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THE CURRENT FRANKFURT'S PERSPECTIVE FOR THE CHALLENGES OF INCLUSIVE EDUCATION FOR AN EQUABLE WORLD

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Abstract. This article deals with the analysis of Frankfurt's theorists, especially Adorno, Marcuse, Walter Benjamin and Horkheimer, and their relevance in relation to education. Motivation, faced with a world in which extreme-right values and religious fundamentalisms are promoted, such a scenario motivates us to question the role that education plays in combating extremism and intolerance. Scope of relevance. This article is directly related to the philosophy of education. Justification and relevance. This topic is justified because it deals with teleological aspects of the function of education. In the sense of questioning the teleological character of education based on philosophical concepts that seek the autonomy of the subject instead of just the human being to what is settled. As a methodology, it resorts to bibliographical studies and critical reflections on education and its political character in the construction of an emancipated social conscience of values that legitimize oppression. Results and discussion. A study on Critical Theory of Adorno, Horkheimer, Benjamin, Habermas and Marcuse was conducted as contributions to the construction of an education that, in addition to seeking inclusion, also seeks to be a political instrument to combat prejudice, which is nowadays alive again with the rise of religious fundamentalisms, xenophobia and the rise of extreme-right political ideas. Conclusion. It is concluded that the school has the political purpose to educate for a world of solidarity and respect for differences.

Keywords: Education, inclusion, citizenship, diversity, equity.

LA ACTUALIDAD DE LA PERSPECTIVA FRANKFURTIANA PARA LOS DESAFÍOS DE LA EDUCACIÓN INCLUSIVA PARA UN MUNDO ECUÁNIME

Resumen. El presente artículo aborda el análisis de los teóricos de Frankfurt, especialmente Adorno, Marcuse, Walter Benjamin y Horkheimer, y su actualidad en relación a la educación. La motivación, ante un mundo en que ascienden valores de extrema derecha y fundamentalismos religiosos, este escenario motiva a cuestionar cuál es el papel que la educación realiza para combatir extremismos e intolerancias. Ámbito de pertinencia. Este artículo está directamente relacionado con la filosofía de la educación. Justificación y relevancia. Se justifica este tema por tratar de aspectos teleológicos de la función de la educación. En el sentido de problematizar el carácter teleológico de la educación a partir de conceptos filosóficos que buscan la autonomía del sujeto en lugar de sólo adecuarlo a lo que está puesto. Como metodología recurre a los estudios bibliográficos y reflexiones críticas sobre la educación y su carácter político en la construcción de una conciencia social emancipada de valores que legitiman opresión. Resultado y discusión. Se realizó un estudio sobre teoría crítica de Adorno, Horkheimer, Benjamin, Habermas y Marcuse como aportes para la construcción de una educación que además de buscar la inclusión, busque también ser un instrumento político de combate a los valores de prejuicios, que hoy son reavivados con el ascenso de fundamentalismos religiosos, xenofobia y ascensión de la extrema derecha. Conclusión. Se concluye que la escuela tiene una finalidad política de educar para un mundo de solidaridad y respeto por las diferencias.

Palabras-clave: Educación, Inclusión, Ciudadanía, Diversidad, Equidad.

Introduction

The contemporary world reveals itself as doubtful and extremely fluent concerning its values, postmodernity is marked by the elimination of every ethical and moral foundations that served as pillars for society in this period (Bauman, 2007, 2001). In this sense, there is the perception that the contemporary society is marked by the atomization of individuals through extremely modern ideals (Charles, Lipovetsky, 2004) that cause people to lose their narrative ability. According to Benjamin (1987) history is not a straight line nor is it presenting stages towards progress, instead, it often shows some setbacks. In a world where technology far exceeded ancient mega constructions, technological inventions took centuries to be consolidated, now deadlines are short, with month intervals (Engels, Marx, 2008) human setbacks can be observed.

The contemporary world is marked by the rise of big information technologies, on contrast, the presence and rise of extreme right-wing and ultraconservative movements is increasing all around the world, be the cause fascists taking power in Ukraine in 2014 or the extreme right-wing taking power in the United States, even the evangelist wing in Brazil which is looking for substituting the constitutional ethics by the moral in the Bible. Before historical facts, it can be stated that technological development does not necessarily entail human progress. Basing on the Benjamin's analysis, the aim is to understand the alienation phenomena in education from the evidence of a teaching mechanism that is technical and just talk. Twenty-eight years after the World Conference on Education for All, held in Jontien in 1990 by UNESCO, the world keeps finding high illiteracy indexes. In accordance with the CIA World Factbook, close to 76% of the 789 million of illiterates in the world are grouped in ten countries (in decreasing order): India, China, Pakistan, Bangladesh, Nigeria, Ethiopia, Egypt, Brazil, Indonesia and the Democratic Republic of the Congo. Women represent three quarters of adult

illiterate around the world. The extremely low literacy indexes are grouped in three regions: South Asia, Western Asia and Sub-Saharan Africa. In those same countries, dictatorships and fundamentalist systems (theocracies) take power. In Europe, the same happens, in spite of illiteracy indexes being very low or even equal to zero, the rise of anti-immigrant movements, xenophobia and racism can be seen, as in the case of the neonazi march that took place in 2017, extremists honored Hitler on the streets of Berlin.

Before the contemporary context, the following is questioned:

Did technology guarantee human development and the rise of solidarity, equality and altruism values?

Does education format or educate people to reproduce certain value systems?

Despite every effort made in education for constructing population's citizenship, it did not guarantee that extremist values gained hearts and came to dispute hegemony in the contemporary society. For such reasons, it can be confirmed that homophobic, racist values and xenophobia continue to gain hegemony. In view of this socio political context, education at the present time is reassured as a key element to reach respect for diversity as well as to fight against discrimination and oppression (Adorno, 2012).

Methodology

Methodology and technique used for this research consisted of the bibliographic analysis of philosophers that were trying to understand in a critical way the school's political role in the emancipation of precepts through an education whose principle in education for diversity. For this reason, the present paper looks for answers in the Frankfurt School theorists, specially Adorno (2012) and Marcuse (1968), for their diverse reflections on the education's role in a world in which promises of a modern future of "Clarification, progress and prosperity" failed (Bauman, 1998). This research begins with the motivation to understand the current theories of the Frankfurt school about education, for the contemporary world remains marked by the advance of religious, ethnic fundamentalisms and extremisms.

In light of fundamentalisms and barbaric scenarios, authors like Adorno, Marcuse and Benjamin claim education has as its main political function to avoid values that justify barbaric actions from disappearing. From this pre-assumption, the paper looks to elucidate the current reflections on the education's political function to fight against prejudices and fundamentalisms through the critical analysis of the political, socio-economic and cultural setting of contemporaneity brought by contemporary authors like Žižek, Bauman, Debord y Lipovetsky. The choice of such authors is made due to that they deal with the superficialization of human relationships and the atomization of people as an element that makes it possible for extreme positions to advance. From the critical reflections brought by such authors, the paper critically analyzes the role and function of school has had as an instrument for the reproduction of power relationships that legitimize and justify social inequalities, but also signals the school as a place that needs to assume the political function of promoting emancipation via education for diversity and the mutual respect as a guarantee to avoid fundamentalism. The research is framed within the philosophical, historical, and political-social analysis of this topic.

The multifaceted approach is based on diverse analogy prisms (political, philosophical, cultural, socio-economic) and it is characterized for it is a qualitative research and aims to elucidate the current critical theory of the Frankfurt School for an emancipating education via this diversified analysis about the topic.

Justification and relevance

Inasmuch as the school is the first public place people have access to and construct narrative and interact with each other, it is necessary to understand:

The school is an essential agent to constitute who we are and its speech can legitimate other senses about who we can be when introducing other narratives for social life which are less limiting and more creative for our stories, guided by social justice. This is especially important if we think school if one of the first public spaces children have access to, that can contemplate alternatives to the private world of family or other institutions (church, for example) about who they can be (Lopes, 2008, p.134).

Basing on this type of argument, reflecting about the education's character becomes key, for it is an essential tool that helps construct subjectivity. Hence, one must wonder:

How has the education contributed to the emancipation and to the alienation of (prejudices) and to construct people's empowerment?

Is education capable of contributing to the individual's political and social emancipation? How is this process carried out by the education centers?

Exactly because a problem has been made out of this socio-political character of education this research can be justified, since education is not just a transmission of contents, for otherness and extracurricular values are fundamental as well to constitute education and its objectives, that is so because education is also constructed by people who are made up of values, ideas and a perception of life and the world. Reflecting about the values that are built at schools and their theological perspective is relevant and has a sustained reason to contribute to a critical reflection about the education's role in constituting subjects and their role in building a society.

Results and discussion: Human condition, existence and conditioning.

The results dealt with in this section were achieved thanks to the reading and critic analysis of the relationship between education, the role of the school space to maintain and keep unequal power relationships from the philosophical analysis brought by Bayman and the problem of the human condition as an starting point to understand the alienation phenomena present in post-modernity. This analysis is seen in the philosophical debate about the cultural and political aspects of contemporaneity, the maintenance of inequalities via mechanisms that keep and reproduce the doctrinal aspects of an education to adequate the subject to the dynamics of the production means and the search for emancipating alternatives by mans of an education against barbarity (Adorno, 2012).

It is necessary to understand the human condition from the existential perception in which the human nature goes from being thought to the idea that there is a human nature, nevertheless, this nature "is not a self-trusting nature, but an intimidating, insecure and helpless condition"

(Sartre, 2014, p.56). It is the perception of this condition what is conceived as post-modernity or contemporaneity: non-existing values and foundations of the modern society in which:

“Markets without borders” is a recipe for injustice and the new world disorder in which the well-known Clausewitz formula has been reversed, in a way that now it is the turn for politics to continue with war by other means. Deregulation, that turns into the planetary anarchy, and armed violence feed each other, as well as reinforce and reinvigorate each other. As stated by another ancient warning claims, *inter arma silente leges* (when arms talk, laws silence) (Bauman, 2007, p.14).

Nonetheless, it is not only coercion that sustains the social inequality system and the meritocracy that legitimates it, there is a whole ideological and doctrinal system present at the micro-relationships building consensus regarding the maintenance and convention regarding the naturalization of the integration, adequacy, castration and segregation processes that keep inequality via meritocratic speeches, falsified by social liberalism and “equality” “freedom” and “fraternity” mottos, since people who are unequal in terms of material will not be equal in opportunities nor in rights. The reason for that is that it is of high relevance to guarantee the existence of an inclusive education which can contribute to repair this still existing inequality. However, it is not a religion or a fate that legitimates all of this, but the ambition for power and expropriations made by humanity the ones that generate the inconveniences humanity experiences nowadays, in other words, humanity must assume the consequences of its failures and learn by using its memory. Though, in a media world, filled with stimulus and propaganda, there is a perception that:

Nothing eases more memorizing the narratives that the restrained concision that saves them from psychological analysis. The greater the natural way in which the narrator quits psychological subtleness, the easier the story will fix in the listener’s mind, the more completely will the person assimilate it to his personal experience and the more irresistible such person will be inclined to tell the story any time. This assimilation process happens in really deep areas and requires from a relaxed state that is increasingly weird (Benajmin, 1987, p.204).

For such reasons, the value of experience is key to maintain sensitiveness and a mechanism to fight the brutalization process from value and recognition of experience as an integrating and ontological part of the social being (Lukács, 2010, 2012, 2013). From the aesthetic point of view, the dehumanization process is observed in a way in which “the general irrationality leaves room for the representation of pathological degradation, mental alienation as an illness deriving from mental alienation” (Menezes, 2001, p.82), thus:

Marxist criticism encounters the bourgeois traditionalist critics in its opposite end, in the confirmation of the human aspect deterioration in the modernist artistic production. Some nihilism in such works makes that other more traditionalist critics, linked to philosophy, feel dehumanization that is stressed when there is a loss of the artist, partly, in romance and in lyrics. With the fragmented narrative and the

deformation of description made by the narrator's individual optics and ideas, the descriptive narration is abandoned and the story is no longer aimed at having a moral conclusion, hence resulting in the deformation of spirituality (Menezes, 2001, p.83).

In view of this data, there is the perception of an acceleration in the way people look to constitute themselves and interact, however, such acceleration has the responsible for the narrative's poorness, in a way that, in the contemporary world, everything would be summed up in the ideas that "the less the future is predictable, the more it needs to be changing, flexible, reactive, permanently ready to change, really modern, even more than in heroic periods" (Charles, Lipovetsky, 2004, p.57). Such an aspect can be observed in education inasmuch as:

The role of education in every political utopias, from ancient times, shows how natural it looks to start a new world with those that are brand new by birth and nature. In connection with politics, this obviously implies a serious mistake: instead of joining equals, assuming the effort in persuasion and the risk of failure, there is also a dictatorial intervention, based on the adult's total superiority, and the attempt to produce what is new as a *fait accompli*, in other words, as if what is new already existed (Arendt, 1972, pp.224-225).

Such trivialization of stories and experience is followed by the entertainment society who subtly imposes an alien happiness dictatorship that medicalizes life, therefore, not only bodies but also subjectivities become modeled in accordance with the market's hegemonic interests (Debord, 2011). Thus, this brutalization process legitimates the skepticism before huge changes, this results in making indifference and segregation natural facts, as imposed by colonizers. This acceleration only assumes the consumption's character, but meaning the movement's emancipating sense, that is to say, the subject's autonomy expansion, the human being goes from being artisan and subject of himself to be a passive viewer and who is comfortable with capital, according to Fukuyama (1992). Hence, the hyper-modern human being is devoid of experiences, for he responds to so many stimuli he is not capable of assimilating them all and begins to live as an automaton, where nothing is as invariable as the variety of things, he is alienated and atomized by his lack of experiences and for losing the value of narrative, and it is precisely this what naturalizes and conditions his brutalization.

The contemporary man is a human that reproduces hyper-consumption in his subjectivity and behaviors, a man who made of consumerism something natural, accepting that his freedom and dignity are linked to consumerism, before that, the man goes from advertising himself and living a constant self-affirmation, which is why so many emphasize the *Self*, to constantly uploading personal pictures to the social media, it is like people were looking for a meaning in what is virtual in order to believe in what is real, that is to say, polarities have been reversed on behalf of the social subject's condition tripod: produce, reproduce and consume, now the population start from abstraction to concreteness, not from facts to ideas. The human being's virtualization and consequent atomization results in depression and existential loneliness, completed by the nihilist behavior of the media, which is always inducing non-prudent consumerism, since:

It is what makes any collective work to tend to homogenize and brutalize, to “conform” and “depoliticize”, etc. that I described, to perfectly be convenient, even if nobody is the subject, proportionally speaking, even if he is never thought of and desired as such by anyone. This is often seen at the social world; phenomena nobody wants occur, but that phenomena may have been wanted (“it is done for”). Here is where simple critics are dangerous: it releases all the work that needs to be done to understand phenomena such as the fact that, without it being anyone’s intention, without people who are financing having to intervene that much, that is the “tv diary”, convenient for everyone, confirming things that were already known and above all that reach intact mental structures (Bourdieu, 1997, pp.63-64).

In this way, we become not only executors of reproducing an order, for we were born with a fate, that is, to comply with a socio-economic role: settling for the unequal reality as it is and focusing only in individual success (Fukuyama, 1992). We reproduce through our production in favor of reproduction for consumerism. This process is directly associated with a collapsing scenario of modern society and the industry’s obsolescence (Sibilia, 2015) The society becomes virtual, the idea of prosperity becomes substituted by the right to access, nothing lasts more and the man goes on to always live unsatisfied because of consumption, always a programmed obsolescence, the idea of durable ceases to exist and leaves room for hedonism’s consecration and *Carpe diem* (Charles & Lipovéstrski, 2004), but the idea of solidity that is increasingly fluid and liquid brings social discomfort, hence the reappearance of totalitarian regimes or religious fanaticism, for it is really hard for the human being to cope with his ever changing condition that:

As it can be observed, a direct relationship between every component’s qualification and the group’s mission. Individual qualifications, their correct adequacy to the reserved role and its efficient performance are essential, one of the most general characteristics of Social Pathology is the disintegration of every component of the group’s roles (Rosa, 1978, p.52).

In this manner, contemporary society is a society that is lacking of references, and favors the immediate, hedonist and predator consumption. Because of this, this is the era of extremisms, fundamentalisms, since the idea of narrative, experience and exchange of values and ideas was replaced by the virtualization of relationships and the subject was transformed into a consumer and executor in the consumer society, which implied a loss in the meaning of life, for values and principles were changed by the *status quo* self-affirmation.

Production means and their link to education.

Before the defenseless existence of meanings, where it is us the ones who give a meaning through our jobs (Sartre, 2008), the political-economic reality is expropriation since 13% of the world population still lives in extreme poverty, 800 million people are starving and 2,400 do not have access to basic sanitation. Data is included in the first report on the Sustainable Development Objectives released in July 19, 2017. According to the document, the world is barely beginning its journey to the global objectives, while there are critical challenges to conquer such objectives. From this data, it can also be perceived that economic inequalities are

directly linked to world economic polarization between countries that are considered to have a low HDI and high income and countries considered to have high HDI and low income. Such inequality is caused by an entire process where:

Hyper-consumption modified life and human relationships in depth. “Nonstop shopping” made that key individual vectors and groups lost, totally or in part, their original meanings and gained new ones, always aimed at consumption of goods in a higher quantity than what would be normal and necessary (Colombo, 2010, p.30).

This inequality scenario is also observable in the production means, since:

In the industrial sphere, any manufacture or fabric constitutes the comprehensive coordination of a great material property with a number of and differentiated intellectual capacities and technical competences for the common purpose, that is production. Where the law keeps the vast agricultural property, the surplus of a growing population is sent to the workshops, and so the industrial field is where the majority of the population who is an owner is agglomerated (Marc, 2006, p.89).

The political order finishes serving the unequal economic order that, in turn, is observable in the educational character, for there is an education whose aim is to train people to work their technical abilities and another education for people who want to work as managers or top managers in society. Nowadays, with the spread of capitalism, the expropriation relationships are institutionalized and transformed into a settling culture inasmuch as:

A huge investment is included in this process. Everybody lives in a social and cultural structure with certain values and opportunities. This structure prescribes costs for certain actions and benefits for others. But you must live within it. (Chomsky, 1999, p.125).

Before a world where atomization is normal and “only a law governs - the law of power” (Camus, 2017,p.61), this government that is wanted to be omnipotent arises from the power’s bipolarization and, consequently, the end of the balanced relationship of the political-economical forces, in this way results in:

Submitting the national sovereignty to the universal government is an act that introduces inequality by itself, for the world is divided into two State groups: those which can do whatever they want in their territory and in any other (members of the Security Council that have the right of veto) and those which, same as those who are poor in spirit or young children are under the first group’s guardianship and will be punished for any violation to the rules (Todorov, 2012, p.72).

Nevertheless, it is not only through coercion that the financial system keeps its hegemony, since there is an entire educational system that legitimates it. In this case, education ends being a reproduction, adequacy and settling mechanism in accordance with the social and political-economic order in force. This case is notorious when the World Bank and the Organization for Economic Co-operation and Development (OECD) dictate the milestones that education needs to meet as to reach levels considered as “satisfactory” by the new world education managers: The World Bank and the OECD. In a world where labor’s qualification, specialization and scientific-technical work turn to watch as a pillar for work’s structure, education turns to be a sort of a trainer for the labor working at industries, companies and manufactures. Before these reasons, it is key that education can contribute to the fact that:

Basing on what has been said, it is clear that the individual’s true spirit richness depends on how rich his personal relationships are. Only in this way will individuals be freed from the diverse national and local barriers they encounter, by being in contact with the production -even spiritual of the entire world, and in such conditions that allow them to acquire the ability to be the usufructuaries of the many production forms in the world (mankind creations) (Engels & Marx, 2006, p-64).

In conclusion, education needs to bring back the value of experience as a possibility to emancipate from the naturalization process of the alienation constituted by the consumer and entertainment society (Charles & Lipovétsky, 2004; Debord, 2011).

Psychosocial experience, social psychoanalysis, current critical perception and construction of an education towards sensitiveness.

The contemporary world conquered a great technological advance, nevertheless, this technological progress did not guarantee the human development, for the technological progress did not prevent human and human rights setbacks from appearing “to historically articulate the past does not entail knowing it as it really was. It means making a reminiscence yours, as it flashes in the moment of danger” (Benjamin, 1987, p.2). It is from this ownership that we have in our minds a way to avoid past mistakes from being repeated. In the current state, human setbacks are formed by a set of a disciplined educational process that adapts and trains people so that they reproduce the idea that:

The rational-legal exercise and the attainment of discipline also entail some force. Such force can be in turn active or institutional (in other words, the deliberate exercise of violence made by social agents, via adequate and specific tools) and structural as well (implied in the given situation, present in the constitution, permanence, change of shape and content of the economic, social, cultural and political relationships). The State, therefore, “contains” a “summary” of the accumulation of force (or power in terms of its “practical nature”) and the centralization of its predisposition and effect of employment (Dreifuss, 1993, p.56).

The society’s experience points at structuring a singularization process inasmuch as “in the current singularization process demands, without losing sight of the relationship between the

society's history and the actor's biography" (Martuccelli, 2010, p.21). As the result of a complex society structured in a production and subject mass process, it is perceived that "as a response to this possibility of freedom by the inhabitants of anonymity of the megalopolis, they feel as helpless as never before, for in such a desire for that freedom, they found themselves in the middle of the concrete" (Silva & Tfouni, 2008, p.189). This powerlessness process of the subject is confirmed by the fact that:

As symptom of the change from liberal capitalism to monopoly, there is the evolution from telephone to the radio: the first id "liberal", because it allowed participants to be subjects. The radio is "democratic", since it transforms the old speakers into just audience, "to handle them into the hands of the radio station's shows". "Democratic" here denotes, naturally, not the right of having the population's right to speak and vote, but the fact the technological devices used by the culture industry make possible communication mass (Duarte, 2003, p.52).

In this line, keeping the alienation process generated by capitalism is directly linked to "not of a general power will or from a technological domination will, but of a structure that is inherent to the capitalist reproduction, that can only survive due to its nonstop expansion" (Žižek, 2012, p.149). This expansion of capital that grows without any barrier, that balances the forces' correlation, happens because of the presence of a naturalization and reproduction process of the social relationships' dynamics in which:

To apprehend that changing nature of violence, short circuits must be divided into different levels, let us say, between power and social violence, an economic crisis causing devastation is lived as an uncontrollable power that is almost natural, but be lived as violence (Žižek, 2015, p.234).

In a social violence situation combined with alienation, an education that makes the individual stay away from alienation, so that he himself is able to reach autonomy of reflection/action in the society and context in which he lives, in this way, the subject becomes the protagonist of the reality instead of being a viewer, for "clarification corrodes the injustice of the past inequality" (Adorno & Horkheimer, 1985, p.27). It is in this sense that the education's teleology needs to consider that clarification begins with the action of an education in which the main problem consists of "showing the humans behind anonymous objects and present the possibility of man's victory over them, without remarkable slogans or excessive optimism" (Fischer, 1963, p.237). Human being's anonymity and its lonely existential experience are directly linked to the idea that:

The moral concepts of modern times are carved to recognize the individuals' subjective freedom. On the one hand, they are based on the right of the individual to discern as valid what he must do, on the other hand, on the demand that every person

persuades the individual welfare end in accordance with everyone else's welfare (Habermas, 2002, p.27).

Breaking up with the atomization and alienation process, education needs to assume a political function as to stop barbarism, and this has resulted in the most urgent topic in education currently. The issue is to know if something decisive can be transformed, in connection with barbarism, by means of education" (Adorno, 2012, p.155). The culture of oppression and aggressiveness lived in the contemporary world is based on the fact of submitting the senses to the reasoning and logic of industrial teleology, that is to say, constituting and conforming individuals, thus brutalizing and keeping the alienation and atomization process of the individual through the reproduction of power relationships (Goldberg, 2004). Emancipation and autonomy are conformed when reasoning and the senses converse, therefore constituting the individual's ability to reflect in a holistic way and act as the protagonist of reality, so, education has a political role in understanding that:

What is pursued is solving a "political" problem: freeing the man from the inhuman existential conditions. Schiller claims that, in order to solve the political problem, "it needs to go through aesthetics, since beauty is the path that leads to freedom". The ludic momentum is the vehicle for such freedom. The momentum's goal is not to play "with" something, before, it is the play of life itself -beyond beliefs and external compulsions- the manifestation of an existence without fear nor anxiety and hence the manifestation of freedom. Man is only free when free from coercion, be they external and internal, physical and moral - when he is not repressed by the law not is he by the need (Marcuse, 1968, p.167).

Before the search for the consciousness' emancipation, it is the teaching's duty to recognize its importance as an organizer of possibilities to build new social relationships and world political perceptions as a tool to overcome the repressive society model we live in, since the teacher in "the society" in fact offers the challenge to join the public debate with its critics, as well as the opportunity to getting involved in a much necessary self-criticism regarding nature and the objective of teachers' training" (Giroux, 1997, p.157). Education takes on the role to formulate "a dialectic understanding of what is needed and can be done basing on the trends of reality that is objectively developing" (Mészáros, 2015, p.131). In connection with this, Mészáros (2008) states that:

What is at stake is not just the contingent deficiency of the economic resources that are available, to be overcome sooner or later, as it has been unnecessarily reversed, but the inevitable deficiency in structure of a system that operates through vicious circles of waste and scarcity. It is impossible to break the vicious circle without an effective intervention made by education, capable of, simultaneously, establish priorities and define real needs, via a free and complete deliberation of those individuals involved (p.74).

Before such issues, education and the school's function need revision from the philosophical recovery of education and its emancipation task, in this period of capitalism's remarkable contradictions, it is essential to understand that "the new image of teaching and education must be founded on not reproducing the same injustice and banalities found in society in general inside the classroom" (Silva, 1989, p.26). For such reasons, society's emancipation is built from education, for "political practice leans on the truth of power, and educational practice does so in the power of truth (knowledge)" (Saviani, 1989, p.97). Hence, the society's emancipation process can only happen from an education which is committed to the individuals' political emancipation to overcome a conditioning and repressive culture to build a culture based on exchange and respect for diversity as the foundations for a joint and constant learning.

Conclusions

After conducting this study, it is determined that the issue of building an education against barbarism via the timeliness and validity of the Frankfurt School theories is an issue that is not separated from the complex social contradictions that keep marking the contemporaneity. This issue directly goes through a conforming and legitimization process of oppressive and discriminating values that have been internalized by western society from more than ten centuries ago. The study notes that education needs to take on the political role of reeducating people from a logic of an education whose main principle is mutual respect, solidarity and respect for diversity as the pillars of humanity.

As said by Mészáros (2015) This is the mountain that needs to be reached, that is, the complexity of the relationships that constitute the extreme contradictions between barbarism and what was agreed upon to name "civilization", which in practice is the consumer society. In light of this group of related socio-economic interests, the theological character of education is directly and interdependently connected with the political and economic interests that prevail in front of a global financial system, as the understanding of bodies such as the OECD and the UNESCO is understanding education as the unique pillar for improvement for the job world.

This perception maintains the brutalization of philosophical and social problems of the contemporary society, because the educational understanding of social relationships and the subject's training is limiting, since the lesson is only seen as "subject of assessment" and people are seen as needed from being "adjusted", "introduced", that is to say, adapted to the naturalization process of the power relationships as it has always been imposed. In this context, it can be observed that the greatest expropriation of people is not only the exploitation of gains as formulated by Marx (1983), but, essentially, the expropriation that sustains keeping the relationships' unequal status, and consequently, the brutalization resulting from inequalities is in the people's expropriation of humanity, due to the reification of human relationships in favor of the production means' relationships. The naturalization of this process has been responsible for the construction of a whole process that naturalizes barbarism and segregations in favor of meritocracy. Overcoming the current production models, that have been successively exhausting natural resources and human life on Earth, essentially needs from a pedagogical transformation process that promotes the society's reeducation.

Society's reeducation is made through an education that is committed to the task of the social consciousness' emancipation, in favor of building equality as an alternative for the liberal model of education policy that failed to overcome social contradictions. Such education needs to be prescribed as an education for sensitiveness and life, instead of shaping people as to just fit into working methods or to adjust to the social environment. Educating transformational agents who are protagonists of concrete and objective reality must permeate the role of an education that is committed to a critical reflection of the society that will be present in people's subjectivities, it is the ability to reflect and knowledge the ones that are able to educate people who are not manipulable.

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