into the constructions of Counter-Education by Ilan Gur-Ze'ev, who defines his pedagogical perspective based on a negative utopia and a philosophical diaspora.

The second chapter explores the concept of social acceleration, described by Gur-Ze'ev as the "era of mega speed,". It focuses on time as a social force and its impacts on education, presenting social acceleration in terms of time and its meaning in our society. The notion of social acceleration is based on Hartmut Rosa's work, which presents a well-developed analysis of accelerated time in threefold dimensions: technical, social change and pace of life. The chapter delves into the circle of social acceleration and its driving forces that constitute the *neoethos*. *Logos*, as counter-education, is a theoretical foundation and a necessary condition for a critical perspective toward overcoming instrumentalisation intensified by acceleration. The chapter also analyses *neobeing* in the face of digitalisation as a means of accelerated society. Regarding the accelerated forces, it discusses the criticism concerning schools and its potential approaches. The necessity of establishing a different time dimension in education to face an accelerated society is examined, and free time as educational time is analysed within this comprehension.

The third chapter unfolds the ideal of response-ability based on Gur-Ze'ev's perspective and constructions within Counter-Education, his ethical dimension of response-ability, which lies in Emanuel Levinas's notion of alterity. This chapter critically discusses the connection between both philosophers. Hence, it explores Gur-

Ze'ev's concept of response-ability in Counter-Education and examines how he dialogues, whether intentionally or not, with other authors in similar propositions of structuring response-ability. Donna Haraway's work is introduced as an important dimension to the notion of response-ability. Her work emphasises thinking as a structuring dimension for becoming response-able, providing the perspective of staying with the trouble by being present in uncomfortable situations, which is essential for the realisation of the dimension of response-ability. The chapter analyses the matter of study provided by Hans Schildermans, which complements Haraway's ideas by situating response-ability within study practices.

The fourth chapter critically explores the reform of the new high school curriculum in Brazil, focusing on the notion of a life project. This concept has been part of a significant debate regarding its meaning, as it presents a vague illustration in the National Common Curriculum Base (BNCC). The chapter analyses whether Brazilian educational reform provides (new) responses to current issues such as acceleration. It explores the new Brazilian high school, detailing its implementation context and including an analysis of the life project. The chapter also provides a historical approach of this reform and the concept of a life project.

1. OVERLAPPING CHALLENGES: COUNTER-EDUCATION AS A PHILOSOPHICAL AND PEDAGOGICAL PERSPECTIVE

Education has always been (re)analysed and (re)criticised through an ongoing process and, philosophically speaking, through a dialectical process of theories. This is why we can find contradictions and movements that demand a review of the theoretical bases for pedagogy. Education must, then, be analysed by theory (*logos*) and practice (*praxis*) concerning social phenomena (*ethos*). Education responds to social forces and, in order to do this, it is necessary to comprehend the social. Bruno Latour wisely describes 'social' as "a *substance*; a kind of stuff, and also a movement between non-social elements" (Latour, 2005, p. 159). Latour claims that "there is nothing more difficult to grasp than social ties" (Latour, 2005, p. 159). This reinforces the core of critical philosophy because it highlights the importance of unfolding the social as a concept to be analysed and combined in the philosophy of education towards criticism. In short, it is vital because the structure of society directly influences the implementation of educational principles.

Critical pedagogy today is positioned as a theory whose discourse responds to current social phenomena. Nevertheless, I disagree with this view of education and present the concept of counter-education as a condition or a possibility to (re)construct response-ability to live in society and face its challenges. My analysis lies on the work of author Ilan Gur-Ze'ev (1955-2012) and his counter-education theory. Gur-Ze'ev, a philosopher of education, was strongly inspired by critical philosophy. His ideas opened up new perspectives in my comprehension of education. Most of Gur-Ze'ev's works are in English or Hebrew, and Alexandre Guilherme was the first Brazilian author to work with his theories in Portuguese and English. I take an interest in Alexandre Guilherme's perspective according to whom we have much to learn and unfold from Gur-Ze'ev's philosophy. Gur-Ze'ev seems to me a person with such love for humanity and education. However, his life experiences have been challenging, and he found a way to respond to violence and dogmas in the philosophy of education through his posture of harsh criticism. "Gur-Ze'ev built his whole academic career at the Faculty of Education in the University of Haifa" (Guilherme, 2020, p. 2). On the day before he passed away, Gur-Ze'ev delivered a farewell speech at the University of Haifa. In his last lecture, he raised a question: "How should we educate our young, as well as ourselves?" (Gur-Ze'ev, 2012, p.XX). He claims that we must "advance an education

that will guide our children to transgress social borders; without being victims or becoming the regular product of the educational system that manufactures normalised victims who reproduce the system". I believe his counter-education theory has shed light on our need to keep more critical views and overcome thoughtlessness: "the challenge is to counter immersion of ourselves in the fashionable and in frozen identities" (Gur-Ze'ev, 2012). Gur-Ze'ev calls attention to the *ethos*; we are in fashionable and frozen identities. In short, my plea is that we need to recognise this *ethos* in the current society. This chapter will delve into this analysis and unfold his perspective on counter-education. I believe education can answer the overlapping challenges – I am not sure whether it is possible to overcome them at all, but it is necessary to build up critical thinking to face any normalised education.

I must present the philosophical basis of critical theory and its influence on the perspective of Critical Pedagogy to draw up an appropriate analysis of counter-education. My claim is that *being* in this society is necessary as *a critical being*, not *a normalised being*. From such a perspective, this claim questions the need to think of education for the 21st-century society, especially in the new forms of *being through technology*. Education, not as an institution but as the whole perspective of teaching and learning, must be seen as *ethos*¹ and *logos*² in a dialectical process. Indeed, there is a dialectical movement for the educational perspective, which I pursue as counter-education. That is why counter-education analyses what needs to be improved in critical pedagogy, where we can find contradictions and gaps in society today. Otherwise, the educational discourse will only be "frozen" in hegemonic theories without accurate (re)analysis. Going against the grain is essential to this critical movement in education towards understanding the world and its (novel) challenges. The philosophical basis for considering counter-education as a response to education is hereby provided. This approach takes up the following point: the technological revolution implies understanding the significant impacts of (digital) technology on society today in terms of time and its implications. For me, it implies many other consequences that we must be aware of. I will call them the overlapping challenges, which I target as the normalised ethos that we must critically act against.

¹ *Ethos* is used as the way of being, the construction of being due to the applied context, related to morality.

² *Logos* is understood as referring to reason, reflective thought, and theories.

Therefore, it is necessary to examine social change, which, unlike what we historically understood as revolutions, permeates an accelerated constancy of small shifts that can no longer be framed as a single process. It is possible to perceive the idea that "the world has changed"³ (Mattos, 2015, p. 40-41): being in the world now requires adapting to constant change, resulting in new ways of producing, consuming, and relating. Current society is the result of technological revolutions, which have permeated institutions since the Prehistoric Ages. We can mention some of the main revolutions, such as the Neolithic Revolution – technologies and artefacts that helped develop agricultural production, generated food surpluses, and drove the beginning of the first civilisations; further, the Industrial Age – its revolutions that led to a new relationship with the consumption and production system; also, the Digital Age – whose revolutions brought up new forms of communication, interpersonal relationships and novel ways of obtaining information.

I mentioned Tiago Mattos's view because the author does not only refer to the education perspective; he describes the "world" as a broad category of change. That is precisely the point; it is not a simple past, changed; it is a continuous accelerated change. He says, "The world is changing. The phenomenon is changing every day" [our translation] (Mattos, 2015. p. 41). I dare say that there are changes all the time because the continuous flow of production floods everyday life; new trends, new content, and new images constantly and continuously appear. Since we are part of this change, "How can we leave the position of the object and turn into the observer?" [our translation] (Mattos, 2015. p. 41). Education is often seen as a source of answers, but because we are used to finding answers in many ways, it should, instead, be viewed as a question mark in this changing society. This means we must take education as a possibility of making (good) questions, not the normalised ones, but the critical ones. Hence, education should be in place to turn people's attention toward the types of questions we ask as a society. To answer the aforementioned question, I believe we need not only to depart from the position of the object toward the observer, but also overcome the latter's passive position in order to respond to the troubles we are and

³ This interesting reflection was inspired by the book VLEF (abbreviation of the Portuguese title) (In English, Go There and Do It) by Tiago Mattos. The work was released in 2015, but it is very current, bringing essential reflections on the current society and a way to interpret it, and somehow assists in the intervention of a constant and changing reality. However, I do not stand by Tiago Mattos's optimism about digital as a way of thinking education today.

will be facing instead of desperately looking for quick answers⁴. Perhaps I must assume change as a state of being in this world. Indeed, our relationship with technology has been changing our ontological status in this society as well. The problem with this "becoming" is that it is not a dialectical movement, but a continuous change required by the system we live in. We do not know what we should expect from this ongoing process.

Kevin Kelly, in his book *The Inevitable: Understanding the 12 Technological Forces that Will Shape Our Future*, declares that "in the intangible digital world, nothing is static or fixed. Everything is in the process of becoming" [our translation] (Kelly, 2019, p. 19). I have come to appreciate Kelly's perception that we live in the "era of becoming", relating it to the idea that the "world is changing"; thus, change constitutes a status of being. If everything is adaptable, (re)programmable, and updatable, the risk of the constitution of subjects as fragile and superficial is increased. In the "era of becoming", everything is constantly updated faster and faster. We are never familiar with devices and new technologies, and "No matter how long you have been using a tool, endless upgrades turn you into a newbie" (Kelly, 2016, p 14). This ongoing status of being turns each person into a newcomer in this world. In a certain sense, we have lost the ability to see the common world, following Bruno Latour's perspective, because we are newcomers to our own individualistic world.

In the educational sphere, I think the impacts are twofold: firstly, education is not changing at the same pace as it receives people in this "era of becoming"; secondly, educational processes do not embrace the easy ways of being in this era and its innovation discourse. Education unfolds processes as learning, which is complex, uncomfortable, and boring, and most of the time, it seems that is going against the speed of this "era of becoming". In short, education has overlooked the overlapping challenges, and it is still crystalised in different problem perspectives; it does not embrace the "range of innovation". As it adopts a discourse based on a neoliberal perspective of innovation, it is essential to make questions such as 'for whom' and 'what for', as the justifications and the beneficiaries of such "innovation" need to be challenged. In a normalised society, true "innovation" perhaps could mean a critical spirit of being in this world.

⁴ Here, Donna Haraway inspires me, and I will go deeper into her ideas in Chapter 3.

In 2020, during the first year of the COVID-19 pandemic, when we were obliged to migrate to emergency remote teaching (ERT)⁵, admirers of the cyberspace proclaimed that education would never be the same and that such a crisis was the opportunity we needed to innovate our classrooms, in which digitalisation was imperative. Further, we realised how online mediation changes the relationship between teaching and learning: it broadens the distance in all kinds of relations that are possible to ground, such as engagement, curiosity and so on. ERT was meant to be used only for the lockdown period and it reaffirms the necessity to (re)think digitalisation in education and our society. We missed the face-to-face, the learner's gaze, the classroom's noise. This does not mean that education ought to detach itself from the digital. Still, it suggests that education must be a safe space for responding to what we are lacking when (be)ing in this world, not constantly becoming something else; otherwise, we will be newbies in our lives and strangers in the common life.

Joris Vlieghe comments about technology in education, stating that “our dependency on technology is a double-edged sword. All technologies are “*pharmaka*”, i.e., meaning that—like medicines—both cure and poison at the same time (Vlieghe, J. 2013, p. 529). We must know how to measure the use of digital technologies in education (and society).

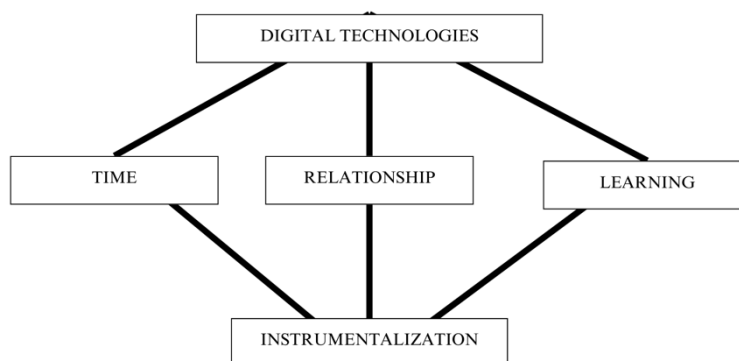
Because I am presenting the overlapping challenges in education - i.e., the range of transformations in the individual and in the social spheres - we shall inquire into this phenomenon. We deal with beings whose identities are unstable, and there is no dialectical sense here but rather a superficiality of the current reality. We deal with the potentialities of digitalisation as *pharmaka*, we deal with changes that challenge our ways of being in the world. Education has become a fundamental response to these overlapping challenges: constant change, becoming something, and digitalisation. That is why, in this “becoming-digital” world, education needs to provide spaces amid the continuous changes, avoiding normalising them in this system. There is no doubt that digitalisation should be part of education. Still, the extent to which we take this into account, how we make the presence of the digital, will embody what I mean by resisting constant “becoming”.

Some of the remarks I make in this first section rely on Joris Vlieghe's analysis of the technologies in education. He says, “We should prevent that the future

⁵ This term refers to “a temporary shift of instructional delivery to an alternate delivery mode due to crisis circumstances” (Hodges et al., 2020).

generation deals with keyboards, touch screens, word processors, search engines, and so forth⁶, as mere consumers, but as a part of long circuits of transindividuation” (Vlieghe, 2013, p. 532). My position is that education needs to raise awareness about learning without being dependent on digitalisation. Although education uses it as a tool, it does not rely solely on digital technology. If there is no separation between the tool and the ability to do something independently, the subject becomes the object. In this relationship between subject and object, digital technology modifies the analysed expectations as we have never seen before. The challenges overlap precisely because digital technology, as a main element, impacts various aspects relevant to education and society. Digital technology corresponds to a wide range of devices used in everyday life. As a result, relationships are affected, the time necessary to carry out tasks is reduced, and learning navigates in horizons of speed, ease and excitement that are not its own. The following scheme illustrates the elements presented in this argument:

Figure 1 – Digital Technologies



Source: the author

The biggest challenge – though familiar, because the Frankfurt school already announced it at the end of the 19th century – is the instrumentalisation of this use. Referring to Vlieghe's vision, technology, although essential, is still a *pharmaka* that requires caution in its use. I do not think we have managed to establish such caution. An example would be the use of ChatGPT: I understand AI is already in our lives, but

⁶ Here, I add AI, giving the spot to ChatGPT and this range of technologies we are submerged in.

I think that, at the moment we normalise students asking their questions to ChatGPT as an educational tool, we instrumentalise the core of rationality. That is, instead of questions that receive an immediate answer, we should demand a deeper criticism, an analysis of the question itself, whether it is well formulated or not. At the same time, philosophy plays a role as a condition of the possibility of taking time to (re)think, to (re)criticise, to (re)ask. Philosophy, in a broad sense, is not just a subject matter but an ability to respond to problems. This way of continually becoming something you do not know yet is risky because the relationship between the self and the world becomes arbitrary and fragile. Looking back on the idea of ChatGPT, this reinforces the immediacy of relationships because it standardises a relationship of questions and answers, weakening the ability to initiate dialogue. In this case, education needs to find the space to instigate thinking about using ChatGPT and to understand the patterns of behaviour we are part of. Philosophy undoubtedly opens up this possibility. The obstacle here is to present philosophy as an interesting theme in a world of innovation and speed.

Joris Vlieghe remarks that “there have always been social forces that aim to exploit this fundamental dependency between subject constitution and the prosthetical milieu we find ourselves in”⁷ (Vlieghe, 2013, p. 531). I would say that social forces are working on instrumentalisation when we become dependent on something we are no longer aware of. This includes its process and even the product we are being/building, which is related to alienation. Thus, the result of these overlapping challenges is instrumentalisation. At that point, all things can be instrumentalised: critical reason, learning, relationships. The instrumentalised argument relies on the system we are in because it takes the role of “social forces”.

Regarding instrumentalisation, we must understand the main ideas from the Frankfurt School and the unfolding of critical theory in the educational context, especially the idea of positive utopia, re-evaluated by Gur-Ze'ev. Criticism of instrumental rationality takes on significant proportions in contemporary philosophy, above all, when philosophers of the so-called Frankfurt School gain a central place in the philosophical analysis of historical processes such as the Enlightenment perception of emancipation. According to Alexandre Guilherme, Ilan Gur-Ze'ev was a continuator of the Frankfurt School, possibly part of the theory's third or fourth

⁷ It is from Bernard Stiegler's perspective based on Adorno and Horkheimer's critique of cultural industries.

generation⁸. This perspective is framed by Alexandre Guilherme in his work *Ilan Gur-Ze'ev and Education: Pedagogies of Transformation and Peace*. The author states that Gur-Ze'ev is an heir and perhaps a member of the celebrated Frankfurt School. Gur-Ze'ev imbued pedagogical criticism with a new perspective, capable of reviewing the hegemonic traditions in teaching and fostering the criticism of criticism.

In the same vein as Frankfurt School thinkers, Gur-Ze'ev denounced the hegemony of thought and instrumentalisation as a problem to be overcome. Gur-Ze'ev's theory can be seen in two phases: I. His earlier works are framed as follows: "The first phase is centred around his work on the history of pessimism and the Frankfurt School" (Guilherme, 2020, p. 03). This phase emphasises the critique of education regarding normalising education. He calls attention to the issue of "violent force against the individual, against its freedom, its subjectification processes" (Guilherme, 2020, p. 03). And II. "The second phase continues to criticise normalising education but offers a more developed discourse around the idea of Diasporic Philosophy and education" (Guilherme, 2020, p. 03). This second phase provides some responses against normalising education and underlines the social phenomena surrounding education, such as the idea of "the era of mega-speed" and "pleasure machines", which Gur-Ze'ev harshly describes as social forces which education must be aware of. Both phases are important for my analysis, although, in the latter, Gur-Ze'ev presents the core of counter-education, which is, for me, response-ability. Likewise, Gur-Ze'ev draws attention to the social forces we are facing as this new phase of speed and digitalisation increases, something about which he was also extremally critical.

1.1 LOOKING BACK TO CRITICAL THEORY TOWARD (EN)COUNTER-EDUCATION

Critical theory aims at "a rational transformation that takes into account man, his freedom, his creativity, his harmonious development in open and fruitful collaboration with others, instead of the oppressive system and its perpetuation" [our translation] (Antiseri, Reale, 2018, p. 720). The theme of rational transformation is central to this

⁸ At this point, it should be noted that the term school is controversial in this context because Frankfurt School thinkers developed quite heterogeneous theories - therefore, some theorists contest this view. However, the uses of the term are pretty recurrent. Following the latter, this research paper will use the term Frankfurt School.

discussion since full and critical development must consider a system and an organisation that makes it possible, especially regarding the social sphere in which philosophers aim to subvert social exploitation. Under such philosophical demands by the thinkers of the so-called Critical Theory emerges the need for an educational system capable of considering a fruitful horizon for developing critical rationality.

Dario Antiseri and Giovanni Reale, in *Philosophy: Contemporary Age*, highlight the historical context that provided subsidies for the theories and thoughts of the Frankfurt School⁹. According to them:

The theories of the Frankfurt School should be appropriately framed within the arc of the historical period in which they were elaborated. It is the period that lived through the pains of the years after the First World War, that experienced fascism and Nazism in the West, and Stalinism in Russia; the period that was then traversed by the hurricane of the Second World War and saw the massive, pervasive and irrepressible development of advanced technological society [our translation] (Antiseri, Reale, 2018, p. 720).

The problems surrounding the historical context were part of the work by the prominent philosophers of this School. Within the set of factors that characterised the Frankfurtian thinkers, the importance of criticism was emphasised as a starting point, especially a careful analysis of other thinkers and philosophical currents. The core of the Enlightenment thought, characteristic of the 18th century, is criticised by thinkers like Theodor Adorno and Max Horkheimer and can be a starting point for the present analysis. The Frankfurtian philosophers question the understanding of rationality in the face of capitalist and technological society and point to the failings of the "Enlightenment". If Enlightenment thought exalts reason, how could rationality in the Enlightenment perspective fail? The answer is not apparent, although it is an essential critical diagnosis of the Frankfurtian thinkers who refer to a contemporary problem: massification, alienation and instrumental rationality. These concepts were explored by the philosophy of the Frankfurt School thinkers, and it is appropriate to consider these key concepts to (re)analyse education today as Gur-Ze'ev has done.

Adorno and Horkheimer emphasise that the Enlightenment was an unfinished project: "What humans beings seek to learn from nature is how to use it to dominate wholly both it and human beings (...). Ruthless toward itself, the Enlightenment has eradicated the last remnant of its own self-consciousness" (Horkheimer; Adorno, 2002,

⁹ It is vital to understand that the founding vision of this perspective was developed in the historical context between the World Wars, witnessing the impacts of an industrial society both in terms of technological development and alienation - denounced in the vision of the cultural industry.

p. 2). That is, the departure from the minority of reason. In the words of Immanuel Kant himself, Enlightenment philosopher, the motto of enlightenment is "Have courage to use your own understanding" (Kant, 1992). That is, to leave the heteronomy of thought, the dependence on the ideas of others, and make use of one's rationality, the search for knowledge, and the autonomy of thought. Although the Enlightenment philosophers encouraged the quest for knowledge and praised reason, the Frankfurt School thinkers denounced that the Enlightenment emphasised reason more as a *modus operandi*¹⁰ than a critical and emancipating rationality. Corroborating this idea in the words of Horkheimer and Adorno, "Its concern is not 'satisfaction, which men call truth,' but the 'operation,' the effective procedure" (Horkheimer; Adorno, 2002, p. 2). The domination of nature and technique instrumentalises human reason on behalf of a system that requires the control of operations, methods and techniques. This way, the Enlightenment ideology of the emancipation of reason is harshly criticised by Critical Theory philosophers. Antiseri and Reale reaffirm that the "power of criticism and creativity is threatened because the development of the 'system' of industrial civilisation has exchanged ends for means, changed reason into an instrument for achieving ends, of which reason knows nothing more" [our translation] (Antiseri; Reale. 2018, p. 727).

Adorno has criticised the idea of systematisation in *Negative Dialectics* because the classifying system might become massifying. Since everything is standardised to fit the categories and the products of consumption required by the system, the possibility of contradictions is closed. The system standardises and prevents the core of dialectics from taking place, that is, the opposition and the contradictions that reveal the dialectical movement. The Latin term *ratio* is massively used in *Negative Dialectics*, rooted in Marx Weber's critique of capitalism. I would fit the term *ratio*, in this case, in *ope(ratio)n*, to explain that the classified, universalised¹¹, systematised reason is operated and instrumentalised by many systems, even the educational one. Adorno states: "The ego principle that founds the system, the pure method before any content, has always been the ratio" (Adorno, 2004, p. 26). The system demands endless becoming: "To preserve itself, to remain the same, to 'be,' that society too must constantly expand, progress, advance its frontiers, not respect any limit, not remain

¹⁰ The term *modus operandi*, in Latin, can refer to the process, the way something is accomplished (Cf. Collins, 2022).

¹¹ Adorno criticises Immanuel Kant, known for the universality expressed in the categorical imperative.

the same" (Adorno, 2004, p. 26). This eternal becoming leads us to instrumentalisation because all goods are at the service of the system, including education, and even in the struggle for emancipation, the very notion of emancipation or autonomy becomes a product of consumption¹². They are merely instruments of the dominant discourse. Because the only possible emancipation is the already existing one, the instrumental *ratio* ought to be overcome in order to contradict the operation. Perhaps the following quote by Adorno summons up these ideas: "Angst, that supposed "existential," is the claustrophobia of a systematized society" (Adorno, 2004, p. 26). A system which binds an artificial ensemble. He complements: "The form of the system is adequate to the world, whose substance eludes the hegemony of the human thought; but unity and unanimity are at the same time an oblique projection of pacified, no longer antagonistic conditions upon the coordinates of supremacist, oppressive thinking" (Adorno, 2004, p. 24). In this vein, the instrumental rationality presents itself as a reading key of the exposed criticism, especially in the perspective of rationality in the "mechanical" mould, aiming to perform the operations in a factory logic. Instrumental rationality has become the touchstone of criticism of the Enlightenment. However, this analysis manifests itself as a constitutive element of Critical Theory's vision, which will be, some way, related to counter-education. Therefore, is the factory logic of technical mastery still constitutive of the current educational field? Is operational thinking developed under the sign of enlightenment in education? These questions serve as motivators for a critical analysis of the current educational scenario and reinforce the need to revisit some pedagogical concepts as *praxis*¹³.

Enlightenment as autonomy or critical reason is fundamental, not merely as a concept but as *praxis* based on *logos*. Besides, "emancipation requires primarily a transformation of thought, and not merely a change in the material conditions" (Guilherme, 2020, p. 14). Because, in the view of the Frankfurtian philosophers, "Enlightenment pushed aside the classical demand to 'think thinking'" (Horkheimer; Adorno, 2002, p. 19). An epistemological transformation is, therefore, necessary. The criticism is that the Enlightenment and its autonomous reasoning, a project of

¹² At this point we could open the discussion that education should be seen a fundamental good and not a consumer good.

¹³ Praxis, "which is the transcription of the Greek word meaning action" (Abbagnano, 2007, p. 786), presents the dialectical relationship between theory and practice. Considering that there is a hegemony of theoretical thinking in the educational context, using these concepts or their practice leads to a possible misunderstanding or influence of issues such as "operational" rationality - following a system logic.

modernity, did not succeed as "true praxis", becoming, instead, part of a mechanized logic. In short, technological development and the production model have tasked thinking as an "autonomous, automatic process, aping the machine is has itself produced, so that it can finally be replaced by the machine" (Horkheimer; Adorno, 2002, p. 19). The goal of Enlightenment has collapsed under the signs of hegemonic power, of the utilitarian vision of scientific thinking. For effective emancipation, a restructuring of the disposition of knowledge and criticism is necessary: "These epistemological changes also require attaining knowledge through a critique of such knowledge, through perceiving things differently, conceiving issues in a new sort of fashion, 'thinking outside the box'" (Guilherme, 2020, p. 15). For example, thinking outside the standardisation of knowledge requires the criticality of the standardised criticism in Critical Pedagogy. Since only criticism is not enough, a critical vision can become alienated in the processes and the lines of thought, as it occurred with the ideals of the Enlightenment. Alexandre Guilherme has explained well the role of critical in Critical Theory. According to him, "Critical in Critical Theory means that we should be critical of political life and the status quo, and ultimately of capitalism and the process of globalisation" (Guilherme, 2020, p. 16). Effectively, criticism must be considered in counter-education and in the position I hold in this work, because as I understand philosophy as an ontological response or a problematising ability, criticism plays a key role. On top of that, Alexandre Guilherme, inspired by Rush, interprets the idea of critique from the Kantian view of critical reason, citing a threefold perspective:

1. Being critical implies using one's reason (as opposed to, for instance, one's emotions or one's intuitions or gut feelings), which is consequently used to establish the boundaries of knowledge (which sets knowledge apart from mere opinion), something Kant argues very successfully in his *Critique of Pure Reason* (cf. Kant 1781/1998);
2. Reason is also that which performs the critique, and any attempt to curtail its scope of action, is something dogmatic – that is to say, everything must be critiqued, must undergo the tribunal and judgement of reason; further, this means that being critical implies self-critique, reasserting one's autonomy (cf. Kant 1781/1998)⁹; and
3. Finally, the conditions and methodology used by reason to critique must also be explained and assessed to evaluate its power of analysis and efficacy (Guilherme, A. 2020, p. 17).

In reference to this threefold perspective, self-criticism is an important ground in criticism. The first point has been established in *The Critique of Pure Reason*, in which Kant builds up an important distinction between knowledge and opinion and faith (Cf.

Guilherme, 2020, p. 18). Kant states, “But, though all our knowledge begins with experience, it by no means follows that all arises out of experience¹⁴” (Kant, 2000, p. 16). The pure reason and its cognitive capacities can be critical, not all of the time, but it has the capacity, although we must make this distinction between knowledge and opinion, for example. Kant's detailed analysis of pure reason made it possible to conceptualise the distinction of critical reason. It is important to remark that critical theorists have “made use of a *via positiva*, and re-reading and re-establishing Kant’s understanding of critique was very much part of it, whilst also following a *via negativa*, and criticising its rivals for the misuse or lack of understanding of Kant’s Critical Philosophy” (Guilherme, 2020, p. 18). The Frankfurt School has targeted the schools of thought based on positivism or empiricism because they overlooked the Kantian perspective, even though they affirm to be inspired by the philosopher or his heirs. “Positivism seems to disregard this distinction between the philosophical and empirical understandings of reality by considering the empirical level as the only possible one” (Guilherme, 2020, p. 20). This point must be considered as the critical theory element towards (en)counter-education.

Referring to Gur-Ze'ev again, he fits the idea of the third generation of the Frankfurt School. The characteristics of this generation that draw attention to the views of the thinker are:

the inclusion of categories would allow an adequate explanation of the new forms of political struggle and cultural mobilisation that have broadened the meanings of emancipation and configured the dilemmas and challenges of contemporary democracy today. The emancipatory orientations attached to the productivist paradigm have necessarily been abandoned. A rich dialogue has been established between the critique of society and normative conceptions concerned with questions of political and social justice, with the political dynamics of autonomous public spheres, with the participation of civil society and with struggles for recognition (in which the dilemmas created by cultural differences, sexual orientation, gender, race etc. are involved), that is, areas of conflict and conflict between the two. In other words, areas of social conflict that require a renewed reflection on morality, politics and law [our translation] (Melo, R. 2010, p. 208-209).

¹⁴ Immanuel Kant explains about a priori and a posteriori: “By the term “knowledge a priori,” therefore, we shall in the sequel understand, not such as is independent of this or that kind of experience, but such as is absolutely so of all experience. Opposed to this is empirical knowledge, or that which is possible only a posteriori, that is, through experience. Knowledge a priori is either pure or impure. Pure knowledge a priori is with which no empirical element is mixed up. For example, “Every change has a cause” is a proposition a priori, but impure, because change is a conception which can only be derived from experience” (Kant, 2000, p. 17).

The description denotes the potential of Gur-Ze'ev's counter-education and the framing of the thinker in the third or even fourth generation of Critical Theory. Above all, it is understood that counter-education opens up the possibility to broaden the understanding of practice for effective emancipation, disconnected from a vision of instrumental productivity and transgressing social borders. On top of that, the thinker reaffirms the purpose of criticism linked to the construction of education based on elements that promote a responsible process. Although this perspective is purely theoretical, it opens space for a sphere of realisation of counter-education based on the criticism of current conditions in the educational discourses, such as critical pedagogy. Alexandre Guilherme corroborates this idea by saying: "Gur-Ze'ev's views; one must bear in mind that he was a pragmatist, and therefore he was conscious of our limitations and that opportunities for carrying out desired actions and implementing those outcomes we yearn for are not always available to us" (Guilherme, 2020, p. 124-125). Nonetheless, a critical spirit must guide our actions. Otherwise, we risk leading an instrumentalised existence.

An uncritical perspective is dangerous because it makes people accept opinions as knowledge, follow totalitarian ideologies, and be fundamentalist; in other words, they close themselves off to what a superior system imposes. To detail this point, I must provide an example of political polarisation during the 2022 Brazilian election. In the first round, eleven different parties were competing for the presidential elections. However, it seemed like only two parties represented the right and left sides. Both were related to Luiz Inácio Lula da Silva and Jair Messias Bolsonaro. The voters started to support their candidates, not considering their purposes but mainly to defeat the "rival". The whole election process was based on promoting one side to avoid the other. I am not taking any position here, but I must admit that both were conceiving their votes based on what they did not want to, not thinking critically regarding the projects and purposes. This phenomenon resulted in two rounds in which, during the first, although there were eleven parties, only two were in the spotlight. The results showed a close relationship between the two polarised candidates in the second round. I am trying to say that when someone takes a position without criticising it, they settle for dogma or ideology. Guilherme corroborates this analysis by mentioning:

I tried to discuss Freire's theory constructively, pointing out possible points for clarification and further development; however, I was not met with much appreciation and had memorised quotes sourced in Freire's work thrown back at me. Ready, unexplanatory and uncritical answers. This is a prime example of Critical Pedagogy becoming an ideology rather than a methodology, an attitude, losing its power of transformation (Guilherme, 2020, p. 120).

Although Paulo Freire is a source of inspiration for Gur-Ze'ev, his propositions were not taken as an ideology. Still, from a critical spirit of analysis, Critical Pedagogy was criticised, and from my perspective, preserved and surpassed by Gur-Ze'ev. For him, being critical is a "way of being in the world", which implies that the suffix "counter" – as in Counter-Education -expresses this movement of criticising that might go against showing contradiction and understanding the core of an education theory. The analogy of the caravan/convoy helps to express this idea:

In the Hebrew language 'Orcha' means a convoy of camels and humans with their belongings moving in an endless desert towards their destiny. The Orcha is an improvised movement that is to find/create its own destiny. But, what is the essence of the destiny of the Orcha? The essence of the Orcha turns, potentially, every moment each 'desert' into an oasis. This is the truth of the movement of the Orcha as an improvised co-poiesis. This is the truth of its destiny. The very movement, the very rich existence of the convoy in the eternity of time and the endlessness of the desert is its genuine aim. It relates to time when deserts were 'endless' and had their own tempo, essence and *telos* of which the Orcha is part and parcel (Gur-Ze'ev, 2011, p. 278)

Gur-Ze'ev's metaphor points out to his belief about the diaspora; his ideas always lead us to be critical as a way of being, and this "every moment each 'desert' into an oasis". Let me compare the 'desert' to living in the world as an uncritical, instrumentalised, normalised being; and the oasis to a critical being: both exist; nevertheless, finding an oasis is much more difficult, but it is mandatory for the journey. Furthermore, to turn the desert into an oasis also means the ability to do so by yourself. It is only possible when you find yourself on an endless journey. Guilherme complements this analysis:

The desert caravan, then the diasporic individual, understands that his journey is full of wonders and challenges, perhaps difficulties and that the 'unknown' is a permanent presence. There is a need to embrace all these aspects and experiences. They are part and parcel of the journey in education and life, standing for the indispensable and sufficient condition for our development, for our 'rich conception of happiness'. This means that living in *galut* (i.e. גלות, diaspora), having a 'homeless' existence, is a necessary condition for transforming oneself and reality (Guilherme, 2020, p. 124).

Regarding diaspora in his philosophy, the caravan is the possibility through the route to find itself meaningful with its obstacles and calmness; in other words, “having a ‘homeless’ existence, is a necessary condition for transforming oneself and reality” (Guilherme, 2020, p. 124). Gur-Ze’ev mentions, “It is committed to not being at ‘home’ at all cost; refusing becoming swallowed by the self-evidence, self-content, and the negation of the ‘I’, the Other at ‘home’ and the Other ‘there’ is essential to Diasporic philosophy” (Gur-Ze’ev, 2011, p. 279). It implies a posture of homeless existence by refusing self-complacency and the impulse of diaspora as an action toward critics. *Orcha*, as the Diasporic philosophy shows, “offers co-poiesis as a togetherness which is ‘objective’ in a pre-metaphysical sense: an improvised continuation as an alternative to deterministic–mechanistic continuum; it seriously faces immediacy in its intimate relation to eternity, meaninglessness, violence, and historical productivity” (Gur-Ze’ev, 2011, p. 279). My comprehension of this passage is based on the idea of instrumentalisation already mentioned, in which the caravan is a way of analysing a critical existence and, therefore, an existence capable of understanding its role as an individual and the world around it. From this, it should be emphasised that the emancipation in Critical Pedagogy, marked as a goal to be achieved, must be promoted by education. Indeed, education liberates, but it is subject to systems, ideologies and forms of oppression, which is why Gur-Ze’ev’s Diasporic philosophy provides a way of being where one’s path must be liberating. And, this is only possible when we open up the possibility of finding oases in the deserts. Referring to the *Orcha* once more,

It rests on the optimistic notion of people constantly in communion, one with the other, with the group, continually questioning, discussing, and seeking, developing new and dynamic relationship ideas, refusing to accept the simple and ‘end in itself’. The image of wandering in the desert from oasis to oasis, from trading outpost to trading outpost, from bustling city to bustling city might appeal to some individuals (Guilherme, 2020, p. 123)

This movement is undeniably difficult, but it is necessary for education. This is also characteristic of a negative utopia, defended by Gur-Ze’ev when we discuss refusing to accept an ‘end in itself’. In addition, the *Orcha* is an essential metaphor for what Gur-Ze’ev called “nowhere land”, the world we face now. To dwell in digitalisation, for example, we must be in the *Orcha* “transcending from high speed into the edge of mega-speed in hipper reality in arenas such as the cyberspace” (Gur-Ze’ev, 2011, p.

278). Gur-Ze'ev exposes the critical being through the *Orcha* explanation: "It is a kind of togetherness-in-movement, a moral momentum which transgresses borders, limits, expectations and material conditions" (Gur-Ze'ev, 2011, p. 278). I believe this briefly presents what counter-education is constituted for.

Alexandre Guilherme raises a critical remark about Gur-Ze'ev's *Orcha* metaphor, which he believes shows an improvement in his metaphor: "There are some aspects missing in Gur-Ze'ev's metaphor, the *Orcha*, and that other more powerful and encompassing metaphors may be conceived. As such, I would like to suggest the metaphor of Early Seafarers" (Guilherme, 2020, p. 125). He explains:

There is an old saying, which some attribute to Aristotle and others to the Scythian philosopher, [...]. "There are three sorts of people: Those who are alive, those who are dead, and those who are at sea". [...] Yet, this can be taken as a metaphor for education. When the early seafarers took to the sea, equipped with the skills to undertake a potentially long and arduous journey, they did not know what they were going to encounter on their journeys, and as such, every bit of knowledge gained in the journey represented a better chance for survival, and certainly, there was always the perspective of something new over the horizon, and there were always risks involved (Guilherme, 2020, p. 126).

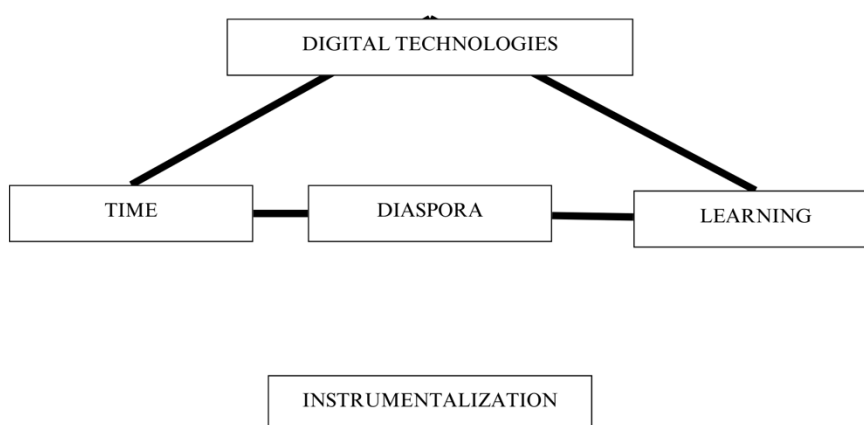
Guilherme sees *Orcha* missing out on some aspects that Gur-Ze'ev would provide us. In short, he points out to a crucial element of counter-education, which aligns with the power of the journey and how transformative it might be. Hence, diaspora opens up to the possibility of being on this journey and being aware of the necessity to transgress the borders and impositions. Guilherme explains that while *Orcha* presents a perspective of going on a journey where you already know there will be oases and safe stops, The Early Seafarers offers another version, where they only have their specific knowledge but still search for the unknown. It is closer to what we face in education. We face (un)known situations and new (re)actions.

1.2 DIASPORA FACING THE DIGITALIZATION WORLD

Gur-Ze'ev (2011) was not an optimistic theorist in what referred to digitalisation. He was critical of the world arisen in face of digitalisation, globalisation and neoliberalism. He comments: "it represents a totally different metaphysics of movement and different human possibilities" (p. 274). I began this Chapter by

presenting the overlapping challenges we face and often admire as a consumer society. Under such an analysis, Gur-Ze'ev and Roth state that "nothing has prepared us for a worthy approach to this historical shift, certainly not modern humanist education. Humanist education and its various current critiques, rivals and alternatives [...] are not just misguided. They are exhausted" (Gur-Ze'ev; Roth, 2017, p. 2). The thinkers refer to a shift caused by globalisation. The proposed warning concerns that a globalised society lives the logic of the capitalist system accelerated by information systematics and the connectivity between people; also, the fact that there is a "rapprochement" between subjects, thanks to the development of communication and information technologies. Besides, globalisation has not only caused a shortening of geographical distances, as it saw the development technologies that bring people together in various ways, but it has also generated new dynamics of production and interpersonal relationships. It has increased instrumentalisation in such ways that we have never considered before. It is time, therefore, to reclaim Gur-Ze'ev's diasporic view. Re-reading the scheme illustrated before about the relations between digital technologies and instrumentalisation, the diaspora ought to take a position of detached instrumentalisation of its process. The following scheme might help to understand that:

Figure 2 – Diaspora



Source: the author

Diaspora incorporates this critical movement in education. Digital technologies are the social forces that impact the relationship between time and learning per se. Thereby, diaspora is a critical perspective, raising the opportunities for movement in the reality and not being satisfied with narrow discourses. This is only possible in the light of counter-education.

Ilan Gur-Ze'ev draws attention to the view of the Philosophical Diaspora in Adorno and Horkheimer, which has not been well approached by Critical Pedagogy educators - perhaps even neglected. The key to reading the Diaspora should be understood in line with the following view, provided by Bruno Picoli, who has written about counter-education: "Diaspora does not necessarily mean a physical movement, a displacement, but it is undoubtedly openness to the other [...]. It implies a precious kind of movement, of refusal to stand still, that does not set foot in a utopia, in an ideal of the future" [our translation] (Picoli, 2019, p. 132-133). It is interesting to raise the thought of Diaspora because before attaching its meaning to the Jewish Diaspora or to a specific historical context, it relates to the diasporic movement in philosophy and, above all, in the theory of counter-education here advocated. Perhaps the diasporic movement also responded to the "era of becoming", as referred to earlier, by overcoming this eternal becoming, in the neoliberal perspective, to a necessary critical movement. In short, the Diaspora does not accept any condition as "home" but transgresses all conditions that are imposed.

Ilan Gur-Ze'ev uses the expression "nomadic Diasporic existence" in his paper titled *The Nomadic Existence of the Eternal Improviser and Diasporic Co-poiesis in the Era of Mega-Speed*, a paper framed in Gur-Ze'ev's second phase. He takes inspiration in Zygmunt Bauman's Liquid Modernity. However, he has not referred directly to it in this article; his emphasis lies in the "Mega-speed" of reality. Likewise, I am trying to expose here, in my understanding, that the "era of becoming" as an instrument under the digital forces needs counteractions and, thus, counter-education. Gur-Ze'ev structures his analysis on the state of being in the following fourfold eras:

(1) the 'era' of immanence and dwelling in total harmony as a manifestation of self- sustained holiness; (2) the 'era' of relating to holiness by mediation of God, especially in the monotheistic religions; (3) the 'era' of killing-God-each-moment-anew as a path for regaining contact with holiness in the progress of Enlightenment and the deification of humanity; and (4) the 'era' of the exile of the killer of God and the forgetfulness of the holy imperative of the progressive deification of humanity and the sacred work of killing-God-each-moment-anew (Gur-Ze'ev, 2011, p. 272)

At this point, he also makes the analysis I have done before about how our society has undergone different revolutions, which change the form of being in the world. Gur-Ze'ev also observes that we have faced slow changes such as "literacy, historical memory, agriculture, urbanism" (Gur-Ze'ev, 2011, p. 272). They have also changed the relationship with the transcendent, crystalising in a sort of negation of "monotheistic home returning". In other words, secularisation has brought new desires,

speed, salvation, and so on. Gur-Ze'ev says, "The quest for revolution/transcendence toward the just, the beautiful and the true presents a change in experiencing holiness: from a monotheistic into a homocentric zeitgeist" (Gur-Ze'ev, 2011, p. 272). This anthropocentric spirit leads us to an "era of ever faster movements and rapidly growing changes in all levels and dimensions of life" (Gur-Ze'ev, 2011, p. 272). He places us "in the era of the exile of the killer of God¹⁵" and counter-education should have the responses for this era, "offering a concrete refusal to human integration with thingness, in the present reality"¹⁶ (Gur-Ze'ev, 2011, p. 272). Regarding this concrete refusal, Gur-Ze'ev lists some elements such as Love of Life, reflection, and responsible nomadism. These are important to constitute the "nomadic Diasporic existence" (Gur-Ze'ev, 2011, p. 272). However, this Diasporic existence has been swallowed up by the system. The way of being has normalised production, instrumentalisation, and massification¹⁷. Thus, "Being is forgotten, and the Dionysian 'life' of thingness is glorified and idolized" (Gur-Ze'ev, 2011, p. 272). As a result, and the point has already been made in this work, reason is instrumentalised, contradicting what diasporic existence is about.

The idea of diaspora needs clarification from a philosophical perspective. Ricardo Timm de Souza approaches an important perception between a relational aspect of the conceptions of identity, diaspora, and exile, in his lecture in the Philosophical Café (CPFL). In his analysis, the cornerstone of the vision of identity and perhaps of a diasporic philosophy is that we are all results of a diaspora. And why not? Human existence might come from a diaspora - not in its conflicting sense - but as a new conception of identity intrinsic to the diaspora, which carries the constitution of exile, that we all need a dimension of "exile" (Cf. Souza, 2019). Exile is understood here as a movement, a departure, perhaps, a self-consciousness.

Romanian novelist, essayist and screenwriter Bujor Nedelcovici wrote about the idea of exile in the 20th century, a period marked by exiled artists, scientists and philosophers. In his *The journey of self-discovery*, the writer concludes his reflections by stating:

¹⁵ Gur-Ze'ev's references "In the era of the exile of the killer of God" (2011) are related to Friedrich Nietzsche. I am analysing the "era of becoming" as the reality we are facing.

¹⁶ It should be emphasised that I am not investigating the transcendent elements, but this point needs to be explained in order to understand Gur-Ze'ev.

¹⁷ Gur-Ze'ev mentions "The present reality and the omnipotent suggestive powers it allocates, symbolizes the imprisonment of the human in the hospitality of the drive for 'home-returning' to the lost wholeness and its holiness/immanence. Within these horizons human 'normality' and its potentialities are produced, re-produced, and consumed" (Gur-Ze'ev, 2011, p. 272)

If exile is a test of initiation, it is also a test of truth. It implies the loss of illusions and the world of deceitful desires and appearances and makes one attain a kind of clarity. It means learning to separate the wheat from the chaff by discarding false tolerance, which produces an impression of inner peace, in favour of genuine tolerance, which requires an immersion of oneself in the universal [...] Involuntary exile has become, in my case, a voluntary exile in search of things past and of spiritual rebirth. To accept it is already to make a return, at least to oneself¹⁸ [our translation] (Nedelcovič, 1996, p. 18).

This excerpt presents a literary relation of philosophy, as the author defends the exile as an encounter with himself, from involuntary to voluntary exile - and the "exile", as mentioned by Timm and reinforced by Nedelcovič, is part of a movement present in the diaspora.

Adopting the diasporic philosophy, as in the case of counter-education, is to assume a posture of philosophical diaspora, which means to detach oneself from ideals such as utopia and *telos* to be reached. Hence, it is to make critique as home and journey as a condition for transforming imposed conditions. In short, the second phase of critical theory and the notion of philosophical diaspora emphasises the journey built, the process itself, more than the final product - the *telos*¹⁹ (Cf. Guilherme, 2020, p. 75). In this vein, it understands that "this focus on the process opens a range of opportunities because all development activity is built along the way and without being predetermined" (Guilherme, 2020, p. 75).

By determining a *telos*, or even the subjects one wants to achieve, an objectification is implied. It follows an instrumentalised logic which was criticised before and became its purpose. Suppose there is an initial determination of purpose. In that case, there may be a logic of the system capable of directing subjects toward its *telos* - even emancipatory education can be swallowed by the system. Gur-Ze'ev indicates some problems when he observes a normalisation of education in Critical Pedagogy as it sets a *telos*: emancipation, characterised by positive utopia. In their eagerness to reach their goal, they overlook the process at the heart of education. Even more so in a society of "mega-speed", I do not think that the goal of what we want to achieve is what matters most, but rather the path we will take in education.

In terms of utopia, Gur-Ze'ev points out that capitalism and its system imply that "Utopia is conditioned, constituted and justified by a reality that contains a system of

¹⁸ A translation of the text is available at: <<https://pt.unesco.org/courier/outubro-dezembro-2017/voce-me-pergunta-o-que-e-o-exilio>> Accessed 31 Jan. 2022.

¹⁹ *Telos* is understood in an Aristotelian sense of final goal.

codes of behaviour which offers transcendence and quasi-meanings, passions, interests, fears, and dreams, of which motorised road and mega-speed electronic exchange of information are but few manifestations of" (Gur-Ze'ev, 2011, p. 273). This relates to the aforementioned *Orcha* example. *Telos* does not allow diasporic existence; since you settle on the goal of reaching the end, you might not enjoy the caravan itself or find an oasis on the way, because you get into a self-complacent position, objectifying your existence into a *telos*.

In this intent, the subject cannot be an object already determined by the theory or the *telos* as a positive and alienating utopia. Gur-Ze'ev comments, "The reduction of the subject into a 'subject', and the development of a contingent, multicultural, fluid, local and temporal identity, lead to knowledge and value forms that are part of the general reification of the current globalisation of capitalism" (Gur-Ze'ev, 2011, p. 274). Critical Pedagogy has been trapped in the systematisations of a positive utopia, highlighting a *telos* to be achieved when the process is emptied into nihilism. On the other hand, diasporic "negates all forms of nihilism" (Gur-Ze'ev, 2011, p. 280). Critical Pedagogy positioned itself in a positive utopia, and its application often subverted the elements that already were targets of its criticism. Besides, emancipation should not be a *telos*, but rather, it must be the process by which the educational journey of each subject is made. Thus, Gur-Ze'ev bases his reflections on the ideas of a negative utopia, criticising a teleological vision of education.

1.3 THE JOURNEY OF RESPONDING TO CRITICAL PEDAGOGY

Inspired by the third generation of critical theory, Critical Pedagogy has impacted many (new) perspectives about education theories, imbued with the vital and emancipatory spirit of freedom. Counter-education responds to Critical Pedagogy because the latter has lost its theoretical force in constructing practical education. Critical Pedagogy becomes a hegemonic discourse that raises ideologies based on this ideal without a critical posture of re-analysing its perspectives. Likewise, the diasporic philosophy allows dialectical movements in education.

The construction of the previous section allows the beginning of a new perspective of analysis - the necessity of dialectics as a construction for transformation, that is, to understand the criticism presented as a construct of a counter-theory.

Dialectics presents itself in the history of Philosophy as a perspective of movement between being and non-being - several philosophers embraced the idea of dialectics, such as the notable Socrates and Plato, as well as Hegel. In *Dialectics for Beginners*, Cirne-Lima expresses the constituent idea of dialectics:

[...]real reality is a tension that connects and reconciles Being and Not-Being, thesis and antithesis are reconciled, on a higher plane, through a synthesis. Being and Not-being, which at first sight oppose and exclude each other, in the authentic reality constitute a synthetic unity: Being in movement, the Becoming. In Becoming, there is an element, which is Being, but there is likewise another essential element, which is Not-Being. Being and Not-Being, well blended, no longer repel and exclude each other but amalgamate and merge to constitute a new reality [our translation] (Cirne-Lima, 1997, p. 19).

To corroborate the analysis of dialectics as an integral part of reality, it is cited that "dialectics is both a "way" and a way of thinking. Therefore, it is both in the concrete and the abstract" (Oliveira, 2019, p. 29). Dialectics became part of the Real - since Naturalistic Philosophy with Heraclitus. The Real is constituted by a movement between "being" and "non-being" that overcomes the condition of being through dialectical movement and is reconciled in a synthesis. Philosophical and pedagogical theories often take this dialectical space. The "being" here must be seen as Critical Pedagogy, in a dialectical process with the "non-being," with the counter-education moving away from and reconciling in this dialectical becoming. Gur-Ze'ev's counter-education arises from the synthesis between Critical Pedagogy and current society - as a process of negation and overcoming – diaspora. The point of embeddedness between the strands is the vision of Critical Theory as a foundation. Given the current ethos, society nowadays calls for change and demonstrates the need for a dynamic and plural vision. In this context, it is essential to analyse the divergences of this dialectical "non-being" between the theories, their overcoming and conservation.

For Ilan Gur-Ze'ev, Critical Pedagogy today is widely spread in various social, economic, and pedagogical circles. It has been "domesticated, appeased or even castrated" by the very context in which it operates - within a system logic and a need for affirmation (Gur-Ze'ev, 2005, p. 07). Therefore, the success of the critical pedagogy discourse established a sort of dogmatic truth, which emptied itself of the core of critical theory on which its principles are based. In its different versions, Gur-Ze'ev's

perspective makes it clear that Critical Pedagogy²⁰ did not achieve the emancipatory ideology, remaining in a system of normalising education (Cf. Gur-Ze'ev, 2005, p. 12-13). Now, if the proposal of the Critical Pedagogy uses the ideas of the Critical Theory as a guide, many of the elements were neglected. The critic states:

In their rush to become politically active and relevant in the field of education, critical Pedagogy thinkers overlooked the essential instincts, ideals, and *telos* of Critical Theory that Critical Pedagogy, at its best moments, committed itself to realize. Critical Pedagogy thinkers forgot that mature Critical Theory was utopian, yet its Utopia was a Negative Utopia, not a Positive Utopia (Gur-Ze'ev, 2005, p. 13).

The negative utopia is crucial in developing both Critical Theory and counter-education. Moreover, a utopia is a "political, social or religious ideal of difficult or impossible realization" (Abbagnano, 2007, p. 987). However, utopias are necessary to underlie theories towards new perspectives. The analysis of reality is fundamental to guide the theoretical bases.

1.3.1 why a negative utopia?

In the *ethos* of society, there are subsidies to think about education. Corresponding to Gur-Ze'ev ideas: "There is always a limit not only to our possibilities within the historical moment: the very existence of meaningful horizons and their specific material, symbolic, and existential characteristics are essentially not ours but a challenge to overcome, a potential to transcend" (Gur-Ze'ev, 2005, p. 12). According to Gur-Ze'ev "there is much we can do under present conditions, indeed under any conditions!" (Gur-Ze'ev, 2005, p. 12). Establishing a negative utopia expresses a realistic analysis of the historical and social conditions because it does not claim to achieve a final goal. Hence, there is the possibility of understanding uncertainty and aiming for criticism. So, utopia needs to look at the social-historical moment.

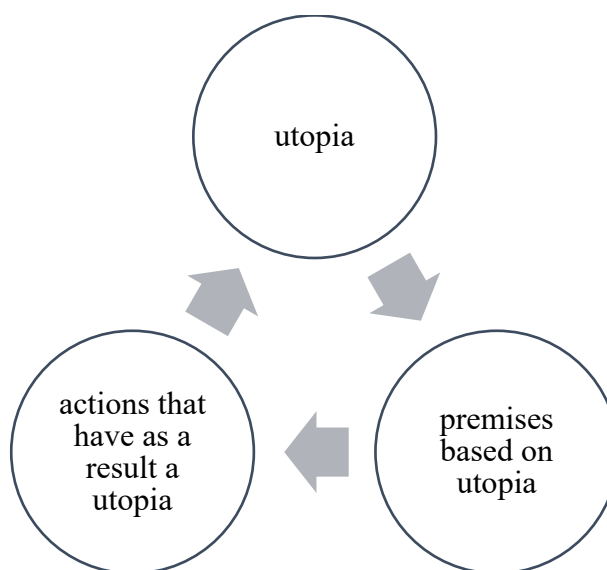
The notion of positive utopia understands history as an "arrow from the past to the present and the future, naturally linked by the notion of development and progress" (Guilherme, 2020, p. 38). In this perspective, the future becomes the apex of development, the condition of possibility, and the realisation of positive utopia from the

²⁰ The author cites some thinkers representing the vision of Critical Pedagogy as Paulo Freire, Henry Giroux, Peter McLaren, Michel Apple, Ira Shor (Cf. Gur-Ze'ev, 2005, p. 13).

present context. On the other hand, the negative utopia perceives history as "something cyclical, in the sense that the pattern of events tends to occur again" (Guilherme, 2020, p. 38). In this sense, the negative utopia occupies a prominent space, especially during the second phase of the Frankfurt School, and in the pedagogical thought of Gur-Ze'ev. In the thinker's view, a positive utopia can be a problem from the epistemological point of view, bringing a circular structure to the theory, as the utopia is established as a foundational element but also as the ultimate goal of realisation. Therefore, it creates a circularity between the premise and the conclusion.

This circularity can be seen in the example of structuring an argument: "If U²¹, then P; if P, then R; therefore if R, then U". Such analysis is very well developed and exemplified by Alexandre Guilherme in his work *Ilan Gur-Ze'ev and Education: Pedagogies of Transformation and Peace*²², and it is possible to be analysed in the following scheme:

Figure 3 - Pedagogies of Transformation and Peace



Source: Guilherme, Alexandre. **Ilan Gur-Ze'ev and Education: Pedagogies of Transformation and Peace**. New York, 2020, p. 46.

What can be analysed in the criticism presented is the fact that it does not seem promising to assume a positive utopia in the educational context. Positive utopia is the

²¹ Letters are used as variables to exemplify which declarative sentences can be replaced.

²² For more on the critique of the circular problem, read Chapter 2, section *Positive Utopia versus negative utopia: Benjamin angel of history*.

starting point and the goal. Education, however, must have feasible premises and theories. When a circularity is assumed, as pointed out, the educational theory is based on an epistemological problem, risking the promising results of an educational approach.

At this point, we can refer to Gilles Deleuze's thinking. The philosopher believes that false propositions are not well-formulated questions because there are not stupid answers but stupid questions. Taking Gur-Ze-ev's perspective in account, we can find this analysis; in other words, he also indicates that the circularity is a false problem, where the premise answers a poorly formulated question. In Critical Pedagogy, I think that positive utopia plays the role of a false problem because it does not allow for a well-formulated answer but rather a circular one. The desperate pursuit of answers might lead to a false problem. Perhaps the hegemonic construction of Critical Pedagogy has challenged it to give more answers than to ask effective questions. According to Deleuze, the problem has its existence, independent of the answer itself, but instead of its questioning potential. Deleuze calls it "the being of the problematic," I appreciate his perception, framing it as a questioning attitude, such as a philosophical diaspora in negative utopia assumed by counter-education. Deleuze says, "the being of the problematic that we should perhaps write as (non)-being or?-being. The problem is independent of both the negative and the affirmative; it nevertheless does have a positivity which corresponds to its position as a problem" (Deleuze, 1990, p. 123). Itay Snir can contribute to this point if we assume the quote below:

A problem that makes sense does not consist in the search for a solution, and does not disappear once one has been found. [...] The problem is never converted into an item of knowledge, a part of the comprehensive set of common accessible knowledge "Even if the problem is concealed by its solution, it subsists nonetheless in the Idea which relates it to its conditions and organizes the genesis of the solutions" (1990, p. 54; see also p. 123). That is to say, even when a solution offers itself, sense does not reside in it; at most, it resides in the encounter between the solution and the question in relation to which it appears, becomes interpreted, and receives meaning (Snir, 2020, p. 93-94).

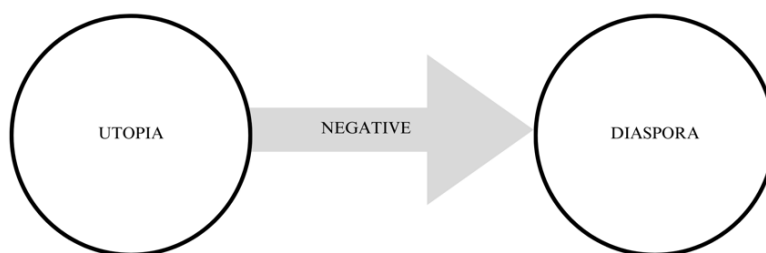
Therefore, the search for emancipation, as a positive utopia stipulated by Critical Pedagogy, is surpassed in counter-education. Because it searches for the problem itself, a position that denies placing a *télos* to assume an inquiring stance – the diaspora. Gur-Ze'ev reinforces, "The negativity of this utopianism is constituted of two elements: the first is rejection in principle of the possibility of a positive realisation of

any Utopia. [...]. The second is his commitment to confront Critical Theory with its own negativity and its own impossibility” (Gur-Ze'ev, 2010, p. 66). There is an important insight that should be noted in Gur-Ze'ev: his understanding of negative utopia provides the dimension that "all development activity is built along the way and without being predetermined" (Guilherme, 2020, p. 75), likewise,

this focus on the process opens up a whole range of opportunities because every developmental activity is constructed along the way and without being predetermined; however, as Gur-Ze'ev notes, this also implies that there are no guarantees, no assurances that there will be improvement in every step of the way (Guilherme, 2020, p. 75-76).

In my view, negative utopia inquires about the process itself, the education itself, and the being itself, making up an existential status of the “? -being” in Deleuze. To corroborate with such analysis, counter-education reinforces, from Bruno Picoli's lens, that it "does not offer salvation or redemption, and it is not even possible to ensure that the catastrophe will be overcome. However, it is perhaps the only way to open and keep open the door to critical thinking, to uncertainty and, thus, to the novelty that can emerge" [our translation] (Picoli, 2019, p. 13). What I am trying to say is that counter-education embodied by the negative utopia concept has points of imbrication with Deleuze's vision of the problem itself as “the being of the problematic” or “(non)-being or ?-being” (Deleuze, 1990, p. 123). Gur-Ze'ev might compare this posture to a diasporic philosophy, which grounded his counter position. This perspective also underpins the negative utopia. I suggest reconfiguring the last scheme on the circularity of critical pedagogy discourse to set a counter-education perspective about utopia, such as the following:

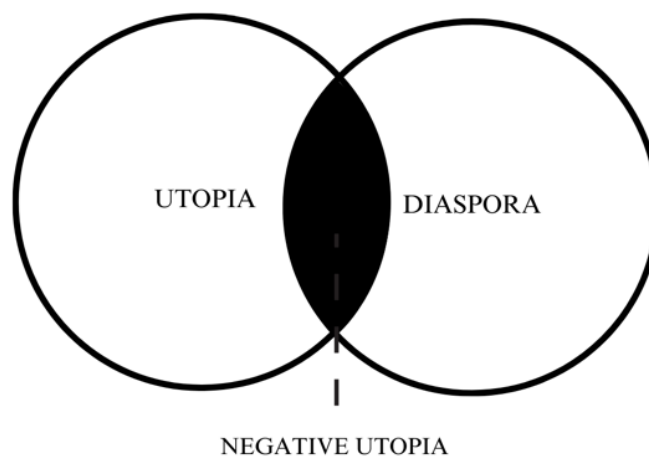
Figure 4 – Utopia to Diaspora



Source: the author

That is utopia as a conditional argument with the standard form “If X, then Y”. In this case: If it is a negative utopia, then diaspora. It is not a simple analysis, but the logical structure might help to see the whole picture here. Diaspora results from this negative utopia, which provides no teleological view and opens up a place for the diasporic philosophy. On the other hand, I would complement this perspective by saying diaspora might be seen as a necessary condition for this negative utopia because it is a key element in establishing a negative utopia. Perhaps the scheme which better expresses this idea is:

Figure 5 – Utopia and Diaspora



Source: the author

Therefore, negative utopia is a result of diasporic philosophy. In his early writings, Gur-Ze'ev says, to reinforce this analysis, “Negation is not a pose, but a philosophical stand and a methodology elaborated in the Frankfurt School’s concept of knowledge” (Gur-Ze’ev, 1998, p. 464). This is the ground for the comprehension of negative utopia.

In the next section, I will present critical pedagogy’s dominant discourse analysis perspective, considering dialogue as a pedagogical form.

1.3.2 The Dominance of Critical Pedagogy

Critical pedagogy has been the dominant discourse since the end of the 20th century. It has been in a position of (re)discovering education through the lens of critical philosophy. Jan Masschelein corroborates this philosophical background when he writes: “Pedagogy as critical theory and practice finds its basis and has its mission in

bringing to novel generations the potential for social change and emancipation" [our translation] (Masschelein, 2016, p. 132). From this perspective, dialogue plays an essential role because it might lead to autonomy and emancipation. It opened the democratic perspective society needed during the 20th century, quickly making dialogue a fashionable concept for "revolutionising" education. By communicative empowerment, critical pedagogy fades into a dogmatic perspective (Cf. Masschelein, 2016, p. 133-134).

Paulo Freire, the Brazilian pedagogist, has positioned critical pedagogy in the country, and, later, his work has been well recognized and praised all around the world. His most successful work is *Pedagogia do Oprimido*, published as *Pedagogy of the Oppressed* in English. Freire believes in "the relationship between politics and education, developing a literacy method through which individuals could learn to read and write and also gain political consciousness" (Guilherme, 2020, p. 115). Concerning raising political consciousness, Freire has criticized "banking education"²³, as a way of alienation, and advocated for dialogical education. In my interpretation, dialogue is the most problematic form used in Freire's perspective, because the structure of dialogue is complex to establish in many cases, such as classrooms. In most of cases, dialogue is reduced to a conversation in critical pedagogy practices. Dialogue itself does not present a sufficient relation among the subjects; hence, lack of understating about what dialogue is also impedes its realization (Cf. Oliveira, 2019).

Gur-Ze'ev comments Freire's notion of "banking education". He writes "It is targeted to reproduce power relations that dominate current society and realize the hegemonic ideology in school" (Gur-Ze'ev, 1998, p. 465). In order to oppose it, dialogue is the means, which must be "equal, open, and critical intersubjectivity between students and their world, and between teachers and students and the space in which they are situated (Cf. Gur-Ze'ev, 1998, p. 465). Regarding knowledge, Freire says: "to teach is not to transfer knowledge, but to create possibilities for its production or construction" [our translation] (Freire, 2014, p. 24). His counter-position against banking education is a collective "production or construction". In this passage, he does not mention dialogue. However, he stands for his construction, which considers that

²³ Alexandre Guilherme comments, "Freire's 'banking education' is a form of 'domestication', of normalisation, imposed on the masses by the oppressive elites. This kind of education prepares individuals to fit into the system that subjugates them and not to question their situation." (Guilherme, 2020, p. 116).

“there is no teaching without learning” [our translation] (Freire, 2014, p. 25). For him, teaching is an action of learning by doing it, which requires dialogue as its means. Olga Dysthe highlights that the term dialogue in educational discourse is used much more from a normative perspective than descriptively in its practices (Cf. Dysthe, 2002, p. 496-499).

The history of philosophy has constructed dialogue concepts through many thoughts about the real dialectic movement. However, Socrates has embodied the dialogue as a pedagogical form, although even in philosophic tradition, dialogue is a sophisticated method in critical pedagogy that incorporates it as a key element to emancipating the subjects. The attributes that make dialogue (un)attainable are symmetry, openness to disagreement, ability to listen etc. It seems that critical pedagogy needs a step back before setting dialogue as a means of emancipation. Gur-Ze'ev notes that Freire: “saw that their [Brazilian poor farmers'] social and economic subservience and their lack of a “voice” and of competence to conceive reality critically and comprehensibly could not be separated from their inability to act correctly to change their reality” (Gur-Ze'ev, 1998, p. 466). Freire's concept of dialogue has an important role in his theory, as it is considered the essence and a principle state to engage with one another – likewise, a process to give voice, to provide space for (re)thinking and (re)building ideas. Gur-Ze'ev points out that: “The aim of Freire's critical pedagogy is to restore to marginalised groups their stolen “voice,” to enable them to recognise, identify, and name the things in the world. (...) Implicitly, Freire contends that the interests of all oppressed people are the same” (Gur-Ze'ev, 1998, p. 466-467). He indicates that Freire's pedagogy uniformised the range of marginalising people by establishing a *telos* - giving voice through dialogue to achieve emancipation. Gur-Ze'ev claims that Critical Pedagogy, such as it has been used in this dominant discourse, expresses “a synthesis between dogmatic idealism and vulgar collectivism meant to sound the authentic voice of the collective, within which the dialogue is supposed to become aware of itself and of the world.” (Gur-Ze'ev, 1998, p. 467). Gur-Ze'ev does criticise Freire's idea of dialogue. He complements: “My argument refers to Freire's failure in the crucial theoretical and political element of the concept of dialogue and the relations between knowledge and power, or consciousness and violence” (Gur-Ze'ev, 1998, p. 468). Thereby, Gur-Ze'ev questions this hegemonic discourse on dialogue, which has been established thanks to Critical Pedagogy. While Paulo Freire has tried to establish dialogue as an emancipation pedagogical form, he should have

known about the complexity of its implications for education, and the oppressed are not always able to be equal to engage in the real dialogue. In conclusion, he says: "My argument about Freire's project is that non-critical and automatic preference for the self-evident knowledge of the oppressed to that of the oppressors is dangerous" (Gur-Ze'ev, 1998, p. 469).

Counter-education might be seen as a sort of response to critical pedagogy, and both are based on critical philosophy. The critical pedagogy was well analysed by Gur-Ze'ev. However, I selected Paulo Freire as its representation. Gur-Ze'ev criticism demonstrates a huge problem in critical pedagogy's positive utopia. The thinker of counter-education refuses to establish an educational project predetermined by a *télos*. It would be like projecting the arrival without going through the path that leads to the end. Such perspective, from Gur-Ze'ev, is presented as "ideologies and doctrines, overall, try to implement a clear and idealised project, a pre-conceived vision of reality" (Guilherme, 2020, p. 75). Therefore, Gur-Ze'ev invites us to follow the inquiring way to education as a response to normalising education. Education cannot be an idealisation or a mere instrument of emancipation; it is much more than an end to achieve. It must be situated on negative utopia by understanding the social facts and being in a diasporic philosophy. To think about education requires considering the whole picture of society and the individual simultaneously, strengthening the means for each being, in their critical potential, to respond as responsible beings. In Sergio Silva's view, "since education is a phenomenon circumscribed to human societies and takes place in the most diverse social activities (...). Man is born in a process that transcends him simultaneously and presupposes him" [our translation] (Silva, 2012, p. 35). This presents a dialectical connotation, as the educational culture influences the human being and the influence [our translation] (Silva, 2012, p. 35-36). In conclusion, in response to the first question I mentioned at the beginning of this chapter, from Gur-Ze'ev's farewell speech, he answers briefly: "We must educate our young and ourselves to transgress borders to live in the fissures in transition" (Gur-Ze'ev, 2012). Summing up, education must diasporically respond to current challenges.

The next chapter will provide a deeper analysis on the overall idea of overlapping challenges by responding to what kind of phenomena counter-education must stand up to in order to develop a response to the world.

2. FACING SOCIAL ACCELERATION IN EDUCATION: THE MATTER OF TIME

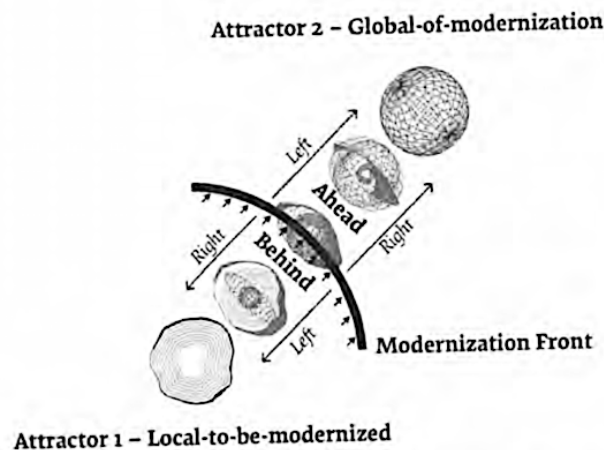
This chapter explores the concept of social acceleration, commonly referred to as the "era of mega speed," as delineated by Gur-Ze'ev. In a previous chapter, I explored the intricate challenges of social change, including the diverse forces operative in contemporary society. I examined the problematic nexus between the era of becoming and the philosophical implications of this relationship. I suggest that counter-education presents a possible diasporic philosophical framework for society, serving as a response to the world's current needs. This chapter focuses on time as a social force and its impacts on education.

Throughout the 20th century, philosophers investigated the impacts of globalization, theorists observed the facilitation of communication and transportation, and educators sought to understand the interconnected nature of the world. However, we are experiencing a phenomenon that highlights the need to reconceptualise our societal forces beyond globalisation. Globalisation assumes the role of a predominant societal force. I believe that the process of digitalisation is intricately related to globalisation since the digital revolution has intensified globalisation, and consequently, the latter influences acceleration.

We should scrutinise the process of globalisation in our society, particularly concerning the rapid interpersonal interactions engendered thereby. These interactions coalesce into a "particular" productive conception of time. Bruno Latour, in his work *Down to Earth: Politics in the New Climatic Regime*, criticises the homogenising tendency in this "particular" view implied by globalisation. He expresses his ideas in schemes that effectively elucidate the societal dynamics, which I conceive as *ethos*. Latour is concerned about modern society's movement; he remarks: "The planet is much too narrow and limited for the globe of globalisation" (Latour, 2018, p. 16). The passage encapsulates Latour's preoccupations regarding the environment. He complements: "too big, infinitely too large, too active, too complex, to remain within the narrow and limited borders of any locality whatsoever" (Latour, 2018, p. 16). These dimensions express the complexity of this problem, which I see in education as a matter of thinking in methodologies for emancipation when the global marks are too strong, and the societies respond to the forces that somehow control thought, actions. Latour raises inquiries such as "What must we do to find a place? How are we to orient ourselves?" (Latour, 2018, p. 16). We are orienting ourselves towards productivity with

a sense of unlimitedness. It is worth noting that society can achieve a continuous state of productivity without being constrained by geographic or temporal limitations. This mobilises the questions of this research concerning the issue of acceleration: How do we reorient ourselves in times of acceleration? When considering Latour's framework, like the scheme below, the global and local problems also shift according to the acceleration front.

Figure 6 – Attractor 2: Global of modernization



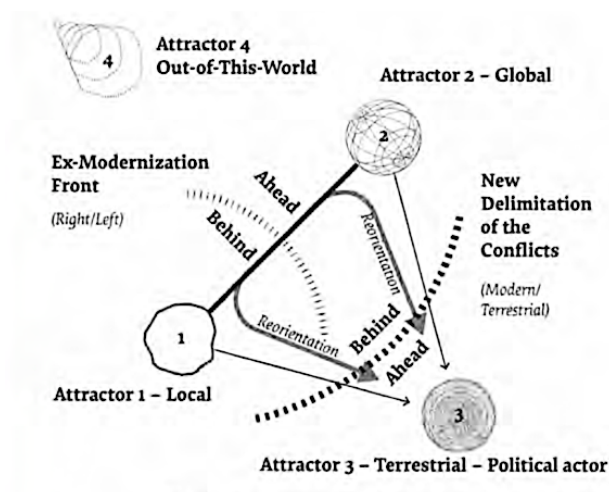
Source: Latour, 2018, p. 29.

We are no longer situated geographically as we adopt a global perspective. This implies that we can exist everywhere and nowhere at the same time. This is central to Latour's concerns, and perhaps we are overlooking it in the pedagogical discourse. The scheme above elucidates the tension between the two attractors, generating a movement towards "a single direction". Latour understands the modern as "to project onto the other at every turn the conflict between the Local and the Global" (Latour, 2018, p. 29). This modern front reinforces the "brutalisation of political discourse" (Cf. Latour, 2018, p. 29). He contends: "For the modernisation front to have a certain credibility, for it to organise the direction of history in a lasting way, the actors all had to live in the same place, or at least they had to have something like a common horizon, even as they were pulling in different directions" (Latour, 2018, p. 31). In other words, individuals are swallowed by the system into a massification of their opinions. Latour illustrates the brutalisation of political discourse using the phenomenon of Trumpism, in which people are legitimised to be violent or reinforced in hate speech by the State.

For instance, Trump denies the climate change issue. This example is important because it shows how people can defend a discourse that has already been proven wrong. Latour calls it the Attractor 4, “out-of-this-world”. At this point, it seems to me to be a form of fanaticism of instrumentalised rationality that accepts “out-of-this-world” discourses and defends a non-existent self-evidence within it. In Chapter 1, I exemplified the political polarisation witnessed during Brazil's 2022 elections. This polarisation echoes Latour's description, where opposing viewpoints prevent individuals from positioning themselves within the discourse, making it difficult to differentiate between the opinions being presented and to understand the issues and perspectives of each party. This precisely exemplifies the dogmatic defence that we aim to avoid in discussions on Counter-Education.

In contrast, Latour presents Attractor 3 as a means to reconcile polarisation and redefine societal disorientation. The third attractor is a way to address polarised political viewpoints. Latour states: “The rift introduced by the Terrestrial attractor makes it necessary to open the packaging and re-examine, piece by piece, what was expected of each component - which we are gradually going to learn to call “movement,” “advance,” or even “progression”” (Latour, 2018, p. 32). Although these notions are, practically speaking, essentially opposite, evidenced by the abandonment of being on earth (Cf. Latour, 2018). Latour presents the final scheme of this framework through the following imagery:

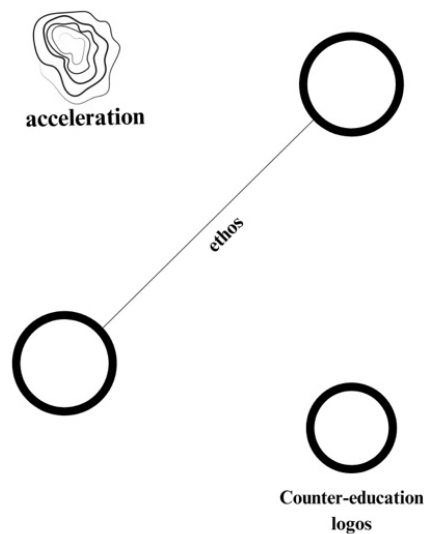
Figure 7 – Movement



Source: Latour, 2018, p. 51.

It is possible to frame the acceleration actor in this analysis because it is part of the modernised society and makes the local and the global spheres congruent, setting the same rhythm of the temporal dimension. I posit that modern globalisation's standardization of procedures manifests several social issues, with acceleration emerging as a consequential social force. This is primarily because individuals are required to hasten their pace of life to maintain productivity. The following is my interpretation of Latour's schemes from an acceleration perspective.

Figure 8 - Acceleration



Source: the author

The diagram illustrates that in a globalised society, the ethos of both the global and local attractors evolves, heavily impacted by acceleration as the fourth attractor. Acceleration affects this *ethos* as a homogenisation process of being. Therefore, Counter-education emerges as the third attractor, the one that could change the movement of acceleration and enabling a shift towards response-ability. It is only possible to find a way to respond to this accelerated mode of reaction in the world if we critically understand the *ethos* through *logos*, combining diasporic philosophy and negative utopia. In essence, Latour helps us to understand the movement generated by modernisation in the construction of the accelerated ethos. Based on this analysis, the next section will delve into the notion of time in accelerated society.

2.1 THE MATTER OF ACCELERATED TIME

Undoubtedly, the fourth attractor exerts a strong influence on society's ethos by speeding up productivity to meet systemic demands. In Byung-Chul Han's work *The Burnout Society*, there is an essential warning as to the operationalisation of individuals within this ethos; given its infinite possibilities, contemporary society has become the "society of performance". Han states that "unlimited power is the positive modal verb of the performance society. The collective plural of the statement *Yes, we can*" (Han, 2017, p. 24). Consequently, the well-known statement "yes, we can" pervades the discourses and underpins a worldview that maximises producers and products²⁴. Nevertheless, discourses about how students must be authentic, autonomous, creative, and so on, persist, reproducing neoliberal ideas imbued in the concept of productivity: "you can do it", "use your potential to achieve this". At the same time, this perpetuates the notion of the world's controllability, with globalized society reinforcing that we have the power of accessing the world in one touch. Power is multiple and heterogeneous, capable of manipulating information, making time more dynamic, changing the environment, and redefining processes. Often, the consolidation of this power within the society of performance is not perceived, yet it considerably impacts relationships and actions. Individuals are enriched with the discourse that they are capable of (almost) everything, while digital technology reinforces the notion that the world is easily and swiftly within reach. Regarding overlapping challenges²⁵ in our society, accelerated time is the first challenge in social acceleration. Common refrains such as "time flies" or "there are not enough hours in the day to accomplish everything I need to do" underscore the pervasive perception of time as constantly dwindling. As Enrickson Varsori states, "The 24-hour regime is no longer enough, and the quest to save time becomes an insoluble paradox in the attention economy. However, constant social acceleration means that experiences tend to be confined within the logic of present time." [our translation] (Varsori, 2023, 112-113). However, beneath this sensation of life speeding up lies a deeper inquiry and investigation; this is the core of my research on counter-education²⁶: social acceleration and its temporal perspective.

²⁴ There is a critique here of beings as producers of this system's performance society and products.

²⁵ By the way, the overlapping challenges may be framed as social acceleration.

²⁶ Although Gur-Ze'ev has never mentioned the terms of social acceleration, he calls attention to the "era of mega speed".

The impact of social acceleration on education is undeniable. Firstly, individuals can easily access and consume their desired objects, leading to quick results. The process of digitalisation greatly facilitates engagement in numerous activities, including knowledge acquisition. Therefore, the logic of contemporary society is the economy of time, aiming at greater productivity. Time is controlled by an immediate vision of the result or even the need to produce more and more in an endless process. The mantra “work while others are sleeping” become a neoliberal *ode*, very popular among proponents of productivity visions. Varsori summarizes the intense relationship with time: “Part of the increase in the pace of life is evoked with a positive connotation, based on the logic of social recognition. Not having time signals ambition and productivity” [our translation] (Varsori, 2023, p. 112)²⁷. It is another practical example of instrumentalised ideas surrounding this *ethos* when the overwhelming producing becomes a fruitful position.

The contemporary thinker Hartmut Rosa has developed a significant theory concerning acceleration within the sociology of time in his seminal work *Social Acceleration: A New Theory of Modernity* (2019). First and foremost, I must introduce social acceleration regarding time, the matter of time in our society. I have previously raised several concerns regarding the impact of time on productivity and controllability. At this point, I would like to present an explanation of the correlation between time and acceleration.

The issue of time is multifaceted, engaging physicists, mathematicians, philosophers, sociologists, and others. The subject of interest pertains to the role of time as a social force, a paradoxical concept that shapes our lives in profound ways. Time plays a crucial and ambiguous role in society. While it is critical for organizing space, actions, and society, it is also merely a human invention used to order and control social aspects. In this sense, time is both everything and nothing. Norbert Elias introduced confronting theories about the origin of time: both theories see “time is represented as a fact of nature, in one case an ‘objective’ fact existing independently of human beings and in the other as a merely ‘subjective’ notion rooted in human nature” (Elias, 1992, p. 5). Thus, time emerges as a key feature of human existence, extending from everyday life to educational knowledge.

²⁷ Enrickson Varsori based this idea on Hartmut Rosa's work.

Hartmut Rosa introduces the concept of social acceleration by presenting the role of time in society; drawing upon Norbert Elias's comprehension of time: "the functional character of concepts of time, which for him serve primarily to coordinate and synchronise social processes and therefore develop and become further refined to the extent that the growing social complexity and length of chains of interdependence require more precise planning, regulation, and ordering of time" (Rosa, 2019, p. 6). Here, Time turns into a social force employed to organise, standardise, and regulate the individuals in society. Time is measurable, and society learns to live by the clock time, continuously aware of time either elapsing or remaining. Nevertheless, time unfolds in different perspectives, altering perceptions of its passage. Human beings have counted their lives into time, and "They feel at their backs the pressure of everyday clock time and - more intensely as they grow older - the flight of calendar years. All this becomes second nature; it appears and is accepted as the fate of all human beings" (Elias, 1992, p. 7). In addition, the phenomenon of acceleration intensifies this pressure of time by changing how society relates to it.

To illustrate time as a social force, Rosa claims that the process of temporal mediation might be presented by "the actor perspective" in threefold:

- I. "they must deal with the time structures of their everyday lives, for instance, the recurring routines and rhythms of work and leisure time, waking up and going to sleep, etc., and the connected problems of synchronization, speed, duration, and the sequencing of actions" (...).
- II. "actors also constantly develop a temporal perspective on life as a whole in which they reflect upon their "lifetime." The question how we wish to spend our time is not only posed to us with respect to our everyday life but also with respect to our life as a whole" (...).
- III. Actors experience their everyday time and their lifetime as embedded in the encompassing time of their epoch, their generation, and their age" (...). "Only the interplay of all three of these levels of time and their respective time horizons determines the being-in-time of an actor" (Rosa, 2019, p. 8).

Rosa observes that the three levels have their "own temporal patterns", such as speed, as well as their temporalities, past, present, and future. The most important aspect of these three spheres is that they are all determined by other social forces. Hence, there is a collective temporal pattern influencing people's actions. Even though time management seems to be an individual and independent action, it lies in these patterns, from everyday lives to long-term plans. Time implies individual and collective, much more than common sense considers. Thus, time plays a key role in the

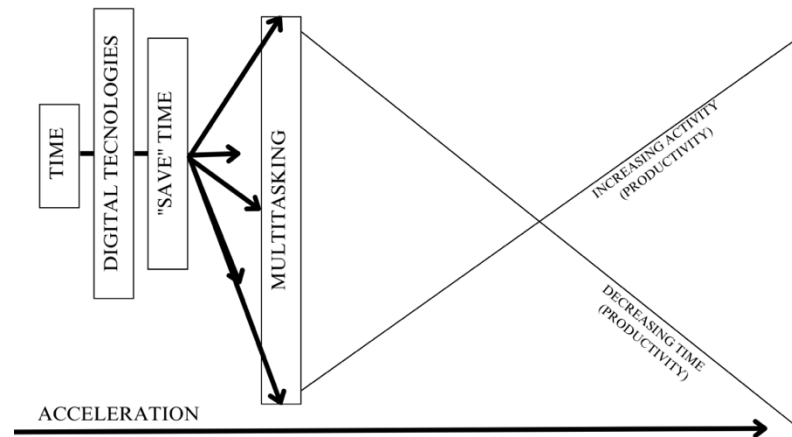
acceleration of society since it controls this system of endless production and consumption. Rosa explains that living in a society requires a sort of synchronisation “by hours of operation, transportation schedules, institutional rhythms, time-regulating contracts, and deadlines” (Rosa, 2019, p. 9). Time also assumes a paradoxical nature; the more it is saved by all (digital) technologies, the less time we have to live without a predetermined goal to achieve.

Rosa lists the acceleratory phenomena, constituting an economy of time: “fast-food, speed dating, power nap and even multitasking”²⁸ (Rosa, 2019, p. 128). This prompts an inquiry into the extent to which the economy of time directly contributes to its scarcity. Byung-Chul Han draws attention for the multitasking approach, stating “Multitasking is commonplace among wild animals. It is an attentive technique indispensable for survival in the wilderness” (Han, 2017, p. 25). For instance, an animal needs to attend different tasks when it is eating, such as being aware of its prey keeping the distance from the others, looking after the younger. It requires the animal to “divide its attention between various activities. That is why animals are incapable of contemplative immersion [...]. The animal cannot immerse itself contemplatively in what it is facing [Gegenüber] because it must also process background events” (Han, 2017, p. 26). Humans experience this vigilance in multitasking or when playing a videogame or watching reels on Instagram, these “produce a broad but flat mode of attention” (Han, 2017, p. 26). Hence, this impacts the interests of each person in their society since multitasking seems to be an instrumental mode of doing many tasks. Above all, multitasking is a way of putting in as many tasks as possible so that people are actually overwhelmed by the demands, with no time for contemplation at all. Multitasking is often lauded as a fundamental skill for achieving success. However, in reality, it can lead to a sense of overwhelm and hinder one's ability to concentrate fully on the task at hand. My argument here is that multitasking is a by-product of social acceleration, and thus, it can result in an overload of tasks. As such, it is important to recognise the implications of multitasking in the context of acceleration.

²⁸ The terms used by the author, Hartmut Rosa (2019), refer to what is known as *fast food* as an alternative to snacks or meals prepared in a timely manner. *Speed dating* would be a new way of finding potential partners in events, meetings, and series. A power nap is a term coined by James Maas; the proposal is a time of sleep during the day, sufficient to revitalize before entering deep sleep. Finally, *multitasking* relates to productivity, which addresses the notion of people producing or performing several tasks simultaneously.

Society is faced with the paradox of time: it seems to be passing faster than ever, yet we have the ability to control time, reducing the amount of time needed for basic activities such as sleeping and eating. I made the following schema inspired by Hartmut Rosa²⁹, aiming to better understand the problem of time management, productivity, and results:

Figure 9 – Schema inspired by Hartmut Rosa



Source: author

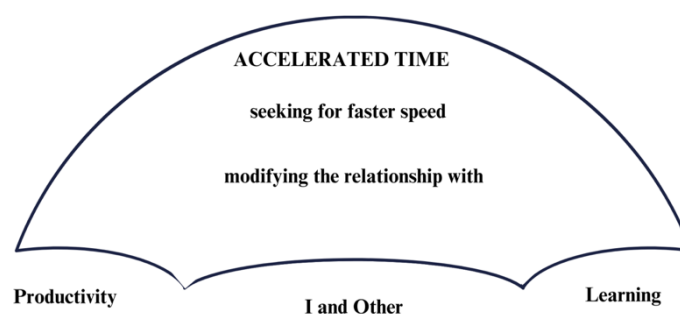
It is evident that as we adopt more tools to aid in our processes, we are able to achieve results more quickly. However, this has led to an increase in the number of tasks undertaken simultaneously. Multitasking is often promoted as an advantage. The new attention-grabbing speech is “save time”. Many advertisements try to convince people that their products or services can help save time, by promising more free time or increased productivity in less time. Time has become a valuable currency, frequently used in marketing campaigns to grab people's attention; it has become a sort of coin. In this vein, Rosa corroborates it: “Thus, in capitalism, time becomes money, and acceleration profit” (Rosa, 2013, p. 309). In summary, a reduction in the time required for a task leads to an increase in productivity. Besides, this process means the results show up rapidly in order to reduce time in the process of doing something. As a consequence, this immediacy not only saves time during the process but also promotes rapid results and, thus, greater productivity.

²⁹ Like Bruno Latour, Hartmut Rosa uses schemes and tables to analyse the theory.

This mindset values quick answers, results, solutions, and reactions. A common example is social media, where millions of users spend hours scrolling through content lacking substance. However, short videos providing information in a concise and satisfying manner are becoming increasingly popular. This is an example of the digitalisation phenomenon that affects education because learning, as a complex process, has never been so boring and difficult, contrasting with all the tools available in current society. In short, even basic actions like eating and sleeping are influenced by the fast-paced nature of modern life. Acceleration is present in every moment of our lives, and things like povernaps and fast food are ways to try and increase productivity. However, even our most basic needs are being turned into tools for productivity. This means that we need to consider both time and process when looking at the way society is accelerating. There is a constant pressure to speed up the time it takes to produce things, which impacts how we live our lives and how we do our education. Could acceleration be considered a *neoethos*? Indeed, it is a new behavioural pattern in modern society, impacting productivity and interpersonal relationships due to a shift in our relationship with time.

My plea is that we need to build up a response for this *neoethos*. Social acceleration might be seen as an umbrella term³⁰: during a speech in Brazil in July 2023, Rosa expressed agreement with an idea I presented. My understanding of social acceleration, as an umbrella term, can be better expressed in the following scheme:

Figure 10 – The umbrella term



Source: author

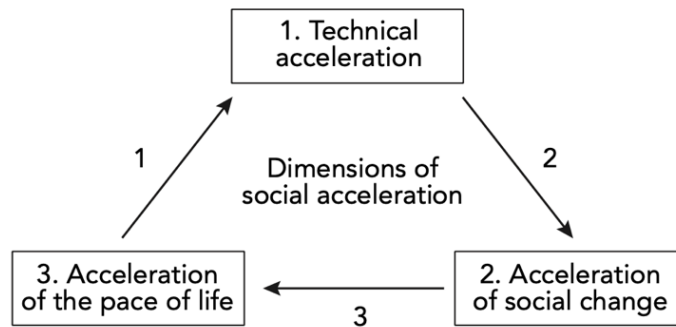
³⁰ On 4th September, Hartmut Rosa was at PUCRS, giving a speech called by *Aceleração social, estabilização dinâmica e o anseio moderno por ressonância*. I dialogued with him, asking about the possibility of social acceleration as an umbrella term. Despite the fact he has never mentioned social acceleration as an umbrella term in his works, he said it is possible to frame the concept into an umbrella term. This idea implies that social acceleration is a broad term for many implications, actions or items.

The growth of acceleration arises as a consequence of technological and scientific development. Further, it becomes a social force that regulates human beings. The primary way in which acceleration is enforced is through the level of productivity demanded, as previously noted, wherein time must be optimised for production. Everything, including education, is being optimised for a production mindset. We can see it in the current urgency for outcomes in the learning process. The dynamics of interpersonal relationships are significantly influenced by the ways in which individuals interact. Given the increasing prevalence of digital communication, the various modes of communication available play a consequential role in the shaping of these relationships. In essence, the effects of acceleration have been widespread, impacting the majority, if not all, facets of our present society.

Although each of the aforementioned elements is important to understand the *neobeing*, the *ode* of production caught attention in the scenario. Most of the things are reduced to being productive. And being productive is most effective when it delivers quick results. Production and consumption are two sides of the same coin. People change their relationship with productivity in the same way they change their consumption needs. As production increases, society needs to consume more to supply the demand for production. To facilitate this cycle, consumer products must be easily attainable. For instance, social media platforms, as digital consumption, have made it easier for people to interact in a shallow manner, often focusing on appearances and consuming quick, entertaining content. Regrettably, education is being pressured, given the many quick response forms prevalent in our accelerated society, and the outcomes are being valued as a form to show productivity.

The concept of acceleration bears a significant resemblance to capitalism. Rosa mentions capitalism as a parcel reason for acceleration. Time is considered money, as mentioned before; it is naturalised as “time is money”, as well as romanticising the overwhelming routine, fewer hours of sleeping, no time for breaks, and no time for waiting. This profound shift challenges humanity as critical beings, yet this rationality is instrumentalised by the same system that drives acceleration. Rosa presented the circle of acceleration instead of using an umbrella term:

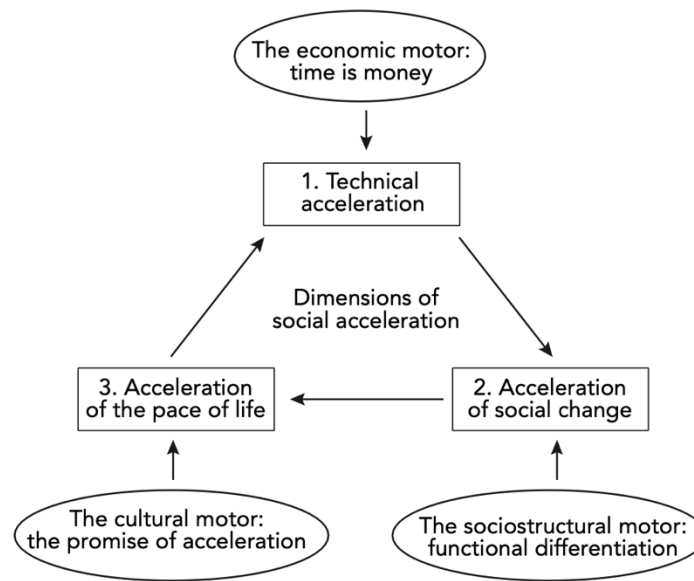
Figure 11 – The Circle of Acceleration



Source: Rosa, 2013., p. 156

Rosa's conceptualisation shows the importance of framing social acceleration within three dimensions: I. technical, II. pace of life, III. and social change. The author remarks: "The way human beings are "in the world," that is, in space and time and in relation to each other, was fundamentally changed as a result of technical acceleration" (Rosa, 2013, p. 97). As previously mentioned, the world is changing in a constant revolution, and technological progress is related to this dimension. Rosa believes that growth and acceleration are "culturally or structurally grounded"; it means the circle of acceleration provides an important aspect of this phenomenon. However, this conceptualisation has limitations, as it necessitates a driving force to propel the cycle. Rosa posits a threefold idea that explains the movement of the cycle: 1. The economic motor; 2. The sociostructural motor, and 3. The cultural motor (Cf. Rosa, 2013, p. 160-194). The following schematic clarifies this idea:

Figure 12 – Dimensions of social acceleration



Source: Rosa, 2013, p. 194.

The first idea “allows the escalation of production and productivity, and thus the striving for time advantages (*Vorsprünge*) and time efficiency, to become inescapable systemic imperatives of a production process that develops independently of other social values” (Rosa, 2013, p. 161). This is the core driving force behind the circle of acceleration: time is valuable because it must be utilised to produce more and increase profits of all kinds. This also reinforces instrumentalization, as people easily get into this production mode to achieve more and more of something else.

The second idea revolves around the notion of “time is money” because “it is plain that the desire for further acceleration (and additional growth) is just as insatiable as it is ineradicably inscribed in modern culture” (Rosa, 2013, p. 179). Society incorporates this speech as part of their lives in order to achieve the acceleration promises of being successful by being productive in their lives.

The third one relates to the way individuals structure their lives and objectives, i.e. “denotes the attempt “to actualise more relations in succession than were possible simultaneously” and “to delay choices and use the present future as a kind of reservoir for decisions to be made later” by means of the sequencing of decisions” (Rosa, 2013, p. 187). Each person seems to look at time as something extremely valuable; then, it cannot be wasted. The sequence of daily tasks must be set according to which less “empty time” as possible. This “constantly operating “Nonstop Society” in which

systemic processes tend to run around the clock” (Rosa, 2013, 190) and operationalises things in the logic of being a utility.

In summary, the circle of social acceleration has driving forces that explain how the neoethos approaches the dimensions of action, custom, and ethos itself. Hence *logos*, as counter-education, is a theoretical foundation and the necessary condition of a critical perspective toward overcoming instrumentalisation intensified by acceleration. The next section will provide this analysis of *neobeing* facing digitalisation as a means of accelerated society.

2.2 THE NEO-BEING IN THE DIGITALISED ACCELERATED SOCIETY

Counter-education provides a new perspective on education and enables one to learn about beings as well. That is why I use the vision of a *neo-being*³¹ here as a condition of possibility for the real understanding of the new forms of being in the accelerated society. It is necessary to understand who the beings are, who we are dealing with, and who the participants of the teaching-learning relations are. A dynamic and constant digital reality influences these beings; they are used to the fluidity of digitally mediated relationships that request immediate responses or lack response. In this case, we should reclaim education for response-ability. According to Gur-Ze’ev, response-ability precedes respond-ability. I will delve into this point in Chapter Three.

I focus on digitalisation in these analyses because it is, indeed, the core challenge from an educational perspective. The *neo-being* grapples with diverse temporal perspectives, such as the notion that time is money, as well as complexity and acceleration. On top of that, Rosa notes “on the Internet one can at any time further develop products, perform financial transactions, access offers of continuing education, etc., such that the World Wide Web creates the impression that everything is happening everywhere at the same time.”³² (Rosa, 2013, p. 190). With the ubiquity of technology, people have more control over their daily tasks than ever before. However, this can lead to an overwhelming feeling of being constantly busy, as the use of social media and streaming platforms can consume a significant amount of time. It seems like there is always something to do and not enough time to do it all. In short,

³¹ The *neo-being* concept is inspired by Adilson Citelli's vision (Citelli, 2017).

³² Although Rosa uses this quotation as an example of functional differentiation, it applies to various spheres of social acceleration.

people tend to prioritize saving time and energy to accomplish more tasks efficiently. Often, people view themselves as producers of value, and this utilitarian³³ perspective is highly valued.

As for digitalization in education, new trends in education encourage digital inclusion in the classroom, yet they overlook the necessity of responding to digital technologies. Before even thinking about the effective implementation of digitalization in education, we need to know how to deal with a highly instrumental society using such tools. While digital dominance is undeniable, we are still debating about its implementation in the classrooms - some societies that had a massive implementation of digitalisation are going back on this choice. There is a main concern regarding this matter, we are uncertain about the advantages of digitalisation in educational methodologies, for instance. In light of contemporary society, for instance, there exists a growing concern among parents regarding their children's excessive screen time. As a result, many are actively seeking ways to curtail this use. Hence, it is important to embrace digital education, but we need to determine its role in the classroom.

Such debate reinforces the idea of “*pharmaka*” by Joris Vlieghe. He remarks “then again, as every technology is in itself a double-edged sword, i.e., a *pharmakon*, Youtube might easily be used in a brainless, pure consumerist and passive way. Just like people who “read” a book without actually reading it” (Vlieghe, 2013, p. 531). Thus, it refers to the way of using it, in my interpretation, the ability to respond to it. I believe the first step toward this response is to take into account social acceleration and its effects. This notion of acceleration needs to turn our attention to how we relate to these digital technologies and the position facing them.

Education must adapt its responsiveness to both the positive and negative impacts of social acceleration. Each country presents a variant from the educational point of view - due to cultural standards, public policies, economic situation, etc. Therefore, *ethos* results from a cultural, historical, and social pattern. My plea is to stand as an educator for a new form of response, not as universal response-ability, but as a human inherent ability to respond because, of course, each cultural background needs a different approach. Nevertheless, education needs to look at the response to considering social acceleration. Since the system already accelerates our questions and responses, education must transgress this logic.

³³ By utilitarian I refer to the main idea of utilitarianism as an ethical principle that analyses actions based on the benefits they provide to individuals or groups.

The reason why digitalisation is a significant feature impacting social acceleration is strongly analysed in my research. Adilson Citelli mentions that "the celebrated contact allowed by the media, the idea of a shortening of the space, were imposing as inescapable realities and with a capacity to raise great changes in the ways of organising the daily life itself" (Citelli, 2017, p. 15). Hartmut Rosa elucidates how the acceleration of pace is intricately linked to the scarcity of time resources, with the quantity of actions outpacing the technological enhancement of speed. He comments: "the heightening of the pace of life should be understood as a result of the scarcity of time resources, which means that the increase of the quantity of actions exceeds the technical enhancement of the speed of performance" (Rosa, 2019, p. 79). The use of digital resources has undoubtedly brought about convenience and increased efficiency. However, it is worth noting that the demands placed on the production process often exceed the speed that technology can deliver in the life demand. *Neo-being* is characterized by this need for quick returns; although it does not have a quality response, it does have the productivity to carry out as many tasks as possible.

Coming back to the discussion on digitalisation in the educational sphere, the problem is the perspective that defends the necessity for the massive implementation of digital technologies in education. Perhaps schools must be places to reinforce digital technologies or resist superficial relations such as the ones provided through these technologies. The development of response-ability is imperative, referring to the response to this acceleration time. But how can we counteract acceleration? If we diagnose an accelerated society, we must prepare these beings to respond to this phenomenon. Opposing digitalisation is not a step backwards but rather a piece of evidence that society itself needs to know how to deal with the challenges of acceleration, in which digital is "pharmaka". More than ever, education needs to reaffirm its commitment to building morality, attentiveness, and awareness of being 'here and now' in the world. We need to foster digitalisation but not let it be in the control. Response-ability plays an important role in this analysis because we need to respond to digital, understanding its essential functions as a tool, but we cannot let our educational processes be swallowed by the system. The world is bigger than the one that fits on the screen and education must open up this world and the response-ability to care for it. Care will be later explained as it relates to this response to the world. *Neo-being* is confronted by digitalisation and new dimensions of time, but education

needs to counter the faces of liquidity³⁴. That is why the philosophical gaze needs to turn into aspects of acceleration.

The digitalization of education is still contradictory because too much use of screens is a problem as well, and society is already overusing digital technologies. It expresses the “pharmaka” notion of digitalization. Social acceleration, as one of the results of digitalisation, is an obstacle in education, which needs to be treated as an existing phenomenon that needs to be overcome in the educational context. In all social spheres, especially in education, the *neo-being* lives in a dynamic digital world, uninterrupted and controversial³⁵. The information consumed today follows a logic of dynamism, pointing to the temporal factor because there are many interactions and daily tasks. In this way, information is more and more synthetic, delivered at the instant it happens and consumed quickly. However, the engagement of users is as instantaneous as content production, so there is a shorter time relationship than one would like from an educational point of view. Although educational discourses highlight integral, humanised and critical education, education also responds to the economic system and *neoethos*, and schools construct schemes of relationships and behaviours that respond to the social issues of each era. Hence, the acceleration of schools is undeniable.

However, it is necessary to focus on the analysis of the *neo-being*, aiming at understanding how they learn, how they teach and so on. The students in the classrooms are already in Cyberspace in many ways - from primary to higher education. Thus, the methods of creating, perceiving the world, and acquiring information are transposed from digital media to the classroom. The speed of information in an accelerating society in cyberspace is “where pieces of information lose their location and can be transmitted at the speed of light” (Rosa, 2013, p. 72)³⁶. As for education, the ready availability of information without clear distinctions between data and knowledge, exemplified by platforms like Google or ChatGPT, is one of the main factors why it is necessary to change the answer to knowledge, balancing digitalisation and creating a sphere to build up a response-ability.

³⁴ I use liquidity to refer to the idea of acceleration and superficiality.

³⁵ The idea of a dynamic, digital, uninterrupted and controversial reality is conferred by some thinkers such as Adilson Citelli and Harmurt Rosa by social acceleration.

³⁶ The author looks back to the information revolution, he states: “The narrative of acceleration in this case is also well-documented and familiar: from “marathon runners” through horse-riding messengers, smoke signals, and mail pigeons to telegraphs and telephones and finally to the, in the truest sense of the word, utopian, spaceless Internet” (Rosa, 2013, p. 72)

The matter of time is at the heart of understanding accelerated education for the *neo-being*. In short, the *neo-being* is used for rapid interactions and immediate responses. Therefore, we must look at the time concerning this idea of production, which implies work, leisure, learning and so on. The next section will discuss the issue of educational institutions fading in time of acceleration that is related to the idea of time and profitable knowledge.

2.3 OVERWHELMING SOCIETY: IS IT TIME TO SLOW DOWN?

The overwhelming pace of life is a direct consequence of acceleration. People are constantly encouraged to be productive and use their time efficiently, as the multitasking discussion raised earlier could show. This results in a scarcity of time in the routine since the daily schedule goes into this logic. Despite efforts to resist the overwhelming pace of life, schools can find themselves caught up in this rhythm simply because the broader society operates within this accelerated time frame.

In times when working full-time and having an overwhelming routine is synonymous with success, free time seems to gain a different meaning. It has been sold as an important product to slow down. The idea of having timeless freedom is often romanticized. It is empowering to have control over one's own life rhythm, and it is important to create the impression that one is slowing down. This concept is attention-grabbing and can be used to provide individuals with a sense of control over their lives.

Hartmut Rosa highlights that “from 1989 to the turn of the century the discourse of acceleration and deceleration has swelled as a reaction to the increase in speed through the digital and political revolutions of this period. Lack of time and acceleration are continuous themes in the popular science media and in the op-ed and essay”³⁷ (Rosa, 2013, p. 43). As acceleration turns into the *neoethos*, slowing down becomes part of the “dominant oppositional ideology” (CF. Rosa, 2013. p. 43). Rosa also notes that the slowdown, to a certain extent, is “a side-effect of (acceleration-induced)

³⁷ Rosa comments that “Books and movements that have committed themselves to a conscious slowing down, for example, Fritz Reheis’s bestseller *The Creativity of Slowness* or Sten Nadolny’s *Discovery of Slowness* or even the aforementioned *Union for the Slowing Down of Time*, have such a wide appeal that Peter Glotz sees in them the emergence of a new, dominant oppositional ideology” (Rosa, 2013, p. 43).

desynchronisation phenomena, e.g., in the form of waiting times” (Rosa, 2013. p. 84). Time relates as something precious and needs to be saved; each moment of waiting is too long for this logic. Rosa exemplifies: “the unbearable impatience that sets in when the Internet search engine becomes torturously slow in delivering results” (Rosa, 2013. p. 84). The resources of acceleration turn against their own logic when the lack of ability to live through the wait becomes unfeasible. While digitalisation reduces the time required to grant access to everything, it also simultaneously increases the demand for this speed.

In short, today’s society is so overwhelmed that they cannot wait. People are so overwhelmed that they cannot think critically anymore. They are no longer used to using their time without the intention of getting quick results in return. To support this idea, let us confront two situations regarding knowledge. In both examples, the person has the cognitive abilities to answer the problems. The first example is a philosophical problem in which a student needs to answer the existential question: what is the meaning of life? The need for reflection for such a question is relatively high. It requires the individual to use quite elaborate cognitive functions, distancing the possibility of any quick answer since it is a very broad question with a great horizon for discussion. This makes it difficult for the ability of attention, the same wide-ranging attention stimulated by various forms of acceleration, not to be intrigued by philosophical questioning and the time-consuming, laborious way of thinking with no immediate results. The second exemplification, instead of philosophical, goes like this: suppose we have a mathematical problem, considering the same person with the ability to solve the problem. In that case, Mathematics provides a more exact result where there will be a necessary response to such given problem, satisfying the need to produce the final product. That is why Math is much more interesting for this acceleration society. The matter of studying also perceives this logic of producing. It affects education and schools in such a way that the overwhelming feeling is the natural state of being in times of acceleration; there is always something to deal with and deliver.

In the midst of societal overload, the reclaim to slow down gains power. Rosa classifies this idea of slowing down. It “can be further subdivided into genuine (ideological) decelerating movements, which often appear as a basically oppositional force with decidedly antimodern features” (Rosa, 2013. p. 84)³⁸. Rosa sees this

³⁸ Rosa presents: “the slowdown movement promises “a new well-being through deceleration” and is organized partly in intellectual, partly in grassroots associations like the “Union for the Slowing Down of

ideological movement as genuine, although it has selective layers for decelerating. At the same time, it stands for more quality time for us, families and leisure and it also gets the flow of acceleration by the tools to facilitate our lives. In our eagerness to get quality time and slow down, we want everything else to be fast so that we can slow down (Cf. Rosa, 2013, p. 86). Nonetheless, it is still genuine as an essential critical movement towards a different being in an accelerated society; it acts as a counterforce to this logic, although it is still not efficient or out of this accelerated logic³⁹. In contrast, Rosa argues that the need for a slowdown turns out to be a functional strategy of acceleration, which “aim[s] at maintaining or even promoting functional and accelerative capabilities (whether individual or social)” (Rosa, 2013. p. 84). For instance, as individuals, we seek moments or resources to deaccelerate e.g. meditations, “and so on as belonging in this category insofar as they are meant in the end to serve the goal of coping with the swift-paced life of the workplace, relationships, or everyday routine even more successfully, i.e., faster, afterward” (Rosa, 2013, p. 87). There is a current trend in social media called the “4-Day Week” movement, which proposes reducing the number of workdays and increasing the number of days off. Nevertheless, it is problematic because the movement mainly advocates for increased productivity despite claiming to prioritise personal time. The idea is to allow people to rest and recharge in order to produce more in less time. This approach seems to promote a slowdown, but it is just another form of acceleration and is, therefore, ineffective. Overall, the movement's claims of deceleration are illusory.

Given these challenges, my aim is to reclaim free time and allow for moments without specific goals or purposes. The following section will analyse how schools can confront acceleration and encourage free time for students.

2.3 THE SCHOOL FADES IN TIMES OF ACCELERATION.

In the discourse on education, there is often a discussion of “acceleration through slowdown” in education, which also embodies an ideal of productivity. Education must be seen as the primary means of countering this acceleration, mainly

Time” or the “Happy Unemployed” who celebrate themselves as “leisure gangsters” and thus place themselves in a tradition that includes Paul Lafargue and Bertrand Russell (Rosa, 2013, p. 86).

³⁹ Rosa believes “They are implemented by both individual actors and social organizations” (Rosa, 2013, 87).

through schools. In his book "The Uncontrollability of the World", Hartmut Rosa explores the concept of controllability and its impact on society and education. He asserts: "Because modern societies can stabilise themselves only dynamically, that is, through escalation, they are structurally and institutionally compelled to bring more and more of the world under control and within reach" (Rosa, 2020, p. 10). The concept of control, even if it not a novel concept, helps us to comprehend the root of objectification. The concept is closely tied to the advancements in science and technology that have enabled us to control various aspects of our lives. Rosa corroborates this by saying: "The sociocultural formation of modernity thus turns out to be, in a way, doubly calibrated for the strategy of making the world controllable" (Rosa, 2020, p. 14). This control allows us to quantify even the most complex aspects of our society, including politics and the economy, as well as simpler elements, such as our daily routines. For Rosa there are "four dimensions of making the world controllable — rendering it visible, reachable, manageable, useful" (Rosa, 2020, p. 17). These dimensions put education at risk. In this vein, the process of education is characterized by a quantitative and strategic approach, whereby anticipated progress and knowledge acquisition are meticulously planned; it might vanish all possibilities of critical aspects unless we counter this controllability.

Schools have shown that "Parameterization of skills development has become the rubric under which education policy and evidence-based research on child-rearing seek to make educational processes measurable and thus controllable" (Rosa, 2020, p. 67). Hence, education turns into a particular meaning of achieving goals. Different from the utopians proposal to achieve emancipation, schools set their achievements in order to control learning to quantify outcomes. It leads to a completely instrumentalized idea. Education under control needs to be quantified, the curriculum is standardised, and teaching and learning are measured by exams⁴⁰. The national and international exams serve a crucial role in evaluating the performance of students and "measure with precision whether these goals have been reached, and targeted teaching and learning methods, along with accompanying evidence-based academic research, to determine with precision what screws should be turned when in order to improve the results" (Rosa, 2020, p. 67). The results of large-scale exams provide a limited view of learning, and they regulate schools in many ways, such as their

⁴⁰ Rosa mentions the triennial PISA study.

pedagogical approaches. Education is not just about achieving higher scores or acquiring skills; it happens when something “begins to speak” (Cf, Rosa, 2020, p. 67-68). Rosa recognises the meaning of education, where the world should be presented in such a way that it begins to make sense to the students.

Controllability relates to acceleration in education because, in an accelerated society, control is an important social force. However, education must be uncontrollable in the way of learning how to become attentive to the world. Schools should invite people to engage with the world, invite the new generation to be open to knowledge, and welcome newcomers to life worldwide. That is why schools play a crucial role in society; they acquaint each one with the “scholastic”⁴¹ time sphere. Masschelein and Simons have made a reference to this matter: “the school provides the format (i.e. the particular composition of time, space and matter that makes up the scholastic) for time-made-free, and those who dwell within it literally transcend the social (economic and political) order and its associated (unequal) positions” (Masschelein; Simons, 2013, p. 09). Educational institutions are an essential component of society, providing students with the possibility to engage with the world in diverse ways. Unlike the labour market, students are not (or should not be) required to meet productivity and profitability benchmarks. In contrast, education has been reduced to a means of accelerating progress, leading to a learning process that prioritises productivity over critical thinking. Schools are in a rush to complete tasks, finish the outline of subjects, and evaluate assessment outcomes. While the intention behind this is fashionable - to showcase innovation and prepare students for the real world - it often ends up prioritising a fast-paced learning style that emphasises speed over education.

This approach is geared towards raising students’ abilities to respond quickly to the challenges of the world but may come at the cost of more critical learning. The accelerated pace of learning poses a significant challenge for students.

The education system reflects the negative impacts of social acceleration, including a focus on quick solutions and superficial relationships leading to a logic of saving time and being more productive. Education is in “the neoliberal discourse on the freedom to use time in contemporary societies, which is one of full autonomy for individuals who are faced with the task of managing their own time properly”

⁴¹ I am using scholastic here based on the work by Jan Masschelein and Maarten Simons, “In defence of the school (2013)”.

(Masschelein; Simons, 2013, p. 09). Thus, it becomes imperative for schools to teach time management to students so that they can increase their productivity and use their potential. However, to give proper use of this system, we need to realize its potential for productivity.

Time and school have always been closely related concepts: “in its inception in the Greek city-states, the school was a source of ‘free time’ – the most common translation of the Greek word *scholè*” (Masschelein; Simons, 2013, p. 09). School have become a part of an educational institution where everything is organised and structured towards productivity. This is due to the influence of the system and societal norms. If we look at the academic calendar of most private schools in Brazil, we will see that it is fully scheduled with exams, assignments, and large-scale evaluations to measure student outcomes. This combination leads teachers to be swallowed by an overwhelming routine and the students to be instrumentalized by the scores systems where everything is measurable in number to scale their abilities. The student always needs to be occupied, producing something, even if they do not see the point of doing it.

The school teaches individuals how to view and talk to the world. This is the first step that allows children to move beyond their family's boundaries and engage with society groups. Schools are the first place where we are introduced to knowledge, where conflicts can become more complex and where relationships can grow beyond ourselves. However, while many schools aim for a well-rounded education, they can often fall short due to the pressure of time. What was once meant to be free time has now become rushed and stressful learning.

In this vein, authors such as Ivan Illich⁴² and others in the second half of the twentieth century have reclaimed the idea of ‘Radical deschoolers’. Illich believes that true learning occurs outside schools, as these institutionalise knowledge and create a lack of common ground (Cf. Masschelein; Simons, 2013, p. 9). Jan Masschelein and Maarten Simons resist this perspective of *deschooling* society. According to them, “in today’s era of lifelong learning and (electronic) learning environments, perhaps one is allowing the school to die a quiet death” (Masschelein; Simons, 2013, p. 10). I see this death on behalf of acceleration. Because schools are under such pressure to respond

⁴² According to Jan Masschelein and Maarten Simons: “Ivan Illich is perhaps the school swiftly, arguing that the roots of evil lay in scholastic education itself and that the school is criminal in its institutional logic” (Masschelein; Simons, 2013, p. 09).

to acceleration, they overlook the core of education, which is to present the world to students, teach them how to be truly present in the world, and perhaps provide them with a sense of love of life. On the contrary, schools tend to focus on what systems are required for individuals to succeed in society. They shape their curriculum to fit each student into society's mould rather than encouraging critical thinking about it. Not least because there is no time to waste, and schools are under pressure as well. The argument posited is that schools also need to deliver to this accelerated society.

In my view, this underscores the fundamental issue with how schools are often used as instruments of society. In the ground of society today, we cannot advocate for the denial of schools and the abandonment of this as an institution. Masschelein and Simons complement this perspective addressing the *deschooling* society: “many of the allegations against the school are motivated by an age-old fear and even hatred toward one of its radical but essential characteristics: that the school provides ‘free time’ and transforms knowledge and skills into ‘common goods’” (Masschelein; Simons, 2013, p. 10). They argue that criticisms of schools should avoid being “a conservative plan to restore the past in the future” (Masschelein; Simons, 2013, p. 10). The authors put forth the idea that schools are a product of history “and can therefore disappear. But this also means that the school can be reinvented, and that is precisely what we see as our challenge and, as we will hopefully make clear, our responsibility today” (Masschelein; Simons, 2013, p. 10).

In summary, Masschelein and Simons defend the schools by providing arguments to analyse the criticisms regarding the educational system. It is important to note that both authors are supporters of schools; above all, school is a public issue and a matter that we need to rethink. In Masschelein and Simons's words, “We resolutely refuse to endorse the condemnation of the school. On the contrary, we advocate for its acquittal” (Masschelein; Simons, 2013, p. 10). The authors make the purpose of school clear by stating that it should “provide time and space to renew itself, thus offering itself up in all its vulnerability” (Masschelein; Simons, 2013, p. 10). Of course, this proposition puts acceleration at risk and goes against any form of instrumentalization. It also reclaims school and its potential.

As scholars, we must consider how schools can be reinvented in light of social acceleration. The main issue at hand is time, meaning that we must rethink education in the context of acceleration. We must resist treating students as mere objects in this system and resist the notion that school is an obsolete way of learning. It is our

responsibility to turn the future of school into a public issue, as advocated by Masschelein and Simons. Reinventing schools involves creating a way for young people to come together around a shared interest and have “free time” amidst the accelerated society (Cf. Masschelein; Simons, 2013, p. 10). Masschelein and Simons present demands and positions that are part of the critical remarks about educational schools today. The ideas are I. Alienation; II. Power consolidation and corruption; III. Demotivation of the youth; IV. Lack of effectiveness and employability; V. The demand for reform and redundancy position (Cf. Masschelein; Simons, 2013).

Let us confront each critical remark provided by Masschelein and Simons to analyse the issue at hand, which we must redefine in terms of the philosophy of education.

In the critique of alienation, we find those who argue that schools fail to adequately prepare students for real-life situations and the demands of the labour market, “this means that the school does not take sufficient account of real needs of the labour market” (Masschelein; Simons, 2013, p. 15). This argument is based on the idea that students need to be prepared for their future careers and to meet the demands of the job market. However, I disagree with this notion. The pursuit of a career should not be a *télos* of education. Schools should not focus on preparing students for the labour market and their careers. They serve a much broader purpose of opening learning in various ways. Indeed, it is important to prepare for the labour market, although becoming a professional cannot be the sole definition of education. Schools should be challenging and critical and encourage students to be aware of their own lives as well as the lives of others. This is where the idea of “love of life” comes in - it means caring about knowledge and caring about the world and its problems.

In contrast, other criticisms comprise of “school puts too much emphasis on the connection between the school and the labour market or between the school and the demands of the higher education system” (Masschelein; Simons, 2013, p. 15). This point of view corroborates my analysis: schools should prepare students for more than just meeting the demands of the labour market and higher education system. Otherwise, schools limit the possibilities of students to a narrow instrumental ability merely for the purpose of getting a job or getting into university. Of course, both are important for any individual who will face these challenges in the future. However, schools cannot simply reduce their role in fulfilling these requirements. If we follow this, it is possible that schools are leading individuals on how to be productive within an

accelerated system. Masschelein and Simons defend that schools must provide engaging, worldly learning.

The authors present a second idea, power consolidation and corruption, highlighting an important point about schools contributing to inequality. Although education is considered a fundamental right, equal opportunities are not provided to everyone. Instead, there is unequal access and treatment within education, resulting in social gaps. Education has historically been an aristocratic privilege, and in today's neoliberal perspective, knowledge is seen as an economic commodity (Cf. Masschelein; Simons, 2013, p. 15). For instance, in Brazil, there is a significant difference between public and private education.

The third idea, the demotivation of the youth, draws attention to the fact that school becomes disinteresting to many students. Undoubtedly, acceleration is responsible for perceptions such as: "Young people do not like going to school. Learning is no fun. Learning is painful. On the whole, teachers are boring and are a drain on students' enthusiasm and lust for life" (Masschelein; Simons, 2013, p. 17). In this world where everything is easily accessible and immediate, schools take a counterproductive position. If we compare how time operates in the digital world to the time required for the learning process, schools can become a task too demanding. In the "era of becoming", education is too stable and too inflexible. Masschelein and Simons problematise that "the school of future must embrace mobility and flexibility, unless, of course, it wants to end up as an exhibit in an education museum" (Masschelein; Simons, 2013, p. 17). Several thinkers claim that education must find the balance between learning and fun. While some arguments highlight the necessity of digitised education, it is crucial to acknowledge that learning cannot be as entertaining as playing a video game. We must perceive learning as something that requires effort and challenges. This perspective opposes the notion of incorporating more digital devices into education, considering that we are already deeply immersed in digitalisation. Schools will always be a place to deal with problems and challenges. Learning is an arduous activity.

Another issue in this learning process is the necessity to measure learning and the necessity to see a utilitarian way of using the knowledge. Thus, "Students, so goes the current motto, should always be able to see what they learned and why, and what the value of that knowledge is" (Masschelein; Simons, 2013, p. 17).

The fourth idea, the lack of effectiveness and employability, draws attention to the issue of effective and employed learning, where “An eye for effectiveness (achieving the goal), efficiency (achieving the goal quickly and at a low cost) and performance (achieving progressively more with progressively less)” (Masschelein; Simons, 2013, p. 19). This vision reflects the school as a business, looking at its profits and making learning outcomes the evidence of a profitable institution. This critical remark highlights the danger of turning education into a business issue when it should be seen as a fundamental right and the foundation of every society.

The fifth idea, the demand for reform and the redundancy position, highlights two ideas about the redundancy arguments: “introduction of new qualification structures as guiding principles for the organisation of education in an era of lifelong and life-wide learning” (Masschelein; Simons, 2013, p. 21). This means that schools should provide valid diplomas to reinforce the competencies of each individual. Considering schools as an old-fashioned way of learning is also a redundancy position, “school, where learning is bound to time and space, is no longer needed in the digital era of virtual learning environments” (Masschelein; Simons, 2013, p. 21). This view suggests that learning can take place anywhere and that digitalisation offers new opportunities for learning in an enjoyable and effortless manner.

Such a perspective is quite contradictory. If learning can occur anywhere at any time, then it can also be argued that learning is nowhere in particular. Masschelein and Simons complement: “class as a communication technology that brings with it passivity, boredom, and constant letdowns (and the classroom as the core unit of the school in which a teacher brings together a group of students who [...]) is rendered obsolete” (Masschelein; Simons, 2013, p. 22). In this vein, we persist in creating a school that reproduces social models. Instead, schools should provide opportunities to explore alternative perspectives of the world beyond those already dictated by the system.

Schools are the core of education as they shape the learning journey of every individual, exerting a profound impact on their lives (whether it is a good or bad impact is uncertain). Hence, the idea of defending schools is part of this core for education and seems like a key step to face social acceleration. Once again, schools must redirect their educational approaches towards counter-education to overcome the use of educational practices for mere instrumental purposes. The schools can serve various purposes, such as an extension of families, a place for high academic

preparation, a socialisation sphere, or a meritocratic institution (Cf. Masschelein; Simons, 2013, p. 29). In contrast, Masschelein and Simons argue that schools should be a place for free time, which is an essential perspective in times of acceleration. In the next section, I will discuss educational time in relation to free time.

2.4 EDUCATIONAL TIME: WHERE DOES FREE TIME TAKE PLACE IN ACCELERATION?

The concept of time and its different dimensions, such as work, study, and leisure, is indeed intriguing, serving as a pattern that organises our everyday lives. The difference lies in the number of activities that we add to our lives and how we live those moments. Unfortunately, schools reinforce the notion of pressuring time, following a productivity logic where everything must be accomplished and outcomes need to be measurable to demonstrate effective education. Education is losing the space for Kairos – the time of being in truly present.

Giorgio Agamben, in his work *The Time that Remains*, introduces the concept of Kairos to denote a concept different from that represented by Chronos. In the broad sense, the former represents the present moment qualitatively, and the latter describes the chronological movement of history i.e. past, present and future. Chronos is already instrumentalized by acceleration because it has become a cog in the system used to organise and control society. Chronos is, indeed, demanded in acceleration because we live our lives in order to produce something, and it is the way of organising every hectic schedule. It is in the same dimension of time that we find ourselves every time we prioritize speed and ease over contemplation of the present moment. Chronos is the ordinary time, which we look for more and more in between each activity we have been through without realizing the emptiness of the hours.

Agamben stresses the importance of understanding the relationship between Chronos and Kairos, and the need to bridge the gap between them. According to him, “Kairos (which would be translated banally as “occasion”) does not have another time at its disposal; in other words, what we take hold of when we seize Kairos is not another time, but a contracted and abridged chronos” (Agamben, 2005, p. 69). Agamben explained the relation between these two ideas: there are no separate views; Kairos is only possible if we reclaim its position in the Chronos. I believe Kairos is a form of counter-response for the Chronos by being truly in the present. Since we are always

analysing time and look at its different dimensions, how many hours we have left and how many days we have to finish something. We must take into account that Chronos is currently part of the acceleration logic; what I mean is that Chronos is the form of organising time that is undoubtedly important for society, and perhaps we prioritise it because it is the one that makes possible the control of each action, each routine and each goal that we want to achieve.

Thus, we are lacking the sense of opening up the Kairos in Education, for instance. My argument is that we must reclaim Kairos in education. Joris Vlieghe and Piotr Zamojski have stated that “we need to build the conditions for this other experience of time to emerge” (Vlieghe; Zamojski, p. 41). Since the dominant order is Chronos, we cannot overlook the necessity of being in the present moment as a kind of contemplation of the moment. As previously mentioned, the prevalence of multitasking in our daily lives can hinder our ability to fully immerse ourselves in the present moment and appreciate its significance. According to Vlieghe and Zamojski, Kairos can be experienced in a particular way of living time that “allows for a recounting and recapitulation of our common world is school time – i.e. a qualified form of free time: the time during which the existing order of things is suspended, so that we can begin anew with the world (Cf. Masschelein and Simons 2013a, b). Kairos might be seen as a sort of free time; in other words, the amount of time that we just live in the present moment despite any concerns about productivity. It is exactly what schools need to reclaim.

Masschelein and Simons remark: “we want to reserve the notion of school for the invention of a specific form of free or non-productive, undefined time to which one does not otherwise have access outside of school” (Masschelein; Simons, 2013, p. 29). This is why the matter of time is so important today; in a society in scarce time, schools must look beyond immediate results and short-term solutions. Focusing on free time is often related to relaxing time, and as mentioned, it might be a strategy positioned by offering slow time to improve productivity, “acceleration through slowdown,” as Rosa states in his work.

The role of the teacher is crucial in this whole atmosphere of thinking in school, providing free time. Masschelein and Simons admit that “the teacher is someone who works in a non-productive, or at least not immediately productive world” (Masschelein; Simons, 2013, p. 32). Perhaps one of the reasons for criticising schools is because the key figures at schools are not part of the acceleration systems that include the role of

the teacher and the learning process. On the other hand, schools are trying to stay relevant and avoid being refused at all, so they use scores, meritocracy, and other ways to demonstrate the effectiveness and productivity of learning. This means that schools must justify their existence by providing effective results. In the vein of acceleration, free time may sound counterproductive; however, it reinforces that free time is a missing notion in education.

Also, free time is not about schools implementing meditation classes or extending break time to provide relaxing and fun moments. Free time can be characterised as non-production time, wherein an individual is relieved of the compulsion of being productive at all costs, or at least free time might provide non-short-term outcomes result at all. Briefly, free time is considered as a time to unwind, relax, and engage in leisurely activities. It is imperative to comprehend the essence of free time to avoid falling prey to the misconception of slowing down to speed up.

Time plays a significant role in our lives, influencing every action we take. However, schools have a different approach towards time. While acceleration is perceived as saving time through effortlessness and productivity, schools might embrace time as the present moment. This is: “the school draws young people into the present tense” (Masschelein; Simons, 2013, p. 36). This is simple because when we shed light on the future and what we will become, we overlook the present⁴³. It means that the present is neglected by the necessity to vanish problems by finding immediate responses. Education should happen in the present tense; schools must find answers by living truly in the presence of the present. Maschelein and Simons mention Daniel Pennac’s perspective, saying that “the school is not about meeting individual needs; that falls outside the subject matter. Rather, it is about following along during the lesson, dealing with something, being present for something” (Masschelein; Simons, 2013, p. 39). The issue at hand is precisely the challenge of being fully present.

2.4.1 Being a boring teacher in the context social acceleration: harbinger of lacking free time?

However, my contention is that the role of the teacher must, first and foremost, confront the phenomenon of acceleration, and that is why counter-education can

⁴³ Maschelein and Simons base this notion of presente in Daniel Pennac’s work: *School Blues*. Pennac uses the ieia of “the present indicative”.

contribute to this. Although Gur-Ze'ev has not written that much about the role of the teacher, he draws attention to the notion of “improviser teachers”.

Being a teacher or professor is a matter of becoming able to do it rather than just holding a professional status. This is because teaching involves establishing connections with students⁴⁴ and impacting their lives, experiences, and learning processes. The essence of being a teacher lies in the care and affection they provide toward their pedagogical actions. However, even well-intentioned teachers may fall victim to the pressures of acceleration. This pressure often reduces the teacher's role to that of a mere knowledge provider, treating education as a commodity. As a result, students are guided especially towards achieving predetermined goals rather than experiencing a learning journey.

The imperative to function as an efficient and productive educator in response to the demands of accelerated progress is a challenge that we must not overlook. It is important to recognise that romanticising this challenge may not be a fruitful approach. Kevin Gary remarks: “Teacher burnout⁴⁵ is a common problem, more so today than ever” (Gary, 2022, p. 123). It arises from the acceleration induced by teachers who lead with something that may not be immediately profitable or result in knowledge but rather takes time to learn. Classrooms may seem old-fashioned, and learning may seem boring. In this perspective, teachers may feel pressured to deliver results, introduce digital tools, and fulfil bureaucratic requirements, causing them to overlook the essence of education. Gary remarks: “Such teachers risk becoming cynical – indifferent to whether students are engaged or not, treating the work as a checklist⁴⁶ they must get through each day. They become proficient at going through the motions but have given up any greater aspiration to move students” (Gary, 2022, p. 123). It is crucial to acknowledge that the acceleration logic has a significant impact on their role as well. If we take into account this acceleration scheme, teachers might not be able to let free time take the form of education. This issue results in a shift of teaching forces towards productivity and evident results, which may interfere with the teachers' ability to open up a (new) world and draw the student into the present time. This highlights

⁴⁴ I am not defending friendship here, but the relationship between teacher and student should lie on care and trust, which should become essential for them, letting them pay attention and listen to the teacher.

⁴⁵ Kevin Gary points out that “more problematic than teacher burnout is what philosopher of education Chris Higgins describes as teacher “burn-in” (2011, p. 153).” (Gary, 2022, p. 123).

⁴⁶ It is interesting to note that Rosa also mentions a “to-do list” as part of this instrumentalised accelerated mindset.

the idea that “the school is repeatedly charged with being too far removed from the world” (Masschelein; Simons, 2013, p. 42). As previously mentioned, the world for those critical is much more a matter of “a place of applicability, usability, relevance, concreteness, competence and yield” (Masschelein; Simons, 2013, p. 43). In this critique, the world means a utilitarian perspective with profitable results, and there is no doubt of the importance of living in this system. However, “the school does something else. The school is not separate from society, but it is unique in that it is the site of quintessential scholastic suspension and profanation through which the world is opened up” (Masschelein; Simons, 2013, p. 43). In short, teachers have the role of helping students be attentive to the real world, perhaps to the common world, rather than allowing individual interests. The role of the school is to provide different possibilities for society, providing students with a new lens through which they may be able to see the real world.

Regarding counter-education, the essential role of the teachers is “the invitation to join, and the guidance through, the journey; teachers should be aware that they are inviting and guiding individuals through a journey that is wonderful, challenging, and perhaps very difficult at times” (Alexandre, 2020, P. 126 -127). From this perspective, the Orcha, mentioned in Chapter One, represents the role of a teacher in education. Therefore, teachers are the ones who, through diasporic education, invite and guide students on this journey. Gur-Ze'ev advocates for the idea of an improviser⁴⁷ teacher who does not just settle for a standardised education but instead seeks to create a critical posture of learning. Guilherme states, “the teacher encourages a creativity that refuses to give in to the commonly accepted, allowing for genuine creation in our educational settings, fertilised by sensitivity to various difficulties, imagination with regard to possibilities, hope for the future and commitment to the self-construction of the individual” (Guilherme, 2020, P. 127). In this vein, education transcends academic performance; it seems to be, first and foremost, a place for responding to the world, its challenges and others. Hence, the teacher must convey to students an attitude of being uncomplacent and outside of controlling incomes.

⁴⁷ Further, it must be noted that in diasporic education, creativity is coined as ‘improvisation’, manifesting itself as the doing of each diasporic subject. ‘Improvisation’ in order to conceive something new and unexpected is at the heart of this movement. That said, ‘improvisation’ should not be understood as lack of preparation or amateurism, but as creativity and criticality so sharp that it can handle the most varied situations” (Alexandre, 2020, P. 127).

Concerning the controllability in the teacher's role, "when we enter a classroom, we cannot predict the questions and doubts that are going to come up. We have to deal with a wide range of situations and student enquiries driven by their personal interests" (Guilherme, 2020, P. 128). Counter-education implies embracing the uncontrollability of the over-controlling society, allowing the silence in the crowned that says nothing and the boredom of those who are always too busy to let time be non-productive. The improviser teacher emphasises the importance of taking a diasporic perspective as a critical feature. We must reject the notion that achieving a certain outcome is the ultimate goal. Education, as its essence lies in the journey, should be a critical one.

Boredom is another problem, which, I believe, also addresses social acceleration and how counter-education might respond. Classrooms, the means of a teacher, are often associated with boredom, and most schoolteachers enter into the accelerated logic by amusing students in order to fuel themselves with the feeling of productive time. Whilst the production logic is prevalent, the role of the teacher takes the risk of being taken as boring and uninteresting. And indeed, it is in comparison to the digital world, gamification, and immediate answers.

This leads us to understand that due to the consequence of the acceleration and boredom of learning, there is a desire to make education more enjoyable and engaging, comparable to a three-dimensional video game or the amusement value of social media. However, learning is not always a source of fun, play, and amusement, as the teacher's role is not always as exciting as the student expects. These are consequences of avoiding boredom due to the acceleration. People become unable to endure boredom because they get used to timeless processes and reduce non-productive⁴⁸ times.

Gary points out that "when schools graduate students who are unable to endure boredom and who cannot discern when to accept boredom or when and how to challenge it, then schools have failed to equip their students with an essential tool for navigating contemporary life" (Gary, 2022, p. 2). It is often assumed that schools are to blame when students become bored with certain tasks, such as listening to lectures or reading material they do not find interesting. Gary corroborates this analysis: "School is boring, students are conditioned to believe, because of boring teachers,

⁴⁸ In this scheme, I see productivity as doing something apparently important, such as spending time on social media while waiting for the bus or watching an episode from a favourite series while on the bus.

boring textbooks, and so on. This is both a missed opportunity and a miseducation” (Gary, 2022, p. 3).

In reality, schools can be tedious, especially with society's dependence on constant stimulation through various forms of amusement. Boredom is a sort of silence of a noisy, amused, and accelerated society. It means boredom is necessary; Kevin Gary argues that there is an essential boredom that is crucial to life. In the vein of amusing necessities, there is a growing need for educational discourse to incorporate playful and interactive teaching methods.

It seems that incorporating play into learning helps students learn more effectively. The concept of play-based learning often involves creating a fun and interactive learning environment. This can include using digital quizzes that offer rewards for high scores, which encourages students to see the results of their knowledge and strive for "prizes" that reflect their productivity, as the gamification ideas. This supports the quick and easy results logic, keeping away the real studying matter. I acknowledge the point that while games and digital quizzes may facilitate learning, there is a risk of neglecting the fundamental study process. Schools should emphasize the process of studying and reflecting on the world around us. Otherwise, we may perpetuate a mindset that prioritizes efficiency, productivity, and convenience over critical learning processes. It seems that there is an existential issue at play here. If we expect school to be just as enjoyable as the digital technologies we use, we may be overlooking the fact that life is complex and not always fun, as well as the schools. It can be boring sometimes, just like life can be. In fact, boredom can be an opportunity to think and break free from the pressure of always being productive and in a rush.

We should take into account the differences between situational and existential boredom. Kevin Gary elucidates: “situational boredom, Heidegger explains, we are bored “with something.” There is a “determinate boring thing” or situation (1995, p. 119). For existential boredom, the cause is indeterminate: “Existential boredom⁴⁹ is not a particular situation or occasion that bores us, but rather a mood that casts a cloud over the whole of life” (Gary, 2022, p. 33). The latter is clearly a condition of life and

⁴⁹ Kevin Gary points out that is important to make distinctions between depression and existential boredom. Depression is an illness where sadness is a prevalent emotion, existential boredom is a human condition where even though someone is busy and entertained, they do not feel fulfilled. Gary says: “The key distinction between the two states pertains to hope. With the bored state, there is an underlying sense of hope, though it is often passive, that something in the future might be engaging and meaningful (Bargdill, 2019). With the depressed state, this sense of hope is absent – it sees or expects nothing of interest on the horizon” (Gary, 2022, p. 35).

could happen even when someone is fully amused by something considered interesting.

In this vein, we could say that existential boredom is reinforced by acceleration since it has put many demands on everyday life and makes the impossibility of contemplation about what someone is doing and why it has been done. Likewise, acceleration contributes to the scheme of avoiding boredom, which makes the condition of existential boredom even more prevalent. In short, boredom as an inherently human being and the tendency to avoid it could be a consequence of social acceleration and its instrumentalised *neo-beings*.

The issue of boredom sheds light on school and the matter of studying because we are constantly avoiding being perceived as boring. We should not avoid feeling our real mood and feelings as “(boredom, anxiety, euphoria) shape how we see and experience the world” (Gary, 2022, p. 33). By avoiding boredom, we might become disconnected from our true selves, including our states and feelings. Do we have time to be boring? In the “amusement treadmill”⁵⁰, we blind ourselves to the necessity of being busy, hardworking, and productive; we do not have time to lose, and we do not have time to be boring as well as Rosa says about the “constantly operating” society.

Despite the acceleration scheme, human beings are too complex to fit in the fast-being. That is why, in every aspect of human existence, there is an urgent need to look at what is being neglected in favour of this system, such as boredom. Gary states: “rather than thinking of boredom as something to be avoided or endured, we can think of boredom as a harbinger of meaning. Boredom has something to teach us” (Gary, 2022, p. 110). This harbinger of meaning might be the necessity of reclaiming leisure as education time. This is why I am relating boredom with free time here; insofar as we lack free time, we are lacking leisure as a response to boredom. Perhaps boredom is an existential weariness that we usually respond with amusement when what we truly need is leisure. Gary corroborates this by saying, “Given the utilitarian logic that prevails within schools – with its hyper-focus on standardisation and testing – the cultivation of leisure sounds improbable at best. Schools and teachers are pressed to deliver on ratio outcomes at the expense of *intellectus* learning” (Gary,

⁵⁰ Kevin Gary states: “the boredom avoidance treadmill is a familiar and well-trodden path. Yet like prisoners in Plato’s cave, even while recognizing despair for what it is, we nevertheless cling to this existence, as it becomes a familiar, albeit bleak, comfort zone. Our boredom avoidance practices, more than things we do, are who we are (Gary, 2022, p. 82).

2022, p. 111). The author thinks that leisure is flourishing in building education from a different time perspective. Although there is no recipe for leisure, it lies in apprenticeship and study. Epiphany is presented in this idea (Cf. Gary, 2022, p. 112). In this vein, I will focus on the study that Kevin Gary has related to attention. It turns out that schools and teachers ought to teach how to pay attention. In addition, attention is a missing point in education; the *neo-beings*, such as students, are used to paying attention to such short-term continents, and they are used to quick responses by googling something. Boredom is a matter of attention, “Boredom, more than a condition that happens to us, is a state of mind that we allow ourselves to indulge in” (Gary, 2022, p. 134). This indulgence is crucial in the context of social acceleration since it enables us to break free from our accelerated relationship with ourselves and the world around us. By embracing boredom, we can step off the amusement treadmill and learn to pay attention to the different layers that constitute life, even the uncomfortable ones. This attentiveness can help us be more mindful of the world itself, not as a mere object that we can control but as a part of who we are and how we are responsible for it.

In the same vein, “Leisure is a state of beholding that we must mindfully and lovingly cultivate so that we behold see the world as it is – as shot through with overflowing grace and beauty” (Gary, 2022, p. 134). If we lose our ability to enjoy leisure, we also lose our capacity to appreciate things for their intrinsic value. When we engage in an activity of love for what we are doing rather than for any gains or outcomes, it results in a sense of caring that cannot be replicated by anything else. In my comprehension, leisure aligns with the possibility of engaging in studying as a way of being present in the world. This requires comprehending that leisure is related to a diasporic philosophy, given that “recall that the intellectual⁵¹ faculty involved in the leisurely state of mind requires a posture of receptivity” (Gary, 2022, p. 77). The intellectual takes the shape of diasporic philosophy because it opens the possibility of being critical and uncomplacent of the given situations and thinking of what is happening around us.

In the next section, I will explore the relationship between this idea of leisure and the conditions for study.

⁵¹ Kevin Gary, based on Aristotle and Aquinas, differs ratio and inte “Ratio is a tool we employ for analytical purposes. Intellectus, however, is a disposition of the mind to receive a gift” (Gary, 2022, p. 77).

2.4.2 The productivity issue in education

In the current analysis, I am examining three key elements: free time, leisure, and study. It is imperative to carefully consider each of these factors to think about the phenomenon at hand comprehensively. The feeling of timelessness is often associated with moments of leisure or free time. It is a state of being where individuals experience a sense of detachment from the constraints of time and can fully immerse themselves in activities they find enjoyable or relaxing. Free time can be perceived as leisure time in a study practice. Tyson Lewis expresses this idea by saying, “Studying something does not presuppose any such givenness. Instead, studying is the sense of being lost in the potentiality of anything at all appearing” (Lewis, 2016, p. 239). The challenge is how to reintroduce this sense of study.

When considering study, we must consider that it often becomes a matter of productivity and time works. In this perspective, this means that study is seen as a required engagement with the subject matter to learn something and achieve something else, such as, studying to become fluent in a language or, even worse, studying to get good grades in exams. It is imperative to detach study from productivity. Given that the relationship between study and learning is merely to achieve a final goal in the schools of acceleration, students often experience a significant amount of stress when attempting to fulfil academic obligations such as assignments and exam preparations. On the other hand, the teachers are in the same pressuring position, running out to deliver all the demands that are required of them. Both students and teachers face significant pressure in their respective roles. While most teachers enter the profession with a genuine desire to help and nurture their students, they often struggle with the burden of meeting multiple demands that can turn their work into a mere tool for achieving certain goals.

It is interesting to analyse Doris Santoro's position in her book, *Demoralized: Why Teachers Leave the Profession They Love and How They Can Stay*. She differentiates burnout from demoralisation. The author argues that burnout is a well-known issue among education professionals and that accelerated educational demands intensify the process. Then, she points out that: “We need a new concept to more accurately recognize and address this distinct form of teacher distress that can lead to isolation, despair, transfer to other schools, and to leaving the profession entirely. This new concept is demoralization” (Santoro, 2018). In today's educational

landscape, it seems that demoralization is a significant problem that schools are facing. As a result of this moral issue, teachers may experience burnout when they realize that their fundamental role is guided by instructions that lack a pedagogical perspective.

According to Santoro, “The source of burnout is an individual teacher’s current psychological profile. Demoralization signals a problem with conditions of the work that impede the realization of the teacher’s significant commitments and beliefs about the purpose and conduct of good work” (Santoro, 2018). The teachers are into what Doris Santoro namely demoralised, means when the teacher “cannot do what they believe a good teacher should do in the face of policies, mandates or institutional norms. The source of the problem is dissonance between educators’ moral centers and the conditions in which they work” (Santoro, 2018). Santoro reports that teachers in this category are sometimes required to do things that they do not believe are beneficial for students' development due to school practices or regulations. In this vein, “When teachers cannot resolve moral dilemmas posed by their work, demoralization is likely” (Santoro, 2018). It is because, “they are expected to do as part of their professional duties conflicts with the professional commitments that motivate them as educators” (Santoro, 2018). This study highlights the ethical dilemma that teachers often face between complying with demands that contradict their sense of responsibility and doing what they believe is pedagogical right. These demands include using a specific textbook or conducting the classroom in a way that is based on the rhythm of an accelerated society. It is because everyone in education, from teachers to students, faces the pressure of responding quickly and productively to this accelerated system.

It is imperative that we rethink the purpose of schools in terms of providing opportunities to for students to break free of the pressure of showing outcomes or final goals⁵². i.e., schools should allow teachers to give another direction to students.

Teachers need to create experiences that reconcile study and attention with a different relationship of time and, above all, without any preoccupation of delivering production to this acceleration. To make a practical analysis, let's consider an example and confront it. Kevin Gary provides a practical example of one class project in which Joanna Ziegler noticed how easily her students were distracted while teaching at the College of the Holy Cross (Cf. Gary, 2022, p. 119).

⁵² Although schools must follow educational guidelines, we need to consider another perspective.

Students in her class were required to visit a local museum in Worcester, Massachusetts. Once there, they were given a choice of one of three paintings by: “Thomas Gainsborough (English, eighteenth-century portraitist and landscape painter), Claude Monet (the French Impressionist), or Robert Motherwell (American Abstract Expressionist)” (2001, p. 38). Each week, for thirteen weeks, the students had to visit their painting in person, sit in the same place at the same time, and view it for at least an hour. And each week, they had to submit a five-page paper about what they saw. “Thirteen weeks, thirteen papers in all – each essentially the same, but reworked, refined, and rewritten” (2001, p. 38). The students were not to consult any outside sources but rather to see for themselves (Gary, 2022, p. 119).

The example provided perceives the gaze as a way of (re)finding contemplative thoughts, detaching themselves from any pressure of time and productivity. Each student went through an individual moment to quest their selves and to gaze at a painting. They would surely be bored gazing at the same painting repeatedly, writing their own perception each week. But they should keep doing it. It also concerns time because they were invited to do the same repetitive action of looking at the same place at the same time. An important point to note is that they are only observing it and not multitasking. Therefore, such an activity opens up for the possibility of contemplation. There was no way to get rid of this action, but they should be there, living in this (uncomfortable) situation of being confronted by the presence of the moment. It is a practical way to provide free time. Hence, it is a time that does not require productions such as a research paper about the history of the art of the painting observed; instead, it requires their perception from their gaze, from their presence, and their contemplative ability. In brief, this exercise shows that attention is an important factor for studying through the free-timing relation. Through Gary’s perspective, it evokes leisure by providing such an activity which fosters attentiveness, receptiveness and “ultimately, transformative as ratio gives way to intellectuals beholding” (Gary, 2022, p. 121). This ability is not instantaneous; it requires the will to acquire these skills, but it also requires a well-structured approach because the activity of concentration demands an analysis of the context and the students involved. Above all, it must be an approach that allows for attention.

The topic of attention highlights the challenge of dedicating sufficient time to focus on a specific matter while simultaneously being preoccupied with our own concerns, which can divert our attention away from the task at hand. The studying relationship also suffers due to acceleration consequences, such as the “ubiquitous attention deficit disorder in children and youth [...] as a reaction to the speed demands

of a globalized society, the diagnoses of speed-induced sicknesses are proliferating at present (Rosa, 2013, p. 43)⁵³. Besides “the speeding up of individual actions, the elimination of breaks, the temporal overlapping of activities (multitasking), and the replacement of temporally costly with time-saving activities” (Rosa, 2013, 128-129) limit the possibility of time for studying, since for study we need a different time lens.

We need to take free time into account as studying, particularly in times of scarcity, and the importance of this time to be attentive. Studying should transcend the accelerated pace, enabling the possibility for a place to live without any pressure of using time in favour of productivity. Drawing from Masschelein and Simons, “Free time as scholastic time is not a time for diversion or relaxation, but a time for paying attention to the world, for respect, for being present, for encountering, for learning and for discovering” (Masschelein; Simons, 2013, p. 84). According to Lewis, “study will emerge as a special kind of interpretation of learning: not learning as learning but rather learning as not learning or learning as a pure means rather than a means to an end (expertise)” (Lewis, 2016, p. 239). It raises the free learning achievement, not learning to be able to succeed in exams, but learning per se (because of the process). This perspective might be related to the idea of leisure by Kevin Gary. By this, counter-education is defined as a negative utopia because there is no final goal to be achieved; learning is the means in itself. In the same vein, Gur-Ze'ev's critique focuses, above all, on the problem of positive utopia in education, as already mentioned. Gur-Ze'ev criticises the search for emancipation because it sets a final mark on educational processes that push for it without constant criticism and leads to its instrumentalisation.

Educational time is also about not getting any final goal or any teleological perspective. Regarding the practice of study, Lewis remarks, “The studier dwells perpetually in a state that is neither simply naïve ignorance nor expertise, constantly moving forward toward an end while also delaying any end” (Lewis, 2016, p. 239). By studying, one might change their relationship with the subject matter, “It is learning that is not in time but rather with time (contemplation)” (Lewis, 2016, p. 239). Once again, the role of the teacher is also to present this kind of relation of studying and invite to contemplate, despite “the rules of human capital development which dictates which assessments are more important for measuring one's successes and failures” (Lewis,

⁵³ I recognize that Attention Deficit Hyperactivity Disorder or any other psychological disorder can cause a lack of attention. On the other hand, the increasing lack of attention can also be attributed to how accustomed we have become to fast-paced living, and how our attitudes have changed in response.

2016, p. 240). Counter-education also confronts this aspect of acceleration, investing in a non-profitable relationship such as studying, for example, because there is no immediate result to show. However, it is the only way to constitute a true response.

In conclusion, the concepts of “free time” by Masschelein and Simons, “leisure” by Gary, and “educational time” by Lewis all converge and relate to the same issue: the necessity of having a distinct temporal relationship with the practice of studying, detaching any necessary production from it. In my investigation, these concepts open up for the possibility of responding to acceleration by taking the position of time as Kairos. In the next chapter, I will delve into the concept of response-ability as a means of responding to social acceleration and perceiving Counter-Education.

3. RESPONSE-ABILITY FACING SOCIAL ACCELERATION

In previous chapters, the concept of time and its shifts in the relational perspective of being in the world were presented. As I have shown in the last chapter, time has become, according to Rosa, a mere instrument at the service of controlling subjects and their tasks. Consequently, schools reinforce the problem and build subjects instrumentalised in the urgency that accelerated time, as commanded by Chronos. The urgency of time due to social acceleration is disrupting education in many ways. The role of education, as understood in the work, “is the giving of authority to the world, not only by talking about the world but also and especially by dialoguing with (encountering, engaging) it. In short, the task of education is to ensure that the world speaks to young people” (Masschelein; Simons, 2013, p. 83). I strongly advocate for education as the most effective solution to our accelerated world. It has the potential to create new opportunities for developing response-ability and building relationships with learning and focus that are not solely focused on achieving a goal. Otherwise, it could enhance the acceleration system by merely giving talks to accomplish things and be productive at the end of the day. In this case, we take the risk of continuing to be stuck in urgent times, in which education is distanced from its role and turned into a mere system component.

As for acceleration, we must find new ways of responding to this phenomenon. My plea is that response-ability, or the ability to respond, is a continuous form of living in a different time dimension for each action, which constitutes the self and the other throughout the ongoing, infinite moment that requires responses. Response-ability opens up the possibility of (re)encountering Kairos in the accelerated society.

In this chapter, I will present Ilan Gur-Ze'ev's perspective on response-ability in Counter-Education and discuss how he dialogues, whether intentionally or not, with other authors in similar propositions of structuring response-ability.

3.1 UNFOLDING RESPONSE-ABILITY IN COUNTER-EDUCATION

Gur-Ze'ev's propositions on response-ability form an intriguing concept, as can be seen in the idea and manner in which he incorporates the concept of eros. In his last lecture, Gur-Ze'ev stated,

Every worthy human encounter must be infused with the love of life, with love. [...]. But, I am speaking about love of life with responsibility for others, with responsibility for strengthening one another, and as a partner neither to self-reproduction nor as acceptance of the existing order; rather as an understanding that the existing order and oneself, as I am, are the starting points for realization of love (Gur'Ze-ev, 2012).

The author's final lecture seems to have reached an interesting conclusion: the relationship between Eros and response-ability becomes intrinsic. Another important point is the proximity to the idea of Otherness, which I will discuss later. Considering the aforementioned realisation of love, Gur-Ze'ev further comments that "it must be improvised, not dogmatic, and overcome all dogma, beyond any previous forms" (Gur'Ze-ev, 2012). It reinforces his critical perspective on the Critical Pedagogy and its hegemonic form in Education, which can be turned into a dogmatic lens. In short, constructing the notion of response-ability is an important path to be understood because Gur-Ze'ev had already established it during his previous works. The concept in question has been refined and developed within the scope of his philosophical work.

If we look back at his early works at the end of the last century, they were focused on the critical analysis of the holocaust, problematising morality and instrumentalised reason, taking the Frankfurt School as the background and criticising normalised education in the hegemonic speech on Critical Pedagogy. Based on Guilherme, I might frame Gur-Ze'ev's works in two phases. The first "is also centred around a critique of education, [...], of education being used as a violent force against the individual, against its freedom, its subjectification processes, and that uses the individual as an object to perpetuate a system that is oppressive" (Guilherme, 2020, p. 03). Gur-Ze'ev appears to use the concept of responsibility, in this first phase, in a broad sense for two reasons: firstly, the spelling of it is the regular one, not the response-ability that will appear in his later analysis; secondly, the concept is primarily concerned with morality. This latter use has caught my attention because it appears to have motivated Gur-Ze'ev to develop his concept of 'response-ability' based on his recognition of the importance of the Other and his critique of a society that is overly instrumentalised. Regarding education as a response to acceleration, Gur'Ze-ev criticises normalised and instrumentalised education and the key problem of the inability to respond - as characteristic of his first phase. Guilherme cites Rimon-Or to exemplify this. According to him,

We suspend all other activities the child could be occupied with, in order to stimulate him and expose him to norms, 'truths', and so on. This process creates particular needs, as we all know, but normalizing education also destroys the ability to criticise them. To say that normalizing education obliterates the ability to recognize the Other's suffering, or the Other's suffering in oneself, is the same thing. The task of counter-education is to suspend these very needs in order to criticize them and enable a human being to change the course of his or her life, to give him or her the option to choose (p. 335-336, 2005 apud Guilherme, 2020, p. 103)

The normalisation of education occurs, for instance, when schools become mere instruments for academic qualification that later prepare students for university or the labour market. It reflects the telos perspective in education and the emphasis on the ends rather than on the process. This view is problematic for Gur-Ze'ev and it points to a parcel of instrumentalisation. He criticises the system, saying that even the idea of responsibility is instrumentalised. Besides, learning has also been instrumentalised by the system, leading to another extremely problematic situation (Cf. Masschelein; Simons, 2008, p. 413). Everything in the accelerated system can be instrumentalised, even Counter-Education. Gur-ze'ev affirms that "the human, however, treats this (responsibility) potential in a unique manner. So normally, this potential is robbed, reworked, and productivized by the system" (Cf. Gur-Ze'ev, 2005, p. 27).

The later Gur-Ze'ev works, namely, the second phase as identified by Guilherme embody the possibility of response-ability because they lie on the idea of diasporic philosophy. Guilherme corroborates this by proposing that "The second phase continues to criticise normalising education but offers a more developed discourse around the idea of Diasporic Philosophy and education" (Guilherme, 2020, p. 3). In his critique, Gur-Ze'ev argues, significantly, against instrumentalisation in both phases. To support his perspective, he stands for a crucial concept unfolded from the diasporic philosophy: the improviser. In this vein, I will delve into response-ability and its implications in the next section.

The proposal, therefore, is to understand the concept of *response-ability* in Counter Education as a precondition to establish a potential to respond acceleration. If I recognise the Other, in its own moral formation of responsibility to the world and those who constitute it, there is a dimension of surrender to care. We may have lost, as an accelerated society, the ability to care for the world. It turns out that we should shed light on the response-ability, considering a new form of response.

The purpose is to understand how the concept of response-ability unfolds in Counter-Education and why it may respond to the challenges of acceleration. The concept of response-ability concentrates two essential terms in one, forming the sound of *responsibility* in the spelling of response-ability. Gur-Ze'ev states, in his early works, that "Counter-education opens possibilities for refusing to abandon human potential to become other than directed by the system and the realm of self-evidence" (Gur-Ze'ev, 1998, p. 463). He faces the idea of Critical Pedagogy to impose a positive utopia, making Counter-education the possibility for "identifying, criticizing, and resisting violent practices of normalization, control, and reproduction practices in a system that uses human beings as its agents and victims" (Gur-Ze'ev, 1998, p. 463). He puts in a lot of effort to present Counter-education as an alternative to normalised education, basing it on the negative utopia. It raises the possibility of being diasporic and, therefore, improviser. Thus, education is expected to assume a diasporic role in Counter-Education, denying any positive utopias.

First and foremost, we need to clarify that the concept has a transcendent construction. Response-ability is only possible from this diasporic perspective. Gur-Ze'ev's emphasis on the diasporic philosophy, which has already been explained in Chapter One, is crucial to understanding response-ability. For the same reason, I have explained the analogy of Orcha through Gur-Ze'ev's lens. There are two important aspects to structure response-ability. He mentions "Orcha as a Diasporic togetherness with the cosmos, with the otherness of the Other and with the not-I within the self is an open possibility in a post-metaphysical moment and overcomes the demolition of holiness and mysterium" (Gur-Ze'ev, 2010, P. 279). Orcha, therefore, illustrates a movement of becoming able to respond to the Other, in the movement of transforming the "deserts" into "oases" of togetherness. The way in between the deserts and oases, Orcha represents this necessary movement to believe, to have faith, to move on from the immediacy, the violence, meaninglessness, and so on. In order to move, in this nomadic existence, the improviser is a key feature (Cf. Gur-Ze'ev, 2010, P. 279). According to the author: "This is because when true to its Diasporic essence, improvisation overcomes the separation between space and time which deconstructed holiness of human dwelling on Earth before the constitution of monotheism and alienation between God, human and the world" (Gur-Ze'ev, 2010, P. 279). The improviser requires the self-constitution and the meaningful existence of a life that should not be totally controlled, predicted, because "within the Orcha the Diasporic

nomad, as part of the infinite openness of Being, is essentially free because she is lost; she is lost in the eternity of the desert of cosmos as an endless richness. This loss cries for rebirth and improvisation each moment anew" (Gur-Ze'ev, 2010, P. 279). It opens up to the possibility of "becoming-toward-the-world" and "becoming-in-the-world", with response-ability. Gur-Ze'ev takes the improvisation as the dialectics of response-ability and respond-ability (Cf. Gur-Ze'ev, 2010, p. 280-205).

However, before delving into the correlation between response and respond-ability, allow me to elaborate on the fundamental concept of response-ability. The author corroborates this by saying: "Situated in Diaspora as a utopian existence, Diasporic responsibility unites response-ability and respond-ability" (Gur-Ze'ev, 2010, P. 281). This is because the two abilities are necessary preconditions. Although the author does not go deeply into the distinction between the two of them, I understand that, while response-ability is inherent to human existence, it might be instrumentalised if it is not well developed. Respond-ability is the capacity established by Counter-Education against any normalising education. Respond-ability is the capacity that has already been acquired, and it is what we need as a society to respond to the acceleration. Naturally, this is only possible if the negative diaspora provides the path to develop it. Without this, we risk seeing respond-ability as a goal to be achieved and being tapped into the same problem provided by the positive utopias, i.e., establishing the telos in the educational theory that might be the barrier to giving the proper power of the journey in itself. When telos becomes more critical than the way of living and moving educational theories, any possibility of counter-education fades. Gur-Ze'ev remarks:

Responding here is active. While acknowledging the importance of contemplation, reflection, gaze, openness, and silence, it is directed to giving birth. It concerns actual activity, not philosophical challenges as a closed arena; it directs philosophy as an art of life to calls and challenges that are material, physical, emotional, and spiritual, 'inner' and 'exterior', ethical, aesthetic, existential, and political. It relates also to the conditions of 'the call' as well as to the possibilities of a worthy response and their all-embracing practices (Gur-Ze'ev, 2010, P. 281).

Although the reading of Gur-Ze'ev's oeuvre conveys various transcendent aspects in his conceptualisations, the author presents response-ability as a practical ability to respond to the concrete challenges of existence. In other words, you must position yourself in the cosmos and orient yourself to the response-ability of existing as a living being.

Response-ability emerges as an inherent potential in every being, such as a potential intrinsic to the human being. Gur-Ze'ev states that "Response-ability is born each moment anew among the plants, among the animals, and in the birth of each new human baby" (Gur-Ze'ev, 2010, P. 281). This is not a skill to be developed by normalising education but rather an inherent ability that must be strengthened against the system that crushes the ability to respond to the existence of the other, of love, of life. Gur-Ze'ev treats response-ability as a potential, which is neglected, and adds that acceleration causes it to be neglected and overcome by the need for productivity. Acceleration is an ode to the product we are capable of building and not to the potential we are capable of flourishing. In this vein, he mentions: "Response-ability is not only a potential: for the ethical I it is a gate to being true to oneself, a way for self-constitution as someone and not as some-thing" (Gur-Ze'ev, 2010, P. 281). For him, the ethical potential is a relationship between the immanent and the transcendent in existence, overcoming this division and seeking to lead to the overcoming of objectification and instrumentalisation. Gur-Ze'ev defends this perspective as a new kind of ethics: the response-ability. He writes:

Diasporic philosophy offers ontological signs and ethical calls that enable refacing response-ability, at least as a (negative) Utopia. It enables a kind of counter-education that will call for, never ensure, overcoming self-forgetfulness and normalized morality, nihilism, ethnocentricity, and other 'homes' that guard the hegemonic legitimacy of the discourse concerning morality and responsibility (Gur-Ze'ev, 2010, P. 281).

It is necessary to overcome any normalised and instrumentalised form of existence. Counter-education does not propose any form of salvation or final goal to be achieved precisely because it understands that these ends objectify action and empty the meaning of the present moment. Diaspora, on the other hand, offers an appreciation of what is and not of what will become. This forms the idea of diasporic response-ability. In this critical moment of existence, fleeing from any discourse of salvation and living out your own capacity to exist, to think, to position yourself, is what enables response to the diaspora in history and in politics (Cf. Gur-Ze'ev, 2010, p. 282). Undoubtedly, diasporic philosophy is essential for acquiring response-ability in the 'respond' form. This is because if one's essence is encouraged to question and love life, one will remain on the journey of life as it is, although challenging, a constant call to respond. This idea echoes the author: "A true response to the infinite, uneducable otherness of the Other and a worthy response to the richness and

meaninglessness of Life unite here in a new, Diasporic, kind of responsibility” (Gur-Ze’ev, 2010, p. 282). My interpretation of the Gur-Ze’ev’s terms – responsibility, response-ability and respond-ability – is that although he does not distinguish between the terms used, the author seems to use response-ability and respond-ability as individual abilities where the first is the potential-to and the second is the acquirement-of. Lastly, responsibility is understood as a general term for a category of being able to respond considering the other, the world, and the need to respond demanded by each moment. Gur-Ze’ev’s conclusion regarding response-ability is the following:

Diasporic co-poiesis offers different relations to central dimensions of Life and to central concepts and realities such as ‘touch’, ‘gaze’, ‘atonement’ and response-ability/responsibility. In the form of improvisation it enables an attempt to re-unite or at least rearticulate the relations between (pre-rational) thought and action, spirit/psyche and body, ‘I’ and the otherness of the Other in a manner that transcends traditional Western relations between space and time, body and soul, emotions and rationality, myself and the others, and transforms instrumental-oriented communication into a reflective, improvised, responsible mutual dance of love. It also rearticulates the relations between the bodily and spiritual touch and infinity, and readdresses the relations between the moment and eternity. It enables that which has been so difficult for Western thought and human life since departing from Orphic poetry and primitive nomadism: totally being in the infinity of the moment, totally dwelling in Love of Life (Gur-Ze’ev, 2010, p. 285-286)⁵⁴.

This quote is, in my perspective, one of the best thoughts to summarise many important notions concerning the counter-education plea. In conclusion, the possibility of responding-ability is the core of Counter-Education. It requires us to understand life as an eternal journey in which counter-education can support the journey towards a response to the other, with the other and for the other. This response is not at an end, and it does not end at all. It continues and is present in each gaze, in each manner of being, in each form of action. This is a capacity that is only acquired when time is experienced and not neglected, when time is the means and not the instrument and when the trouble is the invitation and not the object to be solved. The author says: “the Diasporic togetherness which unites time and space” (Gur-Ze’ev, 2010, p. 285-286) and offers the respond-ability as the given ability to respond to these challenges overlaps. This diasporic respond-ability might be a new gaze of the present of the

⁵⁴ Gur-Ze’ev also presents the idea of God. Nevertheless, I will not go deeply on this matter. In his continuing quotation, it is possible to see: “And it does it – or it does not – in the most concrete, embodied, deep-rooted manifestations of improvised co-poiesis: *lealtar* – the Diasporic togetherness which unites time and space and offers holiness in face of meaninglessness, mega-speed and the near actuality of The End of Life which pessimistic philosophy presented as the end of life inflicted by humans’ progress in the era of the exile of the-killing-of-God-each-moment-anew” (Gur-Ze’ev, 2010, p. 285-286).

other. At this point, Gur-Ze'ev makes clear the influence of Levinas; in that sense, the next section will analyse the extent to which Gur-Ze'ev used Levinas in his works. In the referenced article in this section, Gur-Ze'ev uses three different Levinas's works: *The Ego and the Totality*, *Time Is the Breath of the Spirit* and *Is Ontology Fundamental?* However, Gur-Ze'ev seems to understand that Levinas's ethics is a double-edged sword. If, on the one hand, it highlights looking at the other as a way of being invited to respond in otherness, on the other, it fades into a positive utopia.

3.2 A REASONABLE DIALOGUE BETWEEN LEVINAS AND GUR-ZE'EV

Response-ability is a form of being or even a form of gazing at something or someone. Nevertheless, the Other is an important element in ethical discourses and the philosophy of education. In Counter-Education, Gur-Ze'ev stands for a diasporic philosophy, which means to live in the critical spirit of being in this world. Naturally, to achieve this, one needs to be liberated from the bonds of stereotypes and prejudices and live as Orcha illustrates, making the path from the desert to oases the most important thing. For that, it is necessary that one changes their gaze. Counter-education is also about the gaze because how we observe the world is how the relationship between the self and the other and the world occurs. Gur-Ze'ev presents the way we see things as domesticated by various social forces, which I also announced in the previous analyses in Chapters 1 and 2.

Gur-Ze'ev is influenced in some way by Emmanuel Levinas. Guilherme corroborates this point, by affirming: "I believe that Gur-Ze'ev's choice of words, "the otherness of the Other", and "responsibility and response-ability", shows the influence of Levinas in his work" (Guilherme, 2020, p. 102). This is why the ethical relationship between I and Other becomes an important aspect of response-ability understanding. Besides, Gur-Ze'ev has cited Levinas many times in his oeuvre, especially in his late works. The author, with his critical positioning, analyses and criticises Levinas.

Emmanuel Levinas was a Jewish philosopher who personally experienced the horrors of the Second World War and the genocide committed against his people. He lost family members to the concentration camps and witnessed firsthand the complete disregard for the dignity and value of human life that characterised the Holocaust. His work reflects the deep impact that these events had on him and his philosophy. The

dimension of the pain and suffering of others led him to direct his philosophy towards an ethics of responsibility for the Other (cf. Guilherme; Morgan, 2018, p. 91).

Ilan Gur-Ze'ev also faced the horror of the Second World War in Europe; he "was the child of a survivor from the troubles in Europe during the Second World War. His father was "one of the living corpses from Mauthausen Concentration Camp" (Guilherme, 2020, p. 2). Gur-Ze'ev felt the deep pain of the Second World War's loss and injustice, which was explicit in his works as well as expressed by Levinas in his idea of alterity. Both authors shared the pains of the Holocaust and the wounds of having seen their people and families suffer from injustice by the Nazis who totally and unjustifiably believed that they could differentiate the other because of their different ways of being, as less human or less worthy. Hence, those historical horrors certainly make their philosophies even more critical of giving body to the thoughts of being able to recognise in the other the same humanity that embodies the one facing the unknown other. Regardless of who they are, everyone should be recognised and treated with the same respect and dignity as any other individual. When we look at someone's face, we are faced with a human being who deserves to be treated with kindness and recognition. We should respond to them in a way that acknowledges our shared humanity and the journey we all take together.

The previous expression deserves more attention. In Levinas's lens, the face has a transcendent representation and calls the Other to an ethical response. According to him, "his face, where his epiphany takes place and which appeals to me, breaks with the world that can be common to us and whose virtuality is inscribed in our nature and which we also develop in our existence" (Levinas, 2008, p. 188). This leads to recognise in the Other an I that demands its recognition and respect. The response given by subjects when developing their moral response to the Other seems to seek its grounding in alterity – from the response of the Self towards the Other. It is interesting to read this perspective since Levinas's view is an exponent in Philosophy and unfolds an identity dimension of morality; that is, the Self is constituted concerning the Other. Therefore, "Gur-Ze'ev is connecting our responsibility towards the Other and the world with our ability to respond to ethical demands that arise from this responsibility" (Guilherme, 2020, p. 102). Gur-Ze'ev expresses this discourse as "beyond hegemonic moral politics because it relates seriously to the possibility of an "Ethical I" as a Diasporic, eternal improviser" (Gur-Ze'ev, 2010, p. 113), which is part of the negative utopia perspective. It needs to be understood by two different levels of

responding: “On the one level it relates primarily to response-ability. On the other level, it relates primarily to respond-ability as a precondition for a worthy address of history and the presence of both institutionalized violence and peace education, which are two faces of one and the same coin” (Gur-Ze’ev, 2010, p. 113). Indeed, in order to respond to the world, one must respond to oneself. Response-ability is inherent. However, it needs to be in a flourishing ground to be true. The author considers the beginning of Response-ability in “each moment [...] in the birth of each new human baby... Response-ability is not only a potential: for the Ethical I it is a gate to being true to oneself, a way for self-constitution as some-one and not as some-thing. [...]. It aims at transcending thingness” (Gur-Ze’ev, 2005, p. 27-28). Gur-Ze’ev seems to impute response with the role of individual potential, as a possibility condition for the collective to respond for.⁵⁵ I would frame the relationship between response-ability and otherness as follows: response is only possible when there is a relationship of otherness. In every person, there is an inherent potential for response-ability. However, this potential can only be realised when the other person is truly respected as an equal, as an “I”. Only then can one respond to the other as a unique individual and acknowledge their humanity in the alterity dimension. To recognize their role within society, it is necessary to understand the meaning of their actions and relationship with the Other and the world; it means, in Gur-Ze’ev’s perspective, one needs to be confronted as well by the Other, by the differences and beyond the ego. According to Gur-Ze’ev:

Improvisation actualizes dancing with the otherness of Others who are partners, and alterity of the not-I within the ‘I’ as well as with the Other that is not ‘within me’ as a loss nor the Other as a mere loss to be possessed, re-educated or ‘loved’ that enables ‘home-returning’ to the One. Diasporic-oriented Life here challenges the traumatic-phallic-colonialist-oriented attitude to Life as represented since the Socratic project and the beginning of the history of Monotheism. It offers a kind of co-poiesis that is trans-subjective; it transgresses intersubjective relations that are formed by linear subject-object dichotomies (Gur-Ze’ev, 2010, P. 285).

The improvisation as advocated by Gur-Ze’ev has a different meaning from the morality defended by Levinas. In his critique of the established concept of otherness, Gur-Ze’ev highlights the significance of improvisation in the development of morality. Improvisation plays a crucial role in recognising the other because the self can only

⁵⁵ Language plays a key role here, because the subtle difference between response and answer does not exist in Portuguese, which seems to me to be an obstacle to translating these two ideas into their different perspectives in other languages.

acknowledge the other if it can improvise from the negative diaspora. In other words, this requires a restlessness within oneself that is capable of separating individualism from the recognition of the other. It seems that Gur-Ze'ev is concerned that the relationship between the self and the other might become objectified in the pursuit of recognising the other as a self solely based on their otherness achievement. The author desires this relationship to be as enduring as the diasporic critique, which needs to be constant (improviser). He desires it to be a continuously developed capacity, with the possibility of always re-evaluating one's actions and seeking in the response to the other the movement required to provide a complete and whole form of response to the other. In this respect, it is worth highlighting two different approaches: while Levinas is a phenomenologist, Gur-Ze'ev is a pragmatist. The first aims to analyse the phenomena in themselves and their essence. The latter is concerned with the practical effects of concepts. It is important to consider that the different ways of approaching reality also differ in the analysis of thinkers. This is why we can observe Levinas and Gur-Ze'ev drawing closer together and drifting apart. Levinas presupposes the response as alterity because he states the "ego" as an individual dimension that is only possible by the existence of the Other: "The ego is ineffable, above all because it speaks; it responds and is responsible." (Levinas, 1987, p. 36). As a phenomenologist, Levinas expresses the idea of the response as the relation between the Ego and the Other, within the presence of the face of the Other as the expression of the language to interpellate the "I" to respond to the "Other". This relation in Levinas seems to be as such:

It is this presence before me of a self-identical being that we term the presence of a face. A face is the very identity of a being. There he manifests himself out of himself, and not on the basis of concepts. The sensible presence of this chaste bit of skin with brow, nose, eyes, and mouth is not a sign making it possible to ascend toward the signified, nor is it a mask which dissimulates the signified. Here the sensible presence desensibilizes to let the one who only refers to himself, the identical, break through directly. As an interlocutor he posits himself in front of me, and an interlocutor alone can properly speaking posit himself in a position facing me, without this "facing" signifying hostility or friendship. [...] The particularity of the other in language, far from representing his animality or constituting the remains of an animality, constitutes the total humanization of the other (Levinas, 1987, p. 33).

The face reveals the fragility of the other, present in the humanity of being there, while language also represents the expression of existence and the need to respond to the Other. At this point, Levinas makes the clear reference that the Ego is only

constituted by the other, and this configures alterity as an intended morality. The two concepts analysed, namely alterity and responsibility, are closely related to the idea of responding to the other and being able to do so. These concepts take on different forms, and while I do not want to equate them, they share a similar structure.

However, Gur-Ze'ev rejects any form of positive utopia. He takes a different position from Levinas regarding the relation between ethics and the State. The whole of Gur-Ze'ev's philosophical approach is based on diasporic philosophy, which means that "all calls to respond are manifestations of Life as a call, as a challenge, as a potential to be addressed and creatively surmount. In face of the abyss between the ethical and the political it insists on nomadism and love, creativity and negativity" (Gur-Ze'ev, 2010, P. 281). He rejects the reduction of philosophy within politics, where dogmatism and the domestication of concepts are commonly reduced, and ways of being are normalised. Hence, he criticises the position of Levinas during an interview where he says that 'an agreement between the ethics and the State is possible'" (Gur-Ze'ev 2010, p. 281). For Gur-Ze'ev, this is similar to the mistake made by critical pedagogy, which is to build a dominant discourse on practices that resemble political hegemonies and promise the emancipation of subjects. In this vein, Gur-Ze'ev quotes Adorno who corroborates his analyses by saying:

It insists on what Adorno told us so many years ago, namely "a philosophy forswearing all of that must in the end be irreconcilably at odds with the dominant consciousness. Nothing else raises it above the suspicion of apologetics. Philosophy that satisfies its own intention, and does not childishly skip behind its own history and the real one, has its lifeblood in the resistance against the common practices of today and what they serve, against the justification of what happens to be the case" (Adorno, 1998, p. 6) (Gur-Ze'ev, 2010, p. 281).

Diasporic philosophy cannot be reduced to a dogmatic discourse. Because it is through this way of perceiving things that response-ability can be possible. In this vein, Gur-Ze'ev affirms that "situated in Diaspora as a utopian existence, Diasporic responsibility unites response-ability and respond-ability" (Gur-Ze'ev, 2010, p. 281). This is why the call for response is much more situated in how the individual might be able to respond the Other as a form of being (improviser). He insists on diaspora as the only way to open up to response-ability; he claims:

Derech erez⁵⁶ and the infinite expressions of Love of Life might enable a kind of togetherness with the cosmos and all other Life manifestations on new paths that the Orcha will pave. Like the Orcha in the desert this new, Diasporic, togetherness with the otherness within the 'I', the Other, and the world might criss-cross 'the moment', 'history', and 'eternity'" (Gur-Ze'ev, 2010, P. 284).

Although both authors have some divergent perspectives, it is possible to see the importance of being able to respond to the call. I notice the different dimensions that the authors present. While Levinas' ethical perspective of alterity is more of a one-to-one relationship, the response-ability relationship is more open from one to a situation, one to one, or collectively to the world.

This sorting of relationships is expressed by Levinas as follows, "the face of the other is his way of signifying" (Levinas, 1999, p. 169). You need to establish a face-to-face relation, to gaze at the other by alterity, and recognise the transcendence of the other as an I, as the individual in difference of being the same as I. Levinas corroborates it by saying: "I have always described the face of the neighbour as the bearer of an order, imposing upon me, with respect to the other, a gratuitous and non-transferable responsibility" (Levinas, 1999, p. 170). While Levinas defines the face as a form of calling, it needs to be recognised in the relationship of gazing at the other, understanding their existence and their importance and their fragility as a request for being respected, Gur-Ze'ev does not limit this call to the face, but to the whole of what life offers as calls to respond. He summarises this idea of responding:

While acknowledging the importance of contemplation, reflection, gaze, openness, and silence, it is directed to giving birth. It concerns actual activity, not philosophical challenges as a closed arena; it directs philosophy as an art of life to calls and challenges that are material, physical, emotional, and spiritual, 'inner' and 'exterior', ethical, aesthetic, existential, and political. It relates also to the conditions of 'the call' as well as to the possibilities of a worthy response and their all-embracing practices (Gur-Ze'ev, 2010, p. 281).

In conclusion, Gur-Ze'ev had to end up drinking from Levinas's source. They present a key distinction in their perspectives; while Levinas is concerned with the ethical relation between individuals, Gur-Ze'ev expanded it to the way of being

⁵⁶ Gur-Ze'ev presents *derech erez* as a notion part of Counter Education. He explains the concept, by saying: "derech erez is conditioned by a special sort of knowledge, one that is morally oriented, namely courteous behaviour shaped by acknowledgment of the other's identity, needs, rights, hopes, and limits, and ultimately directed to a common transcendence. From this perspective counter-education in respect to derech erez on the roads of life might be realized only as the politics of overcoming the Purpose Principle, which constitutes the heart of instrumental reason and capitalist practice (Marx, 1971, p. 114) and in close relations to improvisation, Orcha and Diasporic responsibility." (Gur-Ze'ev, 2010, P. 278).

responsible for the others, but even more so for the world. Although Gur-Ze'ev does not make it as clear as Levinas what he calls response-ability, it seems to be based on the form of living in the diaspora. Diasporic presence is a way of life that responds to the challenges of existence.

In light of these considerations, I believe that introducing Levinas was crucial for comprehending one of Gur-Ze'ev's philosophical influences, which, amidst his critical presentation of his philosophy, is rooted in his concept of response-ability. While Levinas was important to Gur-Ze'ev, the next section will complement his thinking. In the next section, I will investigate how Donna Haraway can contribute to Gur-Ze'ev's vision of response-ability, regarding the idea of time and response.

3.3 BEING RESPONSE-ABLE IN ACCELERATION

In the introduction to her book *Staying with the Trouble: Making Kin in the Chthulucene*⁵⁷, Donna Haraway introduces the idea behind the main title. This key concept will help us link the concept of response-ability with the matter of time since this relationship has been fragile due to acceleration and its mindset of production by multitasking. Her notion advocates for the present moment. Haraway supports this idea by saying:

Staying with the trouble does not require such a relationship to times called the future. In fact, staying with the trouble requires learning to be truly present, not as a vanishing pivot between awful or edenic pasts and apocalyptic or salvific futures, but as mortal critters entwined in myriad unfinished configurations of places, times, matters, meanings. Chthulucene is a simple word. It is a compound of two Greek roots (*khthôn* and *kainos*) that together name a kind of timeplace for learning to stay with the trouble of living and dying in response-ability on a damaged earth (Haraway, 2016, p. 02).

She introduced a concept, Chthulucene, which will often be mentioned in her writings. The concept expresses another dimension of time and place that allows us to stay in the present and respond to trouble. In the same way, Haraway mentions the Greek terms: *khthôn* and *kainos*. The first is related to the earth and the second means

⁵⁷ The title reveals the meaning Haraway wants to give to her work, *Staying with the Trouble: Making Kin in the Chthulucene*; I already explained the idea of “staying with the Trouble” and “Chthulucene”, which is very important to my research at this point. Haraway also explains about the other features in the title, she says: “Kin is a wild category that all sorts of people do their best to domesticate. Making kin as oddkin rather than, or at least in addition to, godkin and genealogical and biogenetic family troubles important matters, like to whom one is actually responsible” (Haraway, 2016, p. 02).

the new, renewed. The concept of Chthulucene refers to a place that offers an opportunity to learn and face troubles by staying with them. I understand the idea of 'staying' not in the passive voice of 'stayed by the presence of the trouble', but in the active voice of 'staying with the trouble', giving it the different time dimension to live the damage of the problem, to dwelling in the uncomfortable situation and to find responses for them. For the author, the main idea is to present the possibility of living in the response-ability in a damaged *terra*, without hiding from the responsibility of responding to it, without withdrawing from the need to look at and staying with a problem that is there, even though it is often denied. In addition, she points out that "staying with the trouble is both more serious and more lively. Staying with the trouble requires making oddkin; that is, we require each other in unexpected collaborations and combinations, in hot compost piles. We become-with each other or not at all" (Haraway, 2016, p. 04). Staying with the trouble is by no means an individual attitude, but a collective one.

Haraway calls attention to the damage caused on Earth. She discusses the impact of environmental problems on societies, which are often caused by the detachment of human beings from their relationship with the environment. Moreover, this is a form of worldview in which human beings place themselves in such control of resources that they feel superior to all forms of life, including the Earth itself. This detachment makes us view the environment as an independent entity, leading to the absence of societies when environmental problems arise. The denial of problems only ends when suffering from an environmental disaster happens in the neighbourhood, when the call to respond is imperative and urgent, calling life to the reality of the Earth's complexity. Of course, it could have been avoided, and response-ability could have been acquired to respond to the exploitation of resources and the controllability of means, but now it is necessary to take care of the damage, and for this, it is imperative to acquire responding-ability. My plea is that responding-ability is a necessary condition to live in these times of trouble, which I call overlapping challenges. This is because, on the ground of the troubles, we need responses.

Although the fundamental approach suggested by Haraway is essential for society, I am currently examining her concept of response-ability regarding education in the context of social acceleration. I believe that this is the basis for all forms of response, and I find in Haraway the possibility of 'looking at the presence' by 'staying with the trouble', which is exactly what society has been domesticated not to do, not to

stay with the problem but to try and make it disappear immediately, although the way to end a problem does not always imply solving it, as we can see with the environmental issues raised by Haraway. This is why I call for response-ability to be considered in education, so that we can consider that subjects will have the capacity to respond in the form of help, care, criticism, study and engagement to each problem that arises in different contexts.

Haraway mentions: "We are all responsible to and for shaping conditions for multispecies flourishing in the face of terrible histories, and sometimes joyful histories too, but we are not all response-able in the same ways. The differences matter—in ecologies, economies, species, lives" (Haraway, 2016, p. 29). Responsibility as a moral category, which we also find in Gur-Ze'ev, is expressed by Haraway in such a way that all beings are responsible in the same way, but not everyone has this ability, even if it is intrinsic. Gur-Ze'ev similarly perceives this response-ability. He states: "Responsible involvement in the world presumes response-ability. In its absence humans' poiesis deteriorates into instrumental-oriented consumption and oppression that begins in self-oppression and concludes in the neglect or oppression of fellow citizens of the cosmos" (Gur-Ze'ev, 2010, p. 281). Gur-Ze'ev remarks that response-ability is both inherent and instrumentalised by the system simultaneously. He sustains this position by stating: "normally, this potential is robed, reworked, and productivized by the system at the instant of the new baby's birth" (Gur-Ze'ev, 2010, p. 281). Haraway defines responsibility as the potential to respond, while the ability to respond is a different sphere that not everyone can carry out. This echoes how Gur-Ze'ev diagnoses a normalising education and an instrumentalised society where response-ability does not flourish.

Haraway observes that the ability to think is directly affected by the time of urgency experienced by beings, which she calls the Anthropocene. This time called the Anthropocene imposes actions that are disconnected from the critical and reflective capacity of human beings. The Anthropocene gains power in the globalisation discourse. It implies that people are "refusing to know and to cultivate the capacity of response-ability; of refusing to be present in and to onrushing catastrophe in time; of unprecedented looking away" (Haraway, 2016, p. 35). Beings are so absorbed in the time of urgency and individualisation that they cannot reflect on their ability to respond to the problem; on the contrary, the desire is to get rid of the problem instead. Haraway points out that "Many of us are tempted to address trouble in terms of making an

imagined future safe, of stopping something from happening that looms in the future, of clearing away the present and the past to make futures for coming generations” (Haraway, 2016, p. 35). In short, in times of Anthropocene thoughtlessness is prevalent. Haraway claims that thinking “is not a process for evaluating information and argument, for being right or wrong, for judging oneself or others to be in truth or error” (Haraway, 2016, p. 35). To think is related to being present at the moment. she mentions the example of thoughtlessness⁵⁸, “That is, here was a human being unable to make present to himself what was absent, what was not himself, what the world in its sheer not-one-selfness is and what claims-to-be in here in not-oneself” (Haraway, 2016, p. 36). This results in the inability to respond.

Haraway aligns the idea of being able to think with to respond: “To think with is to stay with the natural cultural multispecies trouble on earth. There are no guarantees, no arrow of time, no Law of History or Science or Nature in such struggles” (Haraway, p. 40, 2016). At this point, Haraway reiterates the need to ‘think with’ as a condition of possibility to be with the problem, to engage with it, to understand the dimension of the problem and, for this, it is vital that the worldview is detached from the self to something bigger. Haraway provides a clear illustration of the necessity to detach from oneself in the context of response-ability to environmental issues. Response-ability is also examined by Gur-Ze’ev, who posits that response-ability entails a similar level of detachment. To be able to detach from oneself, it is crucial to ponder on a problem without any assurance of finding a quick or precise solution. Haraway⁵⁹ shares a similar viewpoint as Gur-Ze’ev, in that thinking alongside a problem does not guarantee a solution, but it is the only way to understand and truly engage with the problem. In short, to be able to respond, you need to “stay with the trouble”, which requires “learning to be truly present” (Haraway, 2016); response-able is an ability to be in an uncomfortable situation that matters not only as an individual but as a collective. She argues that embracing the troubles can lead to a deeper understanding of the subject through engagement and study.

⁵⁸ At this point, Haraway makes the exemplification of Eichmann, she mentions: “Arendt witnessed in Eichmann not an incomprehensible monster, but something much more terrifying—she saw commonplace thoughtlessness” (Haraway, 2016, p. 36). He, who has an active participation in Genocide, symbolizes “someone who could not be a wayfarer, could not entangle, could not track the lines of living and dying, could not cultivate response-ability” (Haraway, 2016, p. 36).

⁵⁹ Haraway presents a sort of diasporic vision that Gur-Ze’ev supported in his Counter-Education.

Haraway introduces another notion that is important for this analysis, which is sympoiesis. She elucidates: "Sympoiesis is a simple word; it means "making-with" (Haraway, 2016, p. 58). This is another argument to support the idea of becoming response-able is only possible by detaching from the self to the other. She concludes: "It is a word for worlding-with, in company. Sympoiesis enfolds autopoiesis and generatively unfurls and extends it" (Haraway, 2016, p. 58). Although when we talk about ability, it seems to be a relationship between the individual and him/herself, response-ability goes beyond any individualism because the instance of thought present in the world and situated in the collective are structuring axes. The key to being response-able is undoubtedly becoming aware of the collective of being in the world, not as a way of self-affirming, but as a way of recognising who we are and the world that we are part of. Perhaps from there, we will once again enchant the new generations by presenting them the world and making them "think with" that they are part of an organic, plural and intriguing world. The neobeing must recognise that we are "Neither One nor Other; that is who we all are and always have been" (Haraway, 2016, p. 98). This vision tries to deconstruct the arrogance of being in a competitive, productive, and fast-paced world and seeks to re-establish the need to situate oneself in the world first and foremost, to reconnect with the present of events without the need for solutions and without the need to produce. Perhaps it is because of the problem that we can reconnect with the now and with our own disconnection from the world. The following quote remarks on these ideas:

The decisions and transformations so urgent in our times for learning again, or for the first time, how to become less deadly, more response-able, more attuned, more capable of surprise, more able to practice the arts of living and dying well in multispecies symbiosis, sympoiesis, and symanimagenesis on a damaged planet, must be made without guarantees or the expectation of harmony with those who are not oneself—and not safely other, either (Haraway, 2016, p. 98).

Haraway believes that we must reposition learning as this connection with time as presence, time as what Agamben refers to as Kairos. We need to open up to the possibility of making a presence again and to make it by thinking as a particular action toward the collative perspective. Although the ability to study depends on the individual, the invitation to study is collective and sympoietic. The school must also be a space that, in addition to criticality, provides a connection with oneself, others, and the present time. Haraway, inspired by Hannah Arendt and Virginia Woolf, presents

the definition of being response-able that needs to practice the mindset “to go visiting, to venture off the beaten path to meet unexpected, non-natal kin, and to strike up conversations, to pose and respond to interesting questions, to propose together something unanticipated, to take up the unasked-for obligations of having met.” (Haraway, 2016, p. 130).

In conclusion, Haraway has brought an important dimension to the vision of response-ability, because she emphasises thinking as a structuring dimension for becoming response-able. Another point she provides is the vision of staying with the problem, with the uncomfortable situation, as the realisation of the dimension of response-ability. In other words, I can only respond if the situation affects me and confronts me as a being. The response-able is the tense of respond-ability in Gur-Ze'ev since it needs the same foundations, negative utopia and diasporic being.

The next section will analyse the matter of study, provided by Hans Schildermans, which I believe complements Haraway's ideas, situating response-ability in the academic context.

3.4 WHY SHOULD THE MATTER OF STUDY BE PART OF SCHOOLING AS A PLACE FOR RESPONSE-ABILITY?

From the perspective discussed so far, it seems that being response-able is fundamental to encouraging people who are capable of thinking, taking responsibility and living in the present moment. Although all these are quite difficult to grasp or achieve, it is necessary to build a critical attitude, which Gur-Ze'ev called diasporic. Haraway analyses response-ability as an individual response towards the trouble by being in the presence of it. She configures it as being response-able. Hans Schildermans, inspired by Haraway, complements this idea by developing a *matter of study* approach, which “catalyze[s] a regime of thought and feeling that gives the problematic situation around which the students gather the power to make them think, and by convoking matters of study” (Schildermans, 2019, p. 153). Although his approach was geared towards the University context, it could also be applied in the school context. Moreover, Schildermans helps to embody Donna Haraway's notion of staying with the trouble and shows us a practical educational dimension of giving shape to the study as a practice of being response-able. My plea herein is to come up with the idea of bringing students to a question that makes them think is a challenge, given

the diverse contexts of social acceleration. Indeed, students are inherent capable of thinking, but they are often unable to respond and remain in situations that are unfavourable or problematic. This means the problematic situation when dealing with a problem, the starting point is not to experience it, but to solve it.

Hans Schildermans, questions, in his doctoral thesis, *Making a University: Introductory Notes on an Ecology of Study Practices*, the idea of thinking concerning the University, by sayins: “it forces us to think about the relation between university and society without taking recourse to an understanding of the university as the thinking head of humankind” (Schildermans, 2019, p. 158). He understands that we need to comprehend that the ability to think is intrinsic to human beings, so university is not a place to learn it. Schildermans analyses the role of the university in the social context.

Although it is essential to consider the future of the university, my concern would be around the school. That is why I am framing the vision of Schildermans in the school context. In the same vein, his concern about university is related to the idea of the school; since the university is not the “thinking head of humankind”, the schools are not able to solve all the instrumentalisation issues regarding the accelerated society, and it is not the place where people are taught to think. However, schools are the sphere that confronts the individual with different perspectives, presents new things, even those uncomfortable, and deals with troubles faced by the students. My argument is that schools are the condition of possibility for gathering the students to think about something and, as there is resistance to engage in the trouble, this is not a simple task and seems to be unusual in times of acceleration. Another issue in this concern is if we take “think with” an individual potential reinforced by the collective gathering, we must provide spaces that are safe for knowledge and safe for disagreement, belief, concern, and attention to the matter. This is not an easy task if we take into account that most schools operate under acceleration and that the positive utopia that curtails pedagogical hegemony is reinforced on a daily basis. We need to emancipate, we need to develop autonomy for this, and right at this point, we need to return to the basis of this structure, we need to provide spaces for thinking. At school, in the same way as at university, for the author, students already arrive with their thinking potential, even if it is weakened by the dynamism of a fast-paced life. It is imperative to reassert one's ability to focus and think critically, particularly when addressing difficult issues that may

not have a clear resolution. This requires a willingness to engage with the problem and accept the discomfort that comes with it.

The author states that “this means that within the assembly of students something, a matter of study, needs to be made present that turns them into a thinking public” (Schildermans, 2019, p. 153). This is clearly a reference to Haraway, where the present tense once again enters as a key element. This quote references Haraway and emphasises the importance of the present tense in summoning the practice of study. To make the student think is the plea here. In addition, thinking is not an ability to be acquired because there is no need for the school to make people think; thus, it is to think deeply about something and be attentive. In chapter two, I already mentioned that schools must be a place to teach how to pay attention and that, perhaps, they are the place to teach how to be attentive. And right now, we have the issue at hand concerning how to turn this attention to the present tense. Schildermans says:

The presence of such a matter of study slows down the discussion between the students because it allows for asking questions such as “Where do you see it?”, “Why do you say that?”, “How do you draw these relations?”, making the students time and again return to the matter of study and inhibiting that their discussion becomes an exchange of opinions. Opinions, however, can be raised within such a conversation around a matter of study but because they will have to be brought into a relation with this matter of study, these opinions themselves will undergo transformations that cannot be controlled by any one that is part of the gathering because the students will start to think about and relate to these opinions in a different way (Schildermans, 2019, p. 158).

The main idea is to make students think collectiveness is a form of providing space for questioning themselves and others. For instance, the uncontrollability of this purpose is a problem, since schools have been in control of their tasks and their outcomes.

At the base of the structure that the school needs to rethink, I position thinking not as a positive utopia but as a negative one; that is, thinking is not a *telos* to be reached. It is part of the process, it is ongoing, and it is what counter-education names a philosophical diaspora. To think has been exemplified by Gur-Ze’ev through the Orcha. In short, the school is where the flowering of the philosophical diaspora should take place; that is, it needs to be the space where thinking is possible and it is processed without the need for the result.

Schildermans advocates for the matter of study because it has “the potential to slow down the ways in which response-ability is exercised, the ways in which troubles

of the present are given a response” (Schildermans, 2019, p. 155). This might be seen as the potential to slow down how society perceives education since it is not an object; it is the form of gathering the matter of study, from primary school to university. The author supports the idea of “studying in the middle voice”⁶⁰, which concerns the possibility of studying by letting one be affected by the matter and, at the same time, being able to conceive it as something to affect as well in the collective assembly of studies (Cf. Schildermans, 2019, p. 156).

Schildermans presents the “threefold art” (composition, problematisation, and attention) required to the matter of study. It clarifies what he has understood as the specific gathering of studying as a practice (Cf. Schildermans, 2019, p. 156). The first concept is composition, which refers to how people come together around something, “mutual sensibility and readiness to be affected by a question” (Schildermans, 2019, p. 158). This case highlights the importance of publicly presenting an idea through argumentation. When students need to take a position, they play an important role in the situation. At this point, it is imperative for schools to create an environment where students can confidently share their ideas in public. Expressing their own ideas can lead to mutual engagement and agreement or disagreement.

The second concept is problematisation, which is brought up within the composition and becomes a matter of study. It involves “how something—a situation, a cause—can make us think, how it can be transformed into a question in order to suspend the ‘and thus’ of rational debate and slow down reasoning, to make the study possible” (Schildermans, 2019, p. 158). In this regard, dealing with the problem is more important than solving it.

The third and final concept is attention, which enables the assembly of people brought together by questioning and turning thinking into a studying practice (Cf. Schildermans, 2019, p. 159). This third point reaches the educational purpose. At this point, the author argues that when we turn our attention to the issue of study, we can look at the issue as something to be studied and be held accountable for. Attention is only possible when something, in particular, is brought to mind; it is not possible to be

⁶⁰ The author clarifies the idea of studying in the middle voice by providing the definition of studying in the active and the passive voices, this means: “Studying in the active voice would mean that our relation is one of appropriation, that we, as students, make the matter of study our own, that we acquire control over it so we can put it to use in our jobs and everyday lives” (Schildermans, 2019, p. 156), and the passive: “would imply that our relation is one of pure exposition, that a matter of study is disclosed before our eyes so that we can attend to it, and that it can begin to command us” (Schildermans, 2019, p. 156).

attentive to several elements at the same time, so the problem of study needs to evoke thought about a problem that requires a response.

Regarding studying practices, the author defines “the specificity of study”, which differs from the study that might happen in classrooms in an expositive class (Cf. Schildermans, 2019, p. 15). To situate the study practices, Schildermans defends the idea of “Campus in Camps” at the University. Once we are engaged in Campus into a camp⁶¹, we turn the notion of the place itself, in this case, the University, into a different position, which opens up to the students “calling themselves a university” (Cf. Schildermans, 2019, p. 25). The place becomes part of the practice, embodying the issues it has related to, not only as the site for the location of studies but as the dwelling where the problem takes place in each study practice. Moreover, it allows “a new perspective to be opened up on their practice of bringing people together to investigate and discuss together their current living conditions in the camp, including possible futures.” (Cf. Schildermans, 2019, p. 25). In short, the student must locate the place as the home to live the matter.

Schildermans exposes four requirements “to understand the study practice of Campus in Camps” (Schildermans, 2019, p. 31). He says that each student “has to make stories, make comparisons, make maps, and make terms of use in order ‘to learn anew’” (Cf. Schildermans, 2019, p. 204). These seem to be activities that require deep thinking of the matter, turning the issue into a matter of study and gathering the students in the collective dimension of studying practices situated on the Campus in camps. Campus in camps makes looking back to the ground of study possible to rethink the relationship between students and the place. For instance, this thesis concerns the role of schools, and perhaps they need to be relocated from a dwelling perspective. In addition to rethinking the curriculum, the place of the school, which has been questioned as well as presented, needs to be positioned as a place of study

⁶¹ In his analysis, Schildermans criticizes the notion established by Stengers of Campus in a camp, pointing to a lack of educational dimension. His criticism is stated as following: “A strong conception of what a university is, or what is particular to its practices, is still lacking, however. Playing string figures with Stengers and Campus in Camps means relaying to them a question that is not central to their work and activities. [...]. Although Campus in Camps has warmer feelings towards the university, their conception of it is limited to it being a place for public assembly. This is obviously an interesting idea, especially in relation to resisting the acceleration of science that Stengers describes, but it lacks a profound educational dimension. Playing string figures with Stengers and Campus in Camps means not to criticize them for not being interested in the educational dimensions of the university. Rather, it means to relay a question to them that is not theirs – How to situate study in the relation between university and society?” (Schildermans, 2019, p. 25).

practice, beyond a space where people gather around a problem, but a place that is the problem itself, as Schildermans considers the university.

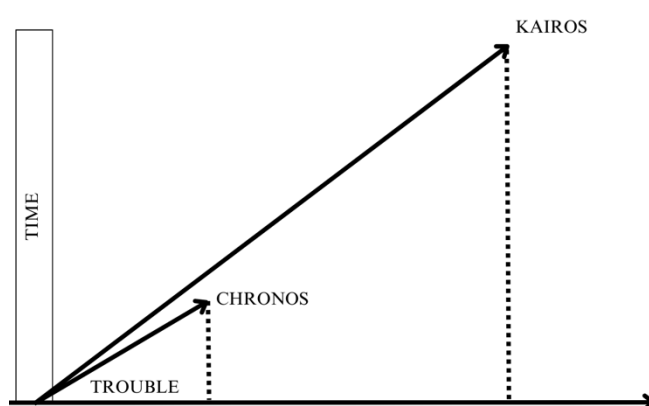
Regarding the four requirements for study practices, Schildermans remarks that they cannot be found in normalised practices, “nevertheless, they give an insight into the ways of working in study practices more in general, although it is possible that other study practices are guided by altogether different requirements” (Schildermans, 2019, p. 204). For instance, I perceive gardening as an interesting study practice for my analysis because it can be driven by composition, problematisation, and attention. We assume that the activity involves planting a sunflower seed. In the composition sphere, we might gather the student on the common issue of planting, waiting and caring for the plant and question them about how the act of planting might be related to their life, let them take their positions concerning this issue. The problematisation issue might be opening space for the student to ask about the growing time, the care needed for it, and the time related. Attention comes from the necessity of waiting for this process of taking care of something that might be important to one. However, it is not an individualistic issue. The question of planting is a practice that relates both to Schildermans's view of the study practices because it becomes a specific problem to be addressed. Also, in the view of staying with the problem because it is necessary to remain in continuous monitoring of the plant's growth, there is no simple resolution to be achieved. The students might be required to respond to the trouble as the growing process. Regarding time, no accelerated force could change this process because it is not a matter of control. This is the uncontrollability necessary; the schools should provide the students with a range of possibilities to respond to the troubles as their own concern by problematising it as their response-ability.

3.5 RECLAIM RESPONSE-ABILITY FACING THE TROUBLE

Time permeates all the discussions established so far because acceleration is the main problem with the overlapping challenges. Response-ability follows the same question; it is only possible when we provide *kairos* time. This is because response-ability has been shown to be a characteristic that opens up the experience of staying with the trouble itself rather than finding its solution. Perhaps education is over focused on solving problems, as is society as a whole, when what we really need is response-ability. The *telos* configures solving problems, both in the classroom when we hand in

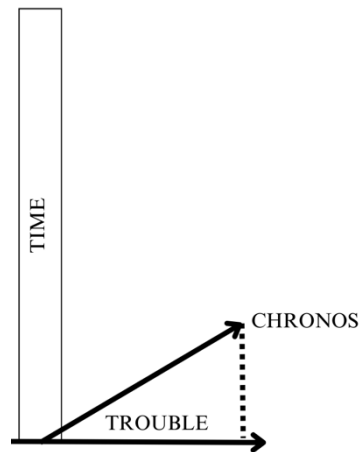
questions to be done, exams to be taken, and also at work, when we need to solve demands and produce more. Only those who know how to solve problems are productive, and the quicker the solution, the better for productivity. Large-scale exams themselves require students to answer questions quickly by limiting time. Since we do not have time to waste, staying with the trouble is always secondary, while answering the problem should be a quick and easy task. To illustrate this idea, I have put together a scheme:

Figure 13 – Regarding time



Source: the author

The perspective presented is that in the presence of a problem, the relationship between the variation in time spent on the problem defines the time approach we are talking about. When there is a positive utopia of an “effective” response to solving the problem, this relationship is one of *chronos* time. When the relationship with time is not aimed at the solution but at the problem, what I consider the philosophical diaspora, the experience is the movement of questioning, of living with what is uncomfortable, as well as the learning process. In this sense, it refers to *kairos* time, opening up the response-ability. However, the two perspectives do not guarantee that the problem will be solved because we want to take the focus away from the answer itself, the production itself and the solution itself. On the other hand, the accelerated approach assumes that there is always a solution and, therefore, prioritises practical problem-solving. The following scheme exemplifies it:

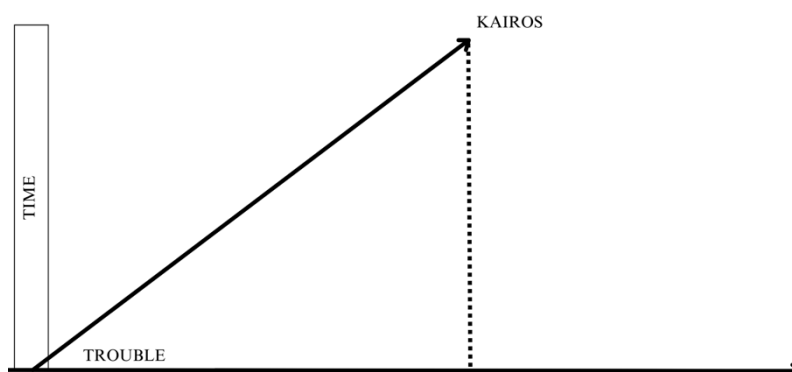
Figure 14 – Safe-time scheme

Source: the author

This illustration demonstrates that seeking solutions to problems, as the final goal, is the basis of the save-time scheme. We need to know how to respond, and if we focus on the response itself rather than on solving the problems, we will fall into the contradiction of responding to problems and not knowing how to respond. In other words, responsiveness is instrumentalised in the desperate search to solve problems quickly and, in a certain sense, get rid of them (in order to respond to more demands). The response line is such as the production line, where you respond with the resources you can but you end up alienated from the end product. The problem seems to have a solution, which is why we look for problems where solutions are possible in a shorter space of time.

Now, I am going to exemplify the experience of a problem, the accelerated search for an end product: an immediate response.

Figure 15 – Kairos time



Source: the author

The ability to respond develops whether you live with the problem as it should be done, even though it is boring and time-consuming and confronts who we are at our core. If the variation of time to live the problem is the present time, it is understanding the present tense and looking at the problem through one's own eyes without using the accelerated lenses of time. It is then possible to experience philosophical questions, for example, where the ability to respond is primary, and the solution to the problem is secondary, or there is no solution at all. The ability to respond, then, implies knowing how to experience time with its nuances and with problems as such. This ability has never been about finding precise, exact and irrefutable solutions; this is the product of a system aimed at productivity. Education must focus on the present moment, on experiencing *kairos* as a time, opening up the sphere to let each individual's gaze guide them into or out of problems, but without abdicating responsibility.

In Ilan Gur-Ze'ev's lens, either the conditions of time, as Haraway points out, or the alterity, as Levinas based his ideas, are grounded in Counter-education response-ability. The improvisation takes this position in opening up the response-ability of being in the time with the trouble. In Gur-Ze'ev words: "Improvisation manifests the dialectics of response-ability and respond-ability. It is not 'constructive' nor is it merely 'negative'. It is far from a manifestation of 'resistance' to oppression or suffering and loss" (Gur-Ze'ev, 2010, p. 285). When respond-ability is possible, we might say that the one is response-able for taking the true position of being present in the world. In the same vein as Haraway states her position by saying that one must "stay with the trouble" and

be truly in the presence of it by living this issue rather than trying to get rid of it toward a study relation with it, Gur-Ze'ev defends the idea of improvisation representing "a creative-speculative attunement, a different kind of gaze and response-ability that enables responsibility that offers co-poiesis in the infinity of the moment, each moment anew" (Gur-Ze'ev, 2010, p. 285). Both authors relate the idea of time in different perspective by living the situation, which I perceive as trouble, in a different gaze.

I believe that Gur-Ze'ev defends the dimension of *kairos*, because the relationship of time should be secondary when it comes to improvisation. It turns out that improvisation is the key feature in the Counter-Education's perspective because it is possible by the diaspora "as an openness and uncontrolled mutual creativity that is responsible and generous toward the otherness of the Other and reaches out to give birth to the unknown and to self-overcoming as self-constitution" (Gur-Ze'ev, 2010, p. 285). The essence of the attitude is away from a centralising individualism and an acceleration scheme to respond to the other as a way of being and not as a goal to be achieved.

4. RECLAIMING RESPONSE-ABILITY: DOES BRAZILIAN NATIONAL GUIDELINES PROVIDE ANSWERS?

The constitution of the response is influenced by many factors in an accelerated society. Throughout my thesis, I have discussed the impact of acceleration on response-ability and explored methods to restructure it within the context of education, using a philosophical approach. Given the impact of immediacy in accelerated times, education must revisit the notion of being in the time as *kairos*, i.e. to create an environment where students can take responsibility for the trouble presented, and recognise the necessity of being present in both place and time. This aligns with Gur-Ze'ev claims about overcoming the normalised education. Therefore, education should offer solutions that enable response-ability in society. In order to do so, we must face overlapping challenges, such as digitalisation, a production mindset and other related issues. In practical terms, I will analyse the new guidelines in Brazilian education to which they address the current context.

Gur-Ze'ev's concept of counter-education does not directly engage with the curriculum because it emphasises a diasporic philosophy of being in the critical spirit and rejects any form of normalising education. While the curriculum is a necessary guideline for a country's education system, it can also be a source of normalising education. In the case of Brazil and its vast territorial expanse, addressing the diverse needs of different regions is increasingly complex, given the wide range of cultural differences. In this regard, we can find in Article 26 from the Law of Guidelines and Bases of National Education (LDB)⁶²:

The curriculum of early childhood education, primary education, and secondary education must have a common national foundation, complemented by each education system and school with a diversified component that reflects the regional and local characteristics of society, culture, economy, and students [our translation] (Brazil, 2013).⁶³

It is crucial to consider social aspects, although economic disparities play a decisive role in education. Significant gaps between public and private education in developing countries like Brazil result in societal inequality, and any reform may further

⁶² In Portuguese, the term is *Lei de Diretrizes e Bases da Educação Nacional*, and its abbreviation is LDB.

⁶³ The source: "Art. 26. Os currículos da educação infantil, do ensino fundamental e do ensino médio devem ter base nacional comum, a ser complementada, em cada sistema de ensino e em cada estabelecimento escolar, por uma parte diversificada, exigida pelas características regionais e locais da sociedade, da cultura, da economia e dos educandos" (Lei nº 12.796, de 2013).

intensify these disparities. I believe that although Gur-Ze'ev rejects any kind of telos, he advocates for acting within the possibilities available for each historical moment. Therefore, the reconstruction of the curriculum points out to an important possibility in education, the way in which it is guided and the practices that may consolidate educational spaces as new ways of experiencing the present. This aligns with Haraway's idea of staying with the trouble. The Brazilian educational context introduces the notion of a life project, although this concept has sparked a huge debate regarding its meaning since due to its vague representation in the National Common Curricular Base (BNCC).

I argue that the life project might offer a new response within the educational context, considering counter-education in accelerated times. By viewing life as a necessary existential challenge, the life project could introduce a new dimension of time. The following section will explore the new Brazilian high school, detailing its implementation context and analysing the notion of a life project.

4.1 WHAT KIND OF RESPONSE IS THE NEW HIGH SCHOOL CURRICULUM PROVIDING?

The Brazilian educational reform aims to address current problems in education by providing (new) responses. This raises the question of what kind of answers the new guidelines can provide and whether they facilitate the development of response-ability. The Brazilian Government introduced the New High School guidelines in 2018, a process that began in 2016. During this period, Brazil has experienced deep political crises. Some scholars describe this issue as the “incomplete modernisation process added to the recent Brazilian economic crisis” [our translation] (Gabardo; Brepohl; Gonçalves, 2021, p. 36) that started in 2015. Brazil has experienced ideological polarisation, radicalisation, and increasing inequalities. In addition, the implementation of the new guidelines coincided with the COVID-19 pandemic. The construction of the New High School has been controversial, entangled in political crisis. The urgency to propose it raises questions about whether it is driven by political interests rather than a genuine effort to improve Brazilian education. In this regard, BNCC seems to consider the issue of acceleration. It states:

In order to respond to this need to recreate the school, it is essential to recognise that the rapid changes in contemporary national and international

social dynamics, largely as a result of technological development, directly affect young people and, therefore, their training demands. **In this increasingly complex, dynamic and fluid scenario**, the uncertainties surrounding changes in the world of work and social relations as a whole represent a major challenge for the formulation of policies and proposals for organising curricula for Basic Education in general and for Secondary Education in particular [our translation] [emphasis added] (BNCC, p. 462).

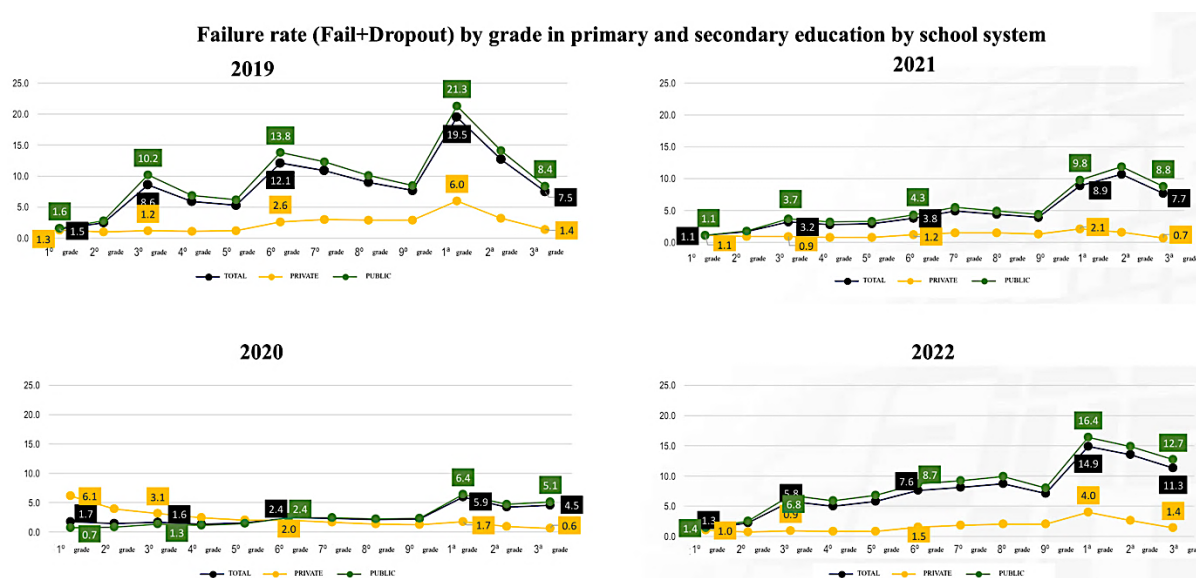
This formulation admits acceleration, although it does not use the term. The idea of “rapid changes” and “dynamic and fluid scenarios” is stated as something the curriculum should respond to. Thus, it establishes a scenario in which education can be a safe space for individual and collective construction that can be strengthened in the form of belonging to the world and in which forms of acceleration may be counterposed. This recognition of acceleration must be the ground of any educational discourse. Therefore, we can only face acceleration if we give another dimension to educational spheres. The educational reform in Brazil seems to be motivated by political interests rather than by any action where Counter-education could find a place for a diasporic vision, i.e. the structure of the guideline is questionable when it comes to its actual implementation in the face of current challenges. I do not intend to present the Brazilian guideline reform as a model to be followed, much less defend it based on Counter-education. However, I think it is time to look at the reality of the guideline and adopt the critical and perhaps pragmatic attitude that Gur-Ze'ev would advocate. The Ministry of Education (MEC), in 2018, described the New High School with the following perspective:

The new high school contemplates a structural change in the current education system. Its implementation seeks quality education, focusing on improving student performance and approval rates, **reducing failure and dropout rates at this stage of education** and, consequently, improving student learning [our translation] (MEC, 2018).

The New High School is presented as a favourable and necessary reform since the previous model exhibited huge economic gaps, with concerning rates that reflect the structural problem of education in Brazil. Part of restructuring assumes that the current high school system has high dropout rates and fails to adequately prepare students for their future endeavours, whether entering the labour market or pursuing higher education. As a result, the reform aims to make school attendance meaningful by giving purpose to the final stage of basic education. The BNCC introduces the High

school, pointing out “the need to universalise attendance” [our translation] (BNCC, p. 461) of the youth in this stage of education. This is the main concern presented as a reason for reform, the dropout context in the country: “it has proved crucial to guarantee the permanence and learning of students, responding to their present and future demands and aspirations” [our translation] (BNCC, p. 461). The school census report from the National Institute for Educational Studies and Research Anísio Teixeira (INEP) has revealed worsening failure and dropout rates in recent years. The combination of failing grades and students leaving school has become a significant concern, as illustrated in the following tables.

Figure 16 – Failure rate in primary and secondary education by school system



Source: INEP/School census⁶⁴

The data highlights the disparities within the educational system in Brazil. In 2020, the educational system, during lockdown and the pandemic, managed to decrease the rate of academic failure compared to preceding years. I believe it is crucial to analyse the failure rate. By 2022, the numbers increased again. Although I do not expect the issues to be solved immediately, the approach to implementation has proven ineffective, as the implementation itself has been inconsistent and unequal.

⁶⁴ The tables have been freely translated and edited by the author; the source is available in: < https://download.inep.gov.br/censo_escolar/resultados/2023/apresentacao_coletiva.pdf> accessed on 19th of May 2024.

If we take into account that public schools have the highest rates in the table, we can see the extent of inequality. The first year of High School consistently shows the highest failure rates in each scenario analysed. This means facing high school is a huge challenge in the public education system. The reform was intended to respond to this problem in education, and contradictorily, despite the challenges posed by the pandemic, the implementation of the New High School persisted amid social and educational difficulties. The Ministry of Education (MEC) maintained the 2022 deadline for implementation despite the pandemic's impact on education, suggesting that public authorities have overlooked social struggles in public education. Hence, it has challenged the new high school since its enactment.

The change of curriculum concerning "the curriculum of the High School is composed by the basic general studies (FGB), articulated to the formative itineraries as an inseparable whole"⁶⁵ [our translation] (Brasil, 2018, p. 470). The new High school must align with the BNCC. The MEC has advocated for the new high school through the lens of "the flexibility of the curriculum grid, allowing the student to choose the area of knowledge to deepen their studies" [our translation] (MEC, 2018). This structural change permits students to choose the field of knowledge to focus on. This means that part of their grade must be allocated to the student's choice based on their area of interest, namely, fields of knowledge. At this point, there is a choice of itineraries where the student can be the "protagonist of their curriculum", as the ministry mentions, by choosing the field of knowledge they are most interested in. This is possible since the academic load is 25% higher than the previous one. The required workload must be 3000 hours.

The organisation by field presents the required competencies listed by field of knowledge without specifying the specific subjects that must be included in the academic curriculum. BNCC has defended that fields of knowledge structure "does not necessarily exclude the school subjects, with their own specificities and historically constructed knowledge, but rather implies strengthening the relationships between them and contextualising them in order to understand and intervene in reality" [our translation] (Brazil, 2009)⁶⁶. The Base expresses the four field areas: Languages and Technologies, Mathematics and Technologies, Nature Sciences and Technologies,

⁶⁵ In the terms of the DCNEM/2018 (CNE/CEB Resolution nº 3/2018 e Resolução CNE/CEB nº 3/201858) (BRASIL, 2018, p. 470).

⁶⁶ It was presented in the CNE/CP Resolution nº 11/2009.

Humanities and Applied Social Sciences. The fields must be included by schools compulsorily, although the way in which the fields are unfolding in the curriculum depends on the context of the school and its organisation. Considering the Base for New High Schools, the school curriculum must contemplate the four fields of knowledge, developing their abilities and competencies regarding each one. It might result in excluding some subject matter from schools' curriculum, such as philosophy. The BNCC does not explicitly mention exclusion, but it allows for not including subjects previously mandatory in the curriculum. Instead, these subjects can be offered as separate activities and workshops within the field of knowledge. According to the LDB (Art. 35-A, § 2), Physical education, art, sociology and philosophy must be contemplated in the High School “through projects, workshops laboratories, among other teaching-learning strategies that break away from work isolated subjects” (Brazil, 2018). It results in the possibility of taking philosophy, art, physical education, and sociology way in the curriculum, giving more time to the subjects that are used more prevalent in the neoliberal approach, in other words, which has more immediate results for the system. For instance, these practices can be reduced to an activity within a subject matter, allowing isolated practices to be considered an offer of these in the curriculum. For instance, to offer a philosophical activity in History class isolated. This reduces the number of places where those diverse subject matters can open up a different comprehension of the world in schools.

Formative itineraries are “a range of subjects, projects, workshops, study centres, and other work situations” [our translation] (MEC, 2024). It should be included in the curriculum and offered to students, who can choose from different itinerary options that each school provides. These itineraries represent students' autonomy, as they can choose to delve deeper into a subject that interests them. It also implies the curriculum flexibility according to each cultural context. This idea in BNCC sounds like this: “the formative itineraries provided by the law should be recognised as a strategy for making the organisation of high school curriculum more flexible, giving students a choice” (BNCC). The itineraries offer a flexible load to accommodate various curricular proposals in schools. Currently, criticism of educational inequality stems from the lack of resources in most public schools to provide diverse itineraries that meet the community's educational needs. For example, the life project usually takes part in the curriculum as an itinerary. The BNCC does not specify whether the life project should be a subject matter or a transversal practice in the school program, what its workload

should be and whether it should be evaluated by the same system as the other subject matter. This lack of specification leads schools to create their own definition of how to approach it. According to the Base Moderation Observatory⁶⁷, most schools include life projects in their weekly school programs as a subject matter given once or twice weekly. On the other hand, the BNCC's lacking of directions regarding life projects also provokes deep concern regarding its meaning and real application.

The new high school proposal prioritises subjects that provide immediate results, such as Mathematics while minimising the focus on subjects that could lead to a better understanding of complex issues (such as Philosophy). Nevertheless, the life project sparks the possibility of having a different place at school that could invite students to "stay with the trouble". The new guideline's response might be seen as insufficient for the overlapping challenges we have right now in times of acceleration. We must focus on the idea of the life project as an important subject matter to rethink education practices regarding response-ability. In short, the life project might be a new dimension for living in the present and embracing the problem that is existential because it refers to being in the world and how to respond to it. The next section will investigate how the life project has been structured in the BNCC.

4.1.1 What kind of response does the life project provide?

The notion of life projects in schools has recently been introduced by the BNCC. It potentially promotes (or not) new ways for students to develop responses to life's challenges. School ought to promote spaces and strategies that address the existential dimensions youth, including "vocational and professional guidance and preparation for the world of work, activities to enhance student's ability to set goals for their personal, academic, professional, and civic life" (MEC, 2021). The life project can be defined as a space for developing study practices concerning life in all its dimensions, such as the existential dimension of being. It adopts a philosophical approach to existentialism, providing a platform within schools for students to contemplate life and all its challenges. In a broad sense, the life project serves as a place for professional

⁶⁷ It is a public platform focused on providing information on the progress of implementing the BNCC and the New High School in national education programmes and policies. Available in: < <https://observatorio.movimentopelabase.org.br/indicadores-novo-ensino-medio-curriculo/> > 2 jun. 2024.

discernment and the development of lifelong goals, though it requires a more complex and critical approach.

In Brazil, the life project was first presented in 2016 in an extra edition of the Official Gazette of the Union. It was outlined in the guidelines of the New High School and defined as follows:

The high school curriculum should consider the comprehensive training of the student to adopt a work focused on the **construction of their life project** and their **training in cognitive and socioemotional aspects**, according to guidelines set by the Ministry of Education [our translation] (República Federativa do Brasil, 2016).⁶⁸

The BNCC supports the life project as a dimension of training students, aiming to "allow them to define their life project concerning study and work as well, as well as their choices of healthy, sustainable, and ethical lifestyles" (BNCC, p. 563). This aims to construct critical beings capable of building their life project in light of their roles in society. Additionally, emphasises the "training in cognitive and socioemotional" aspects, similar to the Critical Pedagogy proposed for emancipation. The BNCC dedicates a section to the life project, emphasising the purpose of construction in comprehensive education:

[...] life project is what students aim, project, and redefine for themselves along their trajectory, a construction that accompanies the development of identities in contexts influenced by culture and social demands, which sometimes promote and sometimes constrain their desires. Therefore, it is the school's role to help students learn to recognise themselves as beings, considering their potentialities and the relevance of participation and social intervention in achieving their life project. It is also in the school environment that young people can experience, in a mediated and intentional way, interactions with others and the world, appreciating diversity and opportunities for growth for their present and future [our translation] (BNCC, p. 472-473).

Two important remarks about the life project are its vagueness the BNCC and its influence by the diverse educational contexts in which it is applied. The broad sense of the notion is related to the perspective of schools providing the sphere for students "to recognise themselves as beings, considering their potentialities and the relevance of participation and social intervention in the achievement of their life project" (BNCC, p. 472). Recognition is a crucial component in constructing a life project. However,

⁶⁸ The source: "Os currículos do ensino médio deverão considerar a formação integral do aluno, de maneira a adotar um trabalho voltado para a construção de seu projeto de vida e para sua formação nos aspectos físicos, cognitivos e socioemocionais" (República Federativa do Brasil, 2016).

individual recognition has been affected by societal acceleration, as educational recognition is often linked to productivity in learning. Furthermore, the construction of life projects is regulated by cultural and social contexts, which are influenced by societal acceleration.

BNCC references self-knowledge eight times, though not all references directly relate to life projects. This raises the question of how the life project extends to self-knowledge. Self-knowledge might be seen as a profound knowledge of oneself, a self-analysis, or a refined perception of one's being oneself. This concept has been integral to Western philosophy since Socrates, inspired by the reflection settled at the entrance of the Temple of Apollo at Delphi; in the light of Greek wisdom, the phrase was consolidated in the Socratic tradition, "Know thyself, and thou shalt know the universe and God"⁶⁹. Self-knowledge is the ground of each knowledge journey. It stabilises each step towards understanding the world. However, the journey of self-knowledge is difficult and time-consuming, and there is no turning back because it presents the first instance of "staying with the trouble", with life itself being the fundamental trouble. Self-knowledge is an ongoing journey, beginning with recognising one's own being. The proposition of knowing yourself is an important issue in the vision of the Socratic virtues in understanding *arete*. The one who knows himself can understand and control bodily impulses, recognise his imperfections, aim to control his desire and follow what is right, good and just. For the ancient Greeks, the soul plays a founding role in being as essence, perfection, and reason. "The 'virtue' of man cannot be, consequently, but that which makes the soul be that which by its nature it must be, that is, perfect and good" (Antiseri; Reale. 2017, p. 86).

In his book *Socrates and Self-Knowledge*, Christopher Moore presents the notion of self-knowledge from three perspectives: "a metaphysical, an epistemic, and a practical face" (Moore, 2015, p. 5). Metaphysical self-knowledge focuses on the self-constitution, which might be related to the philosophical dimension of who you are. Moore states: "Self-constitution requires becoming that sort of person, it is personal and engaged, dependent on work on one's particular beliefs, desires, and skills" (Moore, 2015, p. 5). Epistemic self-knowledge focuses on understanding the self as the object of the study. Practical self-knowledge emerges through dialogue with the

⁶⁹ On this perception, see the article by Nélida Piñon, Academia Brasileira de Letras (Brazilian Academy of Letters). website available at: <<https://www.academia.org.br/artigos/conhece-te-ti-mesmo>> Accessed on 29 July 2022.

other. In this vein, it seems to be the first recognition of the importance of the other to the constitution of the self; in other words: “self-knowledge is akin to knowledge of others – is explained specifically by the account of self-constitution” (Moore, 2015, p. 6).

The life project denotes a new way of enabling the development of responsibility. However, it faces the challenge of normalising education, reinforcing a productivity mindset within the school system, quantifying and measuring all the learning outcomes. In this sense, the life project has struggled to be part of this production system. Although the life project originates from the need to develop an understanding of the role of young people in society, it can easily become a framework where everyone is expected to be productive. However, I see the life project as the possibility of another time dimension, a possibility of living *kairos* amid the dominant accelerated *chronos*.

In the following section, I will explore dominant discourse in Brazilian youth education and its confrontation with the idea of counter-education, in order to better understand the position of the life project.

4.1.1.1 Going through Brazilian Youth Education Dominant Discourse

The educational discourse in Brazil is dogmatically rooted in critical pedagogy. This perspective is characterized by the defence of emancipatory education appears in various educational documents and reforms. However, the practical application in schools often fails to reflect this ideal, leading to a gap between the discourse and actual educational practices. The discourse follows a teleological logic in a positive utopia, in which the final product is an emancipated society. Social disparities are a significant problem in Brazil, and education has been constantly criticised for reinforcing inequalities, especially given the increasing gap between public and private education amid a neoliberal discourse. Despite these criticisms, the discourse on emancipation through education persists.

Under the law, Brazil established the *Estatuto da Criança e Adolescente* in 1990 (Statute of the Child and Adolescent, ECA) and the Youth Statute (2013), which outline the following basic principles and public policies for youth⁷⁰:

- I - promoting the **autonomy and emancipation** of young people.
- II - **valuing and promoting social and political participation**, directly and through representations;
- III - promoting creativity and participation in the country's development;
- IV - recognising young people as subjects of universal, generational and individual rights;
- V - promoting young people's well-being, experimentation and integral development;
- VI - respecting individual and collective identity and diversity of youth;
- VII - promoting a safe life, culture of peace, solidarity and non-discrimination; and
- VIII - valuing dialogue and coexistence between young people and other generations [our translation] (emphasis added) (Brazil, 2013).⁷¹

The ECA approaches the hegemonic educational discourse in Brazil by setting the goal for autonomy and emancipation as the telos to be achieved. However, this thesis has critiqued the focus on outcomes rather than the educational process.

According to Principle Two, the youth must be introduced to the public sphere regarding social and political issues that are a huge concern in the country. The youth as a process of social emancipation is the cornerstone of this analysis, because achieving emancipation justifies the principles of the ECA and is also considered a goal in education. The same issue is presented in Chapter 1 regarding Critical Pedagogy. It seems to result from a poorly formulated question and a circular justification. Perhaps we must question what kind of response the educational context must give to find a place for emancipation in its process. In short, emancipation should

⁷⁰ It is important to consider the concept of youth, taking into account the view of the United Nations, which defines "'youth' as the age group encompassing people between 15 and 24 years of age" (UNESCO, Youth in Brazil. Available at: <<https://pt.unesco.org/fieldoffice/brasil/expertise/youth-brasil>> Accessed on 04 Sep. 2022).

⁷¹ The source: "I - promoção da autonomia e emancipação dos jovens; II - valorização e promoção da participação social e política, de forma direta e por meio de suas representações; III - promoção da criatividade e da participação no desenvolvimento do País; IV - reconhecimento do jovem como sujeito de direitos universais, geracionais e singulares; V - promoção do bem-estar, da experimentação e do desenvolvimento integral do jovem; VI - respeito à identidade e à diversidade individual e coletiva da juventude; VII - promoção da vida segura, da cultura da paz, da solidariedade e da não discriminação; e VIII - valorização do diálogo e convívio do jovem com as demais gerações." (Brazil, 2013).

be framed as a form of responding throughout educational practices, not as the final result.

Regarding the inequalities in the educational system in Brazil, a brief analysis of the historicity of the New High School reforms in Brazil is important to understand the inequality scenario in the educational context. In 1930, the first steps toward constructing a public education system began. Influential sectors defended high school as an aristocratic privilege, arguing that secondary education should be preparatory and the responsibility of families and private initiatives, rather than the responsibility of the state. The French Lyceum model was suggested as a basic proposal for understanding professional education. Brazil and other countries have redefined their educational practices for young people, considering the formation of the academic and professional sectors (Cf. Leão, 2018, p. 3-4). In 1940, Brazil implemented the “S System”, which in “partnership with the private system was responsible for the implementation of professional schools to supply the need for the labour force of the time” (Leão, 2018, p. 04). In 1971, during the military dictatorship, Law 5692/71 made professionalisation compulsory. Over the years, this requirement faced problems due to public investment issues. In the 1990s and 2000s, further changes and questions about the system’s effectiveness arose (Cf. Leão, 2018, p.04 -07). The affirmation of high school public education started in 2009, when “belatedly, secondary education was recognised as a cost-free and mandatory stage through Constitutional Amend 59” [our translation] (Leão, 2018, p. 07). it offers the possibility of technical education (professional) or regular education.

The construction of public education as a fundamental right has been contradictory and exclusionary at all its stages in Brazilian history. Any call for a change in structure or reform thinking should consider that implementing compulsory public secondary education is less than a century old. In 2017, the New High School reforms continued old exclusionary premises because by failing to adequately invest in public education to ensure the proposal’s implementation. In short, the new high school disregards the construction of history and seems concerned with presenting a more up-to-date discourse without considering whether it is possible to apply it. Moreover, we should take into account that the controversial scenario is part of the construction of secondary education. The New High School approaches the development of the “student's protagonism and their life project through the guided choice of what they want to study; the valuation of learning, with the expansion of the workload of studies; and the

guarantee of learning rights common to all young people" [our translation] (MEC, 2021). The affirmation of equal rights in education has been a mere way of ratifying in discourse what should be an existing practice in the country. However, inequality is strongly rooted in Brazil's public education construction. The results of this historical construction can be seen in the current rate of schools dropping out or the illiteracy levels.

In this context of uncertainties and contradictions between the theoretical basis and practical approaches, the life project offers a potential means of overcoming the merely instrumental and normalising educational discourses. Although the life project can be reduced to a mere tool for social acceleration, i.e., if the life project becomes a practice of solving a problem, in this case, professional discernment becomes an educational tool to guide careers. In this perspective, it loses the counter-education perspective and will be involved in instrumentalising the process as a whole in order to achieve the final product: setting a future career. This possibility needs to be considered in view of all the accelerating forces in society. However, we must fight for Counter-Education construction facing accelerated society, which means giving another dimension to the educational approach based on diasporic vision. It must prevent the problem of normalising education and instrumentalised processes. In this vein, the life project might be constructed to build up time in *Kairos* at school to invite the youth to see the world how it is and to perceive the troubles of the existential life dimension. This is because the life project offers a different perspective on education, which could be framed as a place for not setting outcomes, only living with the trouble of being, giving life its existential dimension. Perhaps the first trouble you must give students to face is to be in their own presence of 'being in this world' and to respond to it. I will further explore this existential dimension. The following section will outline the development of life projects using the example of rural settings in France. The purpose of this presentation is to analyse the initial contributions of France to life projects throughout history.

4.1.1.2 Life project as a response for youth through the history

To illustrate the concept of life projects in education and their role in fostering response-ability, I intend to analyse the rural context in France and its implications for the Brazilian educational perspective. In Brazil, the new high school curriculum reform,

along with the National Curriculum Base (BNCC), includes the introduction of the concept of a life project. There is a significant amount of debate surrounding the life project, as the base itself is arbitrary in its definition. The BNCC defines the life project as a proposal for integral education. This concept broadly refers to an approach that encompasses academic outcomes and the students' holistic relationship with themselves, the school, society, and the world, both in academic and professional contexts. This section explores the increasing importance of integral education in pedagogy, focusing on the understanding of the life project in its construction in France. Just as in Brazil, the life project proposes to bridge education and the social context through the practice of alternating school and rural work, redefining the way education has built its relationship with society. To comprehend this approach, we must examine how alternance pedagogy was practised in France during the 20th century, which has redefined the relationship between school and work within France's rural setting.

In 1920, "Christian Democrats mostly created a union entitled The Central Union of Rural Initiatives, *Il Syndicat Central d'Initiatives Rurales Il* (SCIR). The founders of this union noted the difficult situation in which peasant farmers found themselves after the war" [our translation] (Chartier, 1985, p. 23). They advocated for educational practices engaging rural contexts, as rural practices lacked youth participation. In the French context, agricultural practices of family farmers were neglected by the State due to the industrialisation process that was taking on more profitable proportions.⁷² By 1935, the movement aimed to bridge rural practices with regular schools, motivated by young people's lack of interest in studying theories unrelated to agricultural practices. The first experience was by Jean Peyrat and Abbé Granereau, motivated by a conversation by Peyrat with his son, during which his teenage son had said to him that "he wanted to be a farmer like him, but that he no longer wished to go to school" [our translation] (Chartier, 1985, p. 24). Peyrat, therefore, has taken this discussion to another level and stated that rural practices need to be improved by a professional education. Peyrat and Granereau "decided to set up a kind of school to enable young people working on their parents' farms to acquire additional training adapted to their situation" [our translation] (Chartier, 1985, p. 24). That is why the movement has not arisen from pedagogues but from families, members of rural unions and the Catholic Church. It was a work-based training approach aiming at an education capable of

⁷² To know more on this topic, see: *Life and the construction of knowledge in the Alternance Pedagogy* by Milene Francisca Coelho and Lourdes Helena da Silva.

promoting a better life for people living in the countryside. This first school was created for technical-agricultural education, offering a correspondence course to improve knowledge in this field and develop young people's vocations (Cf. Silva, 2020, p. 456-457).

The aforementioned experience prompted the first *Maison Familiale Rurale* in the commune of Sérignac-Péboudou, greatly encouraged by the priest Granereau, one of the SCIR members. The school aimed at: "a) forming an elite capable of restoring life in the countryside; b) reestablishing the value of working with the land; and c) raising the vocations of farmers in the rural environment and in an adapted school" (Silva, 2020, p. 458). The proposals denote the importance of preserving the identity of life in the rural space while promoting a qualitative and valuable construction of work, technique, and quality of life for young people who start their professional lives. Alternance cycle pedagogy has gone from an isolated movement in the French rural context to a widely spread and studied practice by educational theorists.

The crossing of Alternance Cycle between a successful experience in a community in the French countryside in the 1930s to a pedagogy that becomes the path of excellence for training at the present moment should also be credited to what Guillaumin (2017), Breton (2018) and Joubert (2012) call the schooling of professional life, an old process in France and that may be understood as the transfer of professional training to the school space, not restricted to the workspace. [our translation] (Silva, 2020, p. 460).

Alternance pedagogy invites students to live experiences similar to professional ones while maintaining the school as a space for diverse learning. The current French educational context⁷³ uses the perspective of the pedagogy of alternating cycle, much more elaborated nowadays, allowing a dialogue between school and the labour market, taking the youth to the context of the practice of work⁷⁴, being able, in a certain sense, to define their vocation. The experience of alternating cycle, in the rural context, demonstrated its meaning due to the considerable expansion of the practice in the

⁷³ On this topic see, La pedagogie de la alternance en France: de una discreta experiencia a la institucionalización en la educación profesional, by Luciane Silva. The paper provides an interesting analysis of the current context of the pedagogy of alternance.

⁷⁴ The decision regarding the location for the training course is at the discretion of the individual. Typically, guidance is provided by the training center or the secondary school, which maintains a roster of companies offering available positions. Both public and private companies, as well as associations, have the potential to serve as partners for work-based training (Cf. Silva, 2020, p. 467-468).

French educational model, and in other countries such as Italy, Senegal, Mexico, Argentina and Brazil⁷⁵ (Cf. Silva, 2020, p. 459).

Due to various factors, France has been challenged to consider education as a space where practical reality must be present. This is why alternance pedagogy can be seen in three stages, according to Luciane Silva:

Alternation comes from intuition and practical knowledge, a form of popular education, from the people, social movements and the Church. [...] The second moment began when Alternance began to appear as a pedagogical possibility beyond the rural area, due to demands for a school that met new needs and also due to the work of the *Maisons Familiales* movement and its ability to mobilize. [...] The third moment begins in the 1980s and continues to the present day, when Alternance is identified as a pedagogical pathway of excellence for vocational training with a strong connection to employment and the labour market [our translation] (Silva, 2020, p. 469).

France currently has a law that extends schooling to reduce inequalities and broaden education's role in the social sphere. Professional choice must be part of the educational construction. Like the current scope in Brazil, the French secondary education ends at the age of 18. The French educational system has implemented the notion of *Parcours Avenir*. It is clearly an inspiration for the construction of life projects in Brazil since we must consider that Brazil has inspired its education in the French system. *Parcours Avenir* is placed from *collège* to *lycée*, in the final years of elementary school up to high school. The *Parcours avenir*, translated by Silva as "future path" is a sphere in which the student starts to discuss the future perspective (Cf. Silva, 2020, p. 464). In short, the alternance pedagogy has opened up a range of possibilities in the French educational context. It has proved that schools are linked to the world and cannot be distanced from social struggle. The life project seems to be a form of responding to the necessity of bridging the school with the world, giving the sort of meaning it needs, and providing students with a different form of practice. And perhaps, it enables them to be close to their lives as trouble to be understood. Brazil has presented the reform of national education guidelines as a form of response to the educational problems. In France, the already mentioned *parcours avenir* embodied an educational approach that gave professional or vocational dimensions a pedagogical

⁷⁵ In Brazil, "the first schools appeared in the state of Espírito Santo, in 1969, through the action of Italian priests of the Society of Jesus coming from the city of Padova, Italy. According to a survey conducted by Nosella (2013), between the end of the 1990s and the beginning of the 2000s, the Pedagogy of Alternating Cycle schools operate in 21 of the 27 Brazilian states" (Silva, 2020, p. 459).

form. This is why the constitution of integral education is highlighted in educational discourse.

In France, this is incorporated by Law 331-7, Decree no. 2014-1377. It guarantees that the educational system supports the improvement of “integration of young people and better preparing them for the professional world requires that each student is able to understand the professions in their environment” (France, 2024). It has been implemented since 2015. The French Ministry of National Education has established the *parcours avenir* as a course that: “must allow each student to understand the economic and professional world, to know the diversity of professions and training, to develop their sense of commitment and initiative, and to develop their educational and professional orientation project” (France, 2024). This is expressed in the Article 1 of the Law and expresses the core of this course concerning professional life as something to be carefully planned. In middle school, the course concerned an open range of possibilities, not only focused on the professional approach. The aim is “to develop their social and academic ambition and to build their training and orientation project by discovering the principles and diversity of the constantly evolving economic, social and professional world.” (France, 2024).

From this perspective, the whole school should be involved in promoting this training, including the possibility of partnering with companies to give young people practical experience in the workplace. Although I have presented an initial analysis of *parcours avenir*, it is important to mention that throughout the 20th century in France, the construction of this understanding was consolidated. Considering globalisation and labour market volatility, educational institutions are increasingly guiding individuals towards vocational discernment and personal development. In the French context, there is a clear emphasis on the labour market, which may not have the same focus in the Brazilian context, although it is also relevant there. In short, although differentiated, Brazil looked for inspiration and reference in well-developed societies. In the case of education, some French constructions inspired Brazilian educational perspectives. The life project expands on the French notion of *parcours avenir*. Given the vague conception of the life project in the BNCC, the next section will present a proposal of dimensions for the life project.

4.2 DIMENSIONS OF THE LIFE PROJECT

The document *Life Project: The Construction of the Integrality of the Person* was produced by the Marist Education network in Brazil. It introduces the life project for Marist schools, giving a perspective on the project. It was proposed before the new high school and life project requirements were presented. The following table illustrates the dimensions of the life project, presenting questions to be responded to.⁷⁶

Table 2 – Projeto de Vida – Brazil South-Amazon Marist Province

Dimension	Questions	Relationship
Psycho-affective	Who am I?	I
Psychosocial	Who is the other? For/with whom am I?	Others
Political	Where am I? What am I doing here? What is my role in society?	Society - World
Spiritual	Where do I come from? Why do I exist?	Transcendence
Technical	How do I do it?	Professional/ Vocational

Source: Modified and translated by the author from: BRAZIL SOUTH-AMAZON MARIST PROVINCE. Projeto de Vida: A construção da integralidade da pessoa. Porto Alegre: Rede Marista, 2018. p. 21.

The unfolding life project encompasses several dimensions: psycho-affective, psychosocial, political, spiritual, and technical. The document summarises the life project and its dimensions by stating, “The life project starts from the self, meets the other, seeks social significance, and provokes the question of the sacred.” [our translation] (Marist, 2018, p. 9). This perspective comes from a Catholic perspective in the Marist Education network, which is why the Sacred dimension is presented. It differs from the BNCC’s position on life projects. I am not taking a stance on the role religion in life projects; however, the dimension of spirituality, referred to here as the relation with transcendence, has historically been significant for human beings.

The Marist life project addresses the psycho-affective as the dimension of staying with the individual and being responsive to the self by self-constitution based on the question of “Who am I?” and “I respond to it when I take care of myself when I

⁷⁶ According to the document, the reference was adapted from the systematization carried out by Maurício Perondi (Youth from the Student Youth Ministry: learning from experience, 2008). It was built on pastoral experiences from Marist documents, from the Latin American Church and from people who have studied and systematized their experiences: Evangelizers among Youth (Marist Institute); Journey of education and maturing in Faith (Marist Institute); Civilization of Love: project and mission (CELAM); Steps on the journey of faith: methodology and mysticism in the formation of youth (Carmen Lúcia Teixeira); School of educators of adolescents and young people - formation for youth accompaniment (Carmen Lúcia Teixeira and Lourival Rodrigues da Silva); Life: a project under construction (Dom Eduardo Pinheiro).

decide freely about my future when I meet others. It is becoming aware of oneself and one's relationship with others. It is the capacity for self-knowledge and self-criticism." [our translation] (Marist, 2018, p. 22). The psychosocial and political aspects open up the collective dimension of being in the world. The first is regarding the ethical dimension when I need to respond to the Other. This means "people recognise themselves and build their identity through encounters with others, with history and with the world" [our translation] (Marist, 2018, p. 22). The second relates to the political response; it invites the students to understand themselves as responsible for the social construction, giving them the call to participate actively in political instances, such as "discover the world and become a subject of history, with a critical sense, the ability to analyse, to participate, because life is collective" [our translation] (Marist, 2018, p. 23). The spiritual regards the psyche dimension of being in the mystery of life and relating the transcendence such as "love, forgiveness, compassion, self-determination, freedom" [our translation] (Marist, 2018, p. 23). For instance, it opens up the existential question of the meaning of life. The technical is rooted in alternance pedagogy and the French *Parcours Avenir*. It gives the vocational question to be responded to in the school journey, not as the key role of a life project, but as one of the requirements for being a critical one. Although it concerns individuals, technology must invite students to think that life demands actions and responses regarding the self and the collective. It draws that being part of the society, "you need to be able to build and manage personal and collective projects" [our translation] (Marists, 2018, p. 25). All the dimensions are related to the necessity of responding to a question concerning the I or the Other.

In this vein, the life project is close to the notion of response-ability. In other words, the life project allows the school to (re)call for response-ability by giving time to see life in an existential dimension. It offers what Counter-education advocates for: a diasporic philosophy that involves being self-critical and caring for the world throughout life's journey. In advocating for the life project, I draw on Donna Haraway's concept of "staying with the trouble", glimpsing life as an existential question. Existentialists have extensively examined this aspect, noting that in the accelerating pace of modern society, we risk losing touch with the fundamental existential dimensions of life. The point consists of a life project as a place to develop response-ability to each dimension of life, considering life "a trouble to stay with". Through Haraway's lens, we must be

able to deal with troubles that do not present instant solutions, such as life from its existential perspective.

The existential perspective may be perceived as the struggle to find meaning in life. In Kelvin Gary's perspective, existential boredom plays an important role in this notion of life. Existential boredom opens up the possibility of authenticity. Existential boredom is a mood that could be part of the self their whole life, different from something momentary. This perspective defends that "existential boredom points to a deeper rift within the self. While "existential boredom is a mood that can exist within the psyche of a single individual, it plays out on a macro-level, evident in a culture that is rife with constant noise and distraction" (Gary, 2022, p. 37). Referencing Heidegger's example of existential boredom, Gary states that "allowing ourselves to reach the nadir of boredom, a vision of possibilities for authentic existence will come into view" (Gary, 2022, p. 38). To come to the "something else, way down" is the moment to embrace the extensional boredom and to come to the meaningless of being in this world. It might presuppose that "we can emerge from utter meaninglessness" (Gary, 2022, p. 40) to the authenticity. Gary calls attention to the authenticity in Greek "authentikos (Greek for genuine) is charged with moving ahead, starting anew" (Gary, 2022, p. 38). In this vein, to perceive authenticity as a form of responding to boredom or responding to life. Moreover, existential boredom should be embraced and perceived as a "trouble to stay with". Considering the social acceleration and its rush to be amused, boredom has been dealt with in an avoidance scheme as something to be riddled with, not to be embraced. I defend the idea of authenticity presented by Lars Svendsen, in Gary's work. It "turns out to be unrealisable. We can quite well wait for a lifetime for this meaning, but it never comes" (p. 154). All we can hope for, Svendsen contends, are small moments of meaning, punctuated by a lot of situational and existential boredom." (Gary, 2022, p. 42-43). Furthermore, we are invited to respond to boredom by living it. That is why life is trouble, not as troublesome, but as a complex existential dimension. Life calls for meaning, and to find meaning, you must find the "meaningless" of extensional boredom. Embrace boredom might give the ability to respond to the meaningless by staying with it. One may need, for example, let boredom questions one's life and respond by finding the meaning of being alive through this. Nevertheless, it is important that existential boredom allows this space to question the essence of existence. The search for meaning is not completely answered because it is continuously questioned by existential boredom. There is no final answer, which

sustains the argument about life being framed as a trouble to stay with. It is not an easy task to be successful or not at the end of the academic year since this will accompany each person throughout their life. This is because life is a way of being that requires it to be perceived in all dimensions, including existential boredom, which might be a form of challenge for the one to respond in each relational dimension of life project: to the self, to the Others and so on and so forth.

The life project must include an open-questioning dimension, allowing pedagogical practices to exist in a negative diaspora. Perhaps it also includes what Counter-education advocates for educational approaches: no salvation promises, no telos to be achieved, and no place for a final goal. Critical thinking in this world must be fostered, acknowledging that there are no definitive answers to being response-able. The projects initiated in school should be continued throughout life, as they are essential to one's being. However, life project practices in schools face obstacles due to systemic demands for production and solutions. These systems, encompassing social, economic, and educational institutions, often prioritise immediate results. Social acceleration presents a significant obstacle to the life project. Undoubtedly, the rhythm of life today is an element to be considered when constructing a life project, given the social dynamics of productivity in an increasingly time-saving scheme, presenting large-scale results. Even within schools, life projects are implemented in a context of acceleration and instrumentalisation, where subjects like math, history, science are based on evaluation in scores and outcomes. The life project, by contrast, challenge this system.

I will further explore this barrier of acceleration in the next section, analysing the response forms.

4.3 LIFE PROJECT IN COUNTER-EDUCATION AS A RESPONSE TO FACE SOCIAL ACCELERATION

The construction of young people's life projects "is marked by fluctuations, discontinuities, reversibility, true back-and-forth movements, which are also the result of increasingly fluid social structures present in today's society" [our translation] (Correa et al. 2014, p. 17). Chapter One analyses these challenges in the context of acceleration, highlighting overlapping challenges that are fundamental to life course

processes. Digital technology plays a significant role in this acceleration, facilitating quick responses to various activities, such as researching, listening to music, communicating with others. The rapid completion of these actions fosters an unusual need for immediate results and easy task solutions, driven by the exponential growth of digitalisation. This trend emphasises quantity and productivity, reshaping interpersonal, economic and educational relationships.

The relationship between time and education demands attention, as life projects require a different time perspective that challenges the *neoethos*. According to Rosa, this *neoethos* represents a consensus-driven, dynamic, and multifactorial ethos, characterised by "technical acceleration and the intensification of the pace of life through the reduction of temporal resources" (Rosa, 2019, p. 135). In this context, implementing a life project within schools encounters an accelerated scheme that challenges the exploration of life's existential dimension. Gary, drawing on Walker Percy, refers to this phenomenon as the "boredom avoidance scheme". This is because we need to keep ourselves constantly engaged, and by doing this, we avoid existential boredom. In addition, we can see the constantly amused society, "Thanks to modern technology, we continue to make strides at keeping ourselves distracted, continually devising more ingenious and multifarious ways to avoid boredom" (Gary, 2022, p. 26).

This constant engagement in activities aligns with society's emphasis on productivity and quick responses, facilitated by technical acceleration. The increase in accelerated forms of response is constantly being realised through the technical acceleration that accelerates the pace of life. This means we are always responding to something, but we do not even realise we are doing it since it is mediated by a tool that speeds up the amount of time needed to do it. This results in people who, although they respond, do not have response-ability whatsoever. Above all, in the need for production, the capacity to respond is instrumentalised to produce and fulfil demands. The relationship with the response given to the various daily life activities constitutes an escape from any encounter with existential boredom. As pointed out by Kevin Gary, the form of responding from acceleration society is into the work–amusement treadmill. In this vein, we strive to stay busy by engaging in activities, as it is important to be productive in our constantly operating society. We cannot afford to waste time waiting for results, as we have easy and interactive ways to find them. It seems to be given responses; however, it does make a real movement toward a truly responsive form of

being. This is why, when confronting troubles, society desires to find solutions immediately; the instrumental response is to solve the troubles completely. Every time there is a problem with no immediate resolution or resolution, the response is to deny it or avoid it precisely because of the lack of response-ability. This happens with environmental problems, as Haraway criticises in her book, but it also happens with life in an existential sense. This needs to be pointed out because when it comes to implementing the life project at school, we need to bear this context in mind and the fact that the life project may not be inviting at the beginning; most certainly, it will be avoided.

Working on a life project invites us to face existential boredom, redefining responses and making the endurance of life a constant question mark that requires a response. However, in order to answer life's existential questions, you have to stay with it. This permanence is a problem because acceleration disfigures the way of being present in the moment. This is because dwelling on trouble as a way of responding consciously based on the experience of the present and the trouble, without presenting an immediate solution, can seem unproductive and boring to a society that needs immediate answers. In addition to going against acceleration, the life project is counterposed with the productive logic of normalising education, i.e. proving the outcome and the results. Thus, the life project questions both normalising education and accelerating society. It must give place to the student to let life question their being in this world to find a new form of responding to it. This form of responding calls time something rather than chronological and instrumental but something to live by, opening space for *kairos*.

Kairos might turn to another meaning in times of acceleration: it is space for living the present by being attentive to the presence of the trouble. *Kairos* must be an invitation to catch life as something to respond to. In the sense of presenting life as a trouble to stay with, *Kairos* is the only way to live it as something to behold and to feel in the complexity of being in this world. In short, life projects draw the necessity of looking to the past, present, and future by responding to the questions of being present in this world and, moreover, by acquiring the existential dimension of life. It reclaims responses, not as a final product but as a form of being. In conclusion, the life project could not defeat acceleration but could provide a dwelling to invite students to face the

accelerated rhythm. The next section will explore the idea of resonance as a form of relation possible in a life project.

4.3.1 Resonance in Life Projects facing social acceleration

The life project must find a place to land within normalising education, as discussed in Chapter Two, which explores the concept of Counter-Education and its connection to Bruno Latour's analysis. As proposed, the concept might be seen as the third attractor to face accelerated *ethos*. The life project framework aligns with Counter-Education because it allows for a different temporal dimension that transcends the demands for immediate production and measurable results. Perhaps it could invite students to be critical as the negative diasporic instance. In addition, it lies in the possibility of finding a place to see life as a matter of being present in the ongoing journey of questioning each existential dimension and finding meaning in the meaningless or finding a place for existential boredom to realise life as trouble that requires responses to the self, others, and the world.

The life project faces challenges due to the production-oriented demands of the school system. If changing the system of rewards and production is not feasible, the life project should be reinforced in education as a space for rethinking relationships and responses. We need to reclaim time as *Kairos*, a time for living, thinking, and staying present. Donna Haraway's perspective is used for the life project as a place for Kairos in Counter-Education. This means to "stay with the trouble" and be present in the situation, not looking for a solution as usual, but staying in relation to it and looking for the response. This relationship with troubles is uncomfortable, as it involves facing life's complexities in all dimensions and questioning the *neobeing*. In this perspective, I reinforce life as a trouble to stay with. This requires responses to each existential question raised through a lifelong journey. I must remark that responses are not solutions because we cannot solve or eliminate this sort of trouble. We must live with it. The life project might introduce the student to this relation with life. The life project calls for different forms of responses, such as a sort of recognition.

The concept of recognition has been presented in various ways in the history of philosophy. Axel Honneth, a member of the third generation of the Critical Theory, developed an important analysis. Thus, "the term recognition refers to that cognitive

step that a consciousness already “ideally” constituted in totality performs at the moment in which it “recognises” itself as itself in another totality, in another consciousness” [our translation] (Honneth, 2009, p. 63). Recognition occurs in a dialectical relationship, presented by the “experience of practical reaction” for the effectuation of recognition in the mediation between subjects. Recognition results from relationships and interactions, unfolding from the family sphere to the social sphere. The construction of recognition in the practical sphere might involve the life project dimension. The life project is a recognition process to respond to the self and the other. Recognition starts in interactions and enables the “love of self and self-confidence, made possible by the experience of the love of the other and the trust in the love of the other” (Albornoz, 2011, p. 136). Hartmut Rosa himself refers to Honneth when presenting the concept of resonance⁷⁷, claiming that the idea of resonance concerns a relational mode.

The touchstone in the view of recognition, according to Honneth, expresses the idea that subjects present “the longing to be socially esteemed by their interaction peers”, resulting that “all projects of self-realisation take place in a conflicting manner in the socialising environment” [our translation] (Kirsten, 2019, p. 74). Rosa counters this definition by analysing how human beings act to realise themselves with experiences that present their own significance, not necessarily, in a conflicting movement (Cf. Rosa, 2019, p. XXXII)⁷⁸ as well as the perception that Honneth denotes. Hartmut Rosa's proposition about resonance relations is when subjects “dispose themselves to the encounter in a non-instrumental way, which predisposes itself to a responsive relationship, that is, which takes place in a mutual reaching out to the other side” [our translation] (Rosa, 2019, p. XXXIII). Rosa's resonance seems to shed light on the aspects of existential life, that is, what the life project is about. It is how we respond to the self and the other regarding life's relational sphere.

Rosa, in his work *Resonance: A Sociology of Our Relationship to the World*, defines the success or unsuccess of life as related to how we experience the world. In the same vein, the success or unsuccess of the relationship are related to how we connect with and open to the other (Cf. Rosa, 2019, loc. 62-63). Therefore, the life project requires this connection with an opening to the self and the other. By defining

⁷⁷ In the Brazilian edition, Rosa has written a Foreword presenting concepts in his theory of acceleration. Resonance is one of them.

⁷⁸ Hartmut Rosa makes it clear that recognition and resonance are not synonymous.

the concept, Rosa states that “a resonant relationship is, undoubtedly, a dynamic interaction between subject and world, a relation of fluidity and contact that is processual in nature” (Rosa, 2019, loc. 62-63). The resonant relationship requires a different time dimension from the one provided by acceleration. The author defines that “resonance, in the form of the capacity for sympathy and empathy, generates and signals demand for interaction and cooperation “thus social capital (as the ability to establish and maintain resonant relationships makes one sympathetic and attractive in social contexts)” (Rosa, 2019, loc. 65-66). This resonance might occur in the relation between persons or things.

Resonance can also occur in pedagogical relationships between students and teachers or between students and their matters of study. It is realised when “they result in the interactive adaptive transformation of some segment of world” (Rosa, 2019, loc. 66-67). In this sense, resonance aligns closely with the concept of response-ability, as described by Gur-Ze’ev. Rosa explains that the concept of resonance comes from the Latin word, and it is “acoustic phenomenon – “re-sonar” meaning to resound.” (Rosa, 2019, loc. 312-313). From this perspective, “Resonance is produced only when the vibration of one body stimulates the other to produce its own frequency” (Rosa, 2019, loc. 314-315). In other words, resonance calls for a response; there is no resonance without the response-ability to do so. This is because resonance requires the ability to respond to each other. Rosa’s comprehension of this relates to how “they can be understood as responding to each other, at the same time each speaking with its own voice” (Rosa, 2019, loc. 316-317). Rosa points out it cannot be confused with echoing. This means that “what resounds in an echo is never a response, but only ever oneself.” (Rosa, 2019, loc. 316-317). In this case, acceleration produces more echoes than resonances. It configures another challenge in life projects in an accelerated society: the being is used to echoing more than to being in resonance.

4.3.2 Life Project Reclaiming Response-ability

In the context of an accelerated society, there is a deficiency in genuine responses and respond-ability, with many interactions reduced to mere echoes rather than meaningful engagements. We are used to accepting echo as responses. The overlapping challenges in the accelerated society have given “echoing responses” to

digital mediation and instrumentalisation processes. In this vein, it might be helpful to illustrate this idea by pointing out the notion of “echo chambers”. Social media is known to create “echo chambers” where like-minded individuals interact with one another and form reality-bubbles, reinforcing their own opinions and their own responses. The term “echo chambers” describes the phenomenon of being exposed to opinions that reinforce their own response on social media (Cf. Törnberg, 2022). Thereby, people have been lacking the ability to respond to something that confronts them. Due to these overlapping challenges, society is closed in this echoing’s relations. The same perspective implies the urgency of solving troubles or gives them way toward the feeling of resolving them. As a result, humanity has established relationships that are distant from the self and the other, generating social problems such as violence and the absence of being in the world. Due to this detachment of being able to recognise the self and the other, education has instrumentalised various processes, and we must reclaim education toward a new form of response.

Life projects must be placed in education in the negative diaspora. In the same journey as expressed in Gur-Ze’ev’s Orcha metaphors, life project might provide the way in which each ‘desert’ can turn into an oasis at every moment. The oasis is to break free of the echo response toward a respond-ability. The oasis is the place to dwell and to be able to respond. Thus, the oasis must be a school. As long as normalising education is dominant, the school will be a desert full of instrumentalised processes. Nevertheless, claiming the Counter-Education perspective might enable turning a desert into an oasis, such as the Orcha exposes. The first problem to be confronted must be the existential dimension of life. The life project establishes the grounded layer of response to oneself toward the other. This is because we should not presuppose response-ability for the other if there is no first form of response, which is about the self, as mentioned in the notion of self-knowledge. Regarding Orcha, it expresses a critical being and, therefore, a being capable of understanding its role as an individual and in the world as a collective dimension.

I plea that the Life project might be seen as a matter of study, analysed in Chapter Three as a pedagogical approach for developing response-ability regarding staying with the trouble. As aforementioned, Hans Schildermans embodies Donna Haraway’s “staying with the trouble” notion and presents a practical educational

approach to shaping studies as a practice of being response-able. The school⁷⁹ must provide a dwelling place for inviting students to problematise their lives. It is only possible if we take into life project the notion of existential dimension.

Although Schildermans has not approached the idea of a life project within the schools, his approach also indicates a need for a response. This is because social acceleration has detached the relationship with oneself, others, and the world. Redeeming the school as a dwelling place is like reconnecting relationships in resonance and allowing a reconnection with it as a form of being "present in the present" (Masschelein, 2010, p. 276), which provides an awareness of responsibility as a way of living life. This is because "as a habitat possibly transforms the habit of thought by giving something the power to make us think, which means in this case, [...], that this something that is made present in the environment affords an ethos the possibility to risk itself." (Schildermans, 2019, p. 143). It reinforces the need for schools to be a safe place to learn and think outside of acceleration logic. This dimension of habitation is "situated as relative to a problematic situation, and emerging from a real adventurous engagement with the world that opens the question of how to transform our relations with this problematic situation that acquired to power to elicit thinking" (Schildermans, 2019, p. 145). The matter of study might provide new ways of questioning and giving responses out of the accelerated logic (Cf. Schildermans, 2019, p. 155).

Schildermans defends the possibility of establishing the matter of study based on the threefold art: composition, problematisation, and attention. These dimensions might combine the life project dimension since, in both cases, we have the key element as the question and, in its process, the response is required. In composition, the beings are called to gather around a question and in life projects, the students are invited to question themselves. The composition is closely related to the resonance relationship because composition calls for "mutual sensibility and readiness to be affected by a question" (Schildermans, 2019, p. 158). Problematisation presents life as something to make us think, to make problematising, to make us transform life into many questions. Attention is when life becomes an existential issue to invite study as an individual condition of being in a complex and questioning situation toward the collective matter to respond to or to embrace. This happens when the being

understands their individual dimension and learns to respond to the other. Life, therefore, is collective and interactive and requires one to be present in a critical response-able being. This being is exhausting and totally outside of accelerated logic because it takes a lifetime to be and to stay with. In short, it can respond to acceleration, giving responsibility to each relation with the other.

CONCLUSIONS

This thesis explores the critical role of Counter-education in reclaiming response-ability as a means to confront the acceleration and its profound impacts on education. The research questions the capacity of Counter-education to (re)construct response-ability, a quality that contemporary society increasingly lacks. As a necessary educational discourse, Counter-education challenges both the acceleration of society and the hegemonic discourse of normalising education. It particularly critiques the positive utopia of Critical Pedagogy's claim for emancipation. The answers to this question have been built throughout each chapter, culminating in a plea for reclaiming response-ability to face acceleration. First and foremost, I must refer back to Gur-Ze'ev; in his last lecture, he began by questioning: "Today I continue to ask myself, how should we educate our young, as well as ourselves?" (Gur-Ze'ev, 2012). I would answer that we should educate the young to be able to respond to the trouble by being fully present in the situation.

Counter-education does not set any final achievement for a pedagogical perspective since it sets the process as a journey to be critically embraced toward the negative utopia. With its potential *logos* to develop an essential analysis of the dominant educational discourse, Counter-education inspires a new perspective. It points out how critical pedagogy approaches focus on realising emancipation in education instead of critically examining the pedagogical process. Gur-Ze'ev presents a perspective against the critical pedagogy and neoliberalism discourses, which are based on achieving a positive utopia and defending individual powers, potential and desires, which respond to an objectified proposition (Cf. Guilherme, 2020, p. I). Above all, there are various forms of violence, prejudice and inequality that citizens need to overcome. For this, education is the only possible response. Hence, counter-education is the response we need for a pedagogical perspective facing accelerated society. This does not imply that counter-education will cease with acceleration because that would contradict the essence of it by setting a final proposition. Nonetheless, it does mean that counter-education is a way of confronting acceleration. Thus, it is possible to develop a new form of response based on diasporic philosophy and negative utopia.

Given the necessity of confronting acceleration, education must consider the overlapping challenges. This refers to the transformations in the individual and social spheres, which were described the "era of becoming". Education needs to consider

digitalisation as *pharmaka*. Moreover, although we cannot deny its healing potential when considering the possibilities that digitalisation offers, as critical scholars, we cannot neglect its capacity for poisoning and all its impacts on forms of relationships.

The time dimension has become a fundamental aspect to analyse the overlapping challenges of constant change and digitalisation, which configures the *neoethos*. Different thinkers have analysed the idea of accelerated time. Hartmut Rosa has developed an analysis of acceleration and its causes, circles, consequences, and implications. Education turns into accelerated education since it follows the logic of production and controllability, where everything must be accomplished, and outcomes must be measurable to demonstrate effectiveness. The schools are producing the learning outcomes on a large scale. This is why the natural human thought process is also embedded in optimising fast-paced procedures aimed at increased efficiency. Acceleration changes relationships in various aspects, from subjectivity to interpersonal relationships; activities, such as learning, are reconfigured due to the urgency of time. However, learning takes time; it can be difficult and boring and requires some sort of response. The concept of “response-ability” in Counter-education is a prerequisite for establishing the potential to respond to acceleration.

Schools become a space where time is measured so that production can occur, creating a sort of production line. That is why the acceleration in the time dimension and the notion of ‘saving time’ is so damaging; it does not allow for a lack of intention in production, such as waiting time or free time. *Chronos* time requires the temporal organisation to be followed in the order of events. In schools, this is represented by the timetable, but it also needs to prove that knowledge is created there. Education is losing its space for *Kairos* – the time of being in present, resulting in the absence of being. The increase in activities in schools and students’ lives amounts to an overwhelming routine, instrumentalising the presence of living in the moment. Schools require time for no specific purposes, time to let time be secondary, and life be the primary form that also invites to be present. Masschelein and Simons remark that schools should invite students dealing with something to be present for something (Cf. Masschelein; Simons, 2013, p. 39). Schools must, therefore, invite students to be fully present.

The logic of productivity leads to problem-solving as a response to trouble, representing the results of the production process. Nevertheless, education is not about finding solutions or solving problems. It must be understood as a place that

invites the student to be attentive to the world and everything it embraces. The school is a place to present the world and to confront the students with different perspectives, disagreements, uncountable situations, and different matters. Masschelein reinforces this idea by stating: “modern education has been concerned to (re-)present the world in a 'critical' way” (Masschelein, 2010, p. 275). In this sense, education needs to know how to (re)present the world, considering acceleration. Education must be a place to dwell in a relation that considers the self, others, and their moral responsibility towards the world and its inhabitants. On top of that, education must raise questions toward responses. This relation is only possible if the *neobeing* becomes attentive to the world.

Gur-Ze'ev's concept of response-ability, though lacking a practical approach for clear understanding, is complemented by Donna Haraway's notion of “staying with the trouble”. The latter contemplates the analysis of this thesis by combining the need for response while remaining in the situation in order to enable it. This concept can be understood as the ability to stay in discomfort, requiring comprehending and acting on it by experiencing the trouble. According to Haraway, situations with unsolvable problems must be endured, emphasising ‘staying’ rather than ‘solving’, being attentive to the present of enduring the trouble, and giving the same ontological perspective of existence, where attention is given to the presence of trouble. Masschelein supports this view by stating: “The present is not what appears as such and before us (as an object of knowledge or an issue of interpretation), but what is experienced when we are attentive or when we are 'present in the present'” (Masschelein, 2010, p. 276).

The thesis also critiques the recent reform of Brazil's high school curriculum, highlighting its failure to address the lack of societal responses, social inequalities and its reinforcement of neoliberal ideologies. Inspired by Deleuze, Chapter One explores how the ongoing reform in Brazil is based on a poorly formulated question. Another concern is that education in Brazil lives under neoliberalism, resulting in a huge inequality gap between the public and private systems. Public schools need more investment, and private ones provide “high-quality” education only for those who can afford it. Indeed, the implementation of the curriculum reform reinforces this inequality benchmark. The thesis presented an analysis of the reform in which the aim was not to present a new proposal for Brazilian education, but to refute the reasons given for the reform based on official statements from the Ministry of Education. The only point presented in the reform that might be important to (re)present the world to the *neobeing*

is the life project. It is a potential avenue for schools to present the world in new and meaningful ways, encouraging students to develop a different relation with life. The school must be a dwelling place for resonating responses, confronting perspectives, and staying with the trouble. The life project may be helpful for raising a response based on self as self-knowledge and giving the possibility to recognise the other in their response-ability. It must empower the responses, reminding the individual that the world needs responses and who is responsible for it should be aware collective responses. Life is seen as the essence of each individual in their existential state of being in this world. The life project may portray life as a trouble to respond to attentively by living it. In this context, it withstands the absence of existence in the world, providing the essence of being alive.

In conclusion, education must recognise that life requires responses to oneself, others, and the world. It should move beyond pedagogical constructions; it is about impacting lives. It must invite the young to respond to life in its all-existential dimension of being in the world. This means embracing life as something to live in the response-ability of each moment, which will inevitably question our existence. The educational discourse must remind us that life is about responding in all its forms. It must recall for responses in the sense of being able to be responsible for the troubles we encounter in this world. In this line, it is urgent that education invites people to think about environmental problems. Therefore, schools implement environmental education in their curriculums, as Donna Haraway's work has focused. It can remind society to be responsive. The world must be a place to dwell and to respond out of love and love for life. In short, the response grows within the self and is realised in the other to recognise the world as something for which we share collective responsibility.

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