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The Ideology of education postponed fantasies

Les fantasies différées de l'ideologie de l'éducation



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The Ideology of education postponed fantasies

Les fantaisies différées de l'ideologie de l'éducation

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In this article, the authors make evident, after reading Garcia's theses *–The eclipse of education in the end of times–*, the alleged operativity and ideological mask of our illusions about education. Since the beginning of our century, we have witnessed an intense and controversial reflection on the future of the young generations, which must be paralleled by the addition of increased school performativity that can be matched with the technological innovations that weave our current situation. Favouring the action of new actors in the management of the school field, the illusion that creates the increased demand of a supposed visibility of the school “functionalism”, leaves without questioning the field of our axial representations on the conditions of the educability of the subjects and the teleological purposes that we address to the pedagogical activity, anchored in a socio-historical field penetrated by this individual and collective phantasmagoria. While trying to escape the abyss of the re-telling of our deferred phantasies that weave the official discourses, we analyse the conditions of psychic functioning of the individuals reported by Freud, in search of an unveiling of the function of the deferred illusions that feed the “emancipatory”

pedagogical discourses held, by the authors, as acting rhetorical mechanisms that obfuscate reality, while acting as a base in favour of the dominant logic. In parallel to the sociocritical reflection, the authors also point out the ethical issues involved in such an ideological unveiling procedure concerning education.

Keywords: *education, ideology, fantasies.*

Dans cet article, les auteurs rendent évidente, suite à la lecture des thèses de Garcia *–in The eclipse of education in the end of times–*, la prétendue opérativité et le masque idéologique de nos illusions ajournées sur l'éducation. On assiste, dès le début de notre siècle, à une réflexion intense et controversée sur l'avenir des jeunes générations qu'on doit mettre en parallèle avec l'injonction d'une performativité scolaire accrue qui puisse se mettre au pair des innovations technologiques tissant notre actualité. Favorisant l'action de nouveaux acteurs dans la gestion du domaine scolaire, l'illusion qui crée l'exigence accrue d'une prétendue visibilité du “fonctionnement” scolaire, laisse sans questionnement le champ de nos représentations axiales sur les conditions de l'éducabilité



des sujets et les finalités téléologiques qu'on adresse à l'activité pédagogique, ancrée dans un champ socio-historique pénétré par cette phantasmagorie individuelle et collective. Tout en essayant de fuir l'abîme de l'itération de nos fantaisies ajournées qui tissent les discours officiels, on analyse les conditions de fonctionnement psychique des individus rapportées par Freud, en quête d'un dévoilement/désocultation de la fonction des illusions ajournées qui nourrissent des discours pédagogiques "émancipatoires" tenus, par Reis et Formosinho, comme des mécanismes rhétoriciens actifs qui voilent la réalité, tout en agissant comme socle en faveur de la logique dominante. Parallèlement à la réflexion socio-critique, les auteurs soulignent aussi les questions éthiques impliquées par une telle procédure de dévoilement idéologique concernant l'éducation.

Mots-clés: *éducation, idéologie, fantaisies.*

"All right. I can see the broken eggs. But where's this omelet of yours?"
Slavoj Žižek

Echos of good intentions

The New School movement produced a set of promising practices of an education committed to the development of the best human beings to their best (potential). It could be said that all its dynamics focused on promoting education guidance to the emergence and affirmation of the person, assuming

its own dignity, conceiving itself as capable of freedom and with the right to an existential project, as it is expressed in one of the Kantian definitions of the Categorical Imperative, in which it is perceived that humans are destined to be persons because they must assume themselves as ends in themselves¹. This conception defines an ethical line that cannot be broken without losing the true purpose of education.

The seminal creed of the progressive movement of New Education remounts to the Calais Congress of 1921. Nevertheless, considering the vicissitudes and deviations raised by the political authoritarianism of the 1930s, together with the war conditions themselves, it is worth recalling the role dissemination outlet entitled *Principes de L'Éducation Nouvelle*, published by François Châtelain², as the programmatic basis of the "French New School" movement already created by him and Roger Cousinet in 1945. *Les principes* start by asking how to begin with active methods, addressing educators and parents. They also state that instead of indicating the available excellent technical works, which could cause stakeholders to lose their way, it was decided to present a synthesis of the New Education. A short bibliographical note was also furnished to allow those who wish to do so a more in-depth study. The author also assumes

¹ Kant, I., *Grounding for the metaphysics of morals*, Cambridge: Cambridge University Press, 2003.

² Châtelain, F., *Les principes de L'Éducation Nouvelle*, Paris: École Nouvelle Française, 1949 (3rd edition).



that a great number of diverse methods, sometimes even contradictory (for instance some rely on self-choice of what to learn, others not), were found among the most important contributors of the Movement, while they recognise the presence of common devisable ideas throughout the many writings. It was such the very spirit they wanted to bring forth, as although, the various forms of experience can change over time, a few broad guidelines, that could steer the attitude of the educator, may be outlined and remain.

Although the Movement ideals went on being incorporated until the present day, the horizon it created came to constitute, precisely because of the exceptions to the dominant regime in schooling, a perhaps beautiful «ideological fantasy», as Garcia³ explains in his analysis of *The eclipse of education at the end of time*. It is under the same sign that we want in this article to address an aspect of educational "wishful thinking", a mode that seems to be the correlate of a strategy of the hoax that underlies it. It is important to dismantle the process and illustrate the consequences. Among the educational modes of wishful thinking, we could count the concepts of equality, inclusion and emancipation, in which the desired interculturality

is also included. Meaning that it was envisaged to point out certain principles, or simple guidelines drawn from the experience and thinking of the great educators. Enunciated without following a descending or increasing order of importance. Given the framework and caveats, the *Principles* are presented via brief sentences and then explained. The short statements list designate the following: 1. To have a fair view of the child; 2. To mobilise the child's activity; 3. To be a "coach" and not a "teacher"; 4. To start from the child's deepest interests; 5. To engage the school in life; 6. To make the classroom a real children's community; 7. To unite manual activity with the work of the mind; 8. To develop the child's creative faculties; 9. To give each according to his or her ability; 10. To replace external discipline with freely given internal discipline⁴.

Les principes do not refer to a set of values as equality, inclusion, democracy and interculturality. Nor do they make claims about public schooling. Nevertheless, the whole booklet in itself brandishes an enormous challenge to the school of those and of our times. We can see the goodness and specificity of childhood claimed by Rousseau⁵ embedded in it.

³ Garcia, A., *The eclipse of education in the end of times: Exploring Žižekian notions of fantasy in education, democracy, and multiculturalism*, doctoral thesis, supervisor Goodman, J., Bloomington, Indiana: Indiana University, 2012.

⁴ Châtelain, F., 1949, *op. cit.*, p. 3.

⁵ Rousseau, J.-J., *Emilio: O de la educación*, Madrid: EDAF, 1981.



One can also sense Pestalozzi's⁶ concern with the aptitudes and tendencies of each educand and the correspondent attunement with the gradual and progressive development of all the potentialities. The works of Fröebel⁷ resonate, namely through his ideal of schools as gardens of little children flowers (Kindergarten), which were seen as having unique needs and capabilities, meant to be taken off with love and respect for their integrity, not to forget ludicity as a natural pedagogy resource. Ever-present, we can also find Dewey's⁸ ideal of an associated mode of living⁹ that we could see as the seminal support for current (inter)culturalism, which encompasses inclusion, and the democratic utopia of togetherness. It should also be remembered that

⁶ Alves, W.-O., *Pestalozzi. Um romance pedagógico*, São Paulo: IPE., 2014.

⁷ Fröebel, F., *Pedagogics of the Kindergarten: Ideas concerning the play and playthings of the Child*, USA: University Press of the Pacific, 2003 / Fröebel, F., *The education of Man*, New York: Dover Publications, 2005.

⁸ Dewey, J., «The challenge of Democracy to Education», in: Dewey, J., *The Later Works*, vol. 11., 1937 / Dewey, J., «Democracy and Education», in: Boydston, J.-A., Baysinger, P., Levine, P. (ed.), Dewey, J., *The Middle Works: 1899-1924*, vol. 9, 1916, Carbondale: Southern Illinois University Press, 1980 / Dewey, J., «Democracy and Education in the World of Today», in: Boydston, J.-A. & Levine, B. (ed.), Dewey, J., *The Later Works: 1925-1953*, vol. 13: 1938-1939, Carbondale: Southern Illinois University Press, 1988 / Dewey, J., «The Democratic Faith and Education», in: Boydston, J.-A., Baysinger, P., Field, R.-W. (ed.), Dewey, J., *The Later Works: 1925- 1953*, vol. 15: 1942-1948, Carbondale: Southern Illinois University Press, 1989.

⁹ Taking into consideration that citizenship education begins in school, with the learning of democratic habits to

Maria Montessori's¹⁰ pedagogy of developing natural interests and activities, emphasizes on childrens' independence and freedom, namely their choices of activity, within an ambience of acceptance, meaning respect for difference and equality in dignity. As to Ferrère's¹¹ «pratique de l'école active» and the conception of a new school by Cousinet¹², where education moved from being an action exerted by a master on the educands and become an activity whereby the child works towards her development, requiring a favourable environment into which the educator enters with is consultative capacity. Such an approach inverts the role of the pedagogical methods as they pass from the state of means of teaching to the state of means of learning. For its part, Claparède¹³, who will be

participate in political activities, not solely confined to political institutions.

¹⁰ Montessori, M., «Méthode Dr. Maria Montessori. Pédagogie scientifique. I. La maison des enfants», Paris: Desclée de Brouwer, 1922 / Marshall, C., «Montessori education: a review of the evidence base», *NPJ Science of Learning*, 2(1), 2017, p. 11. doi:10.1038/s41539-017-0012-7.

¹¹ Ferrère, A., *Transformons l'École. Appel aux parents et aux autorités*, Bâle: Bureau international des Écoles nouvelles, 1920 / Ferrère, A., *La Pratique de l'école active: Expériences et directives*, Neuchâtel: Éd. Forum, 1924.

¹² Cousinet, R., *L'Éducation nouvelle*, Neuchâtel: Delachaux et Niestlé, 1950./ Saisse, S. & Vals, M., *Roger Cousinet, La promotion d'une autre école*, Ramonville-Saint-Agne: Érès, 2002.

¹³ Claparède, É., *L'Éducation fonctionnelle*, Neuchâtel: Delachaux et Niestlé, 1931 / Claparède, É., *L'École sur mesure*, Neuchâtel: Delachaux et Niestlé, 1953.



remembered as the psychologist of the Movement, has left us with the idea of functional education and a tailored school. Another inescapable figure we can refer to, is Alexander Neil¹⁴, with his principle of freedom from adult coercion and community self-governance, as well as the progressive ideals of Freinet¹⁵, whom everybody remembers because of the educands' press, but also as responsible for the idea of field trips (which could be seen as the first steps of outdoor education), along with the *tâtonnement experimental*, the cooperative learning which rely upon democracy as the way of learning responsibility for one's work and community, as mutual respect implies bearing in mind that each one has to contribute with what is expected from each person, while not forgetting that our existence depends on others. Last, but not least, we have to mention Paulo Freire¹⁶, and his *Pedagogy of the oppressed*, which represents a strong blow on the asymmetrical roles between educator and educands, using indoctrination for accepting oppression, along with a fierce critique of the, supposedly, educative process that didn't conduce to an engagement with the political situation of the

educands and their being in the world. Something that already represents a verberation on those that just assume to say the truth about injustice but never relate it to the oppressed in a manner of compromising with their condition and its transformations.

To conclude this introductory discussion, we will underline that the importance of 'Rousseau's revolution', due to the naturalist philosophy and the intuitions of evolutionary psychology, becomes an unavoidable reference of the self-called New Education Movement¹⁷, whose link with contemporary pedagogy is found in Pestalozzi and Fröebel¹⁸. Dewey would become the promoter of the movement's social doctrine, Claparède its psychological mentor and Ferrière its apostle. Obviously, it would be also possible to mention a second, and even a third generation that took the torch of the movement and developed the ideas that it launched, which, all in all, configure the hopes and beliefs we will analyse subsequently.

¹⁴ Neill, A., *Sutherland libres enfants de Summerhill*, Paris: F. Maspero, 1970.

¹⁵ Freinet, C., *La Technique Freinet: Méthode nouvelle d'éducation populaire basée sur l'expression libre par l'imprimerie à l'école*, Vence: L'Imprimerie à l'École, 1937 / Freinet, C., *Pour l'école du peuple: Guide pratique pour l'organisation matérielle, technique et pédagogique de l'école populaire*, Paris: F. Maspero, 1969 / Freinet, C., *Le maître insurgé: Écrits, 1920-1939*, Paris: Libertalia, 2016.

¹⁶ Freire, P., *Pedagogy of the oppressed*, New York: Continuum, 2007.

¹⁷ Until Rousseau pedagogy was dominated by metaphorical approaches with no regard for the specificity of the natural being to be educated.

¹⁸ Planchard, E., *Pedagogia contemporânea*, Coimbra: Coimbra Editora, 1975 (7th edition).



The opening of the abyss: The question of the ideological role of “das Ding”

In Antonio Garcia's¹⁹, *The eclipse of education in the end of times: Exploring Žižekian notions of fantasy in education, democracy, and multiculturalism*, as a prelude to the abyss, is about to open, the author denounces, school as a prison for pedagogy and the mind, which, drilling out of such a bubble, demands a pluralized pedagogy. The one that could perhaps deconstruct an hegemonic «fantasy of the unobtainable Thing»²⁰ that grounds its ideology. The question is then to clarify what such an «unobtainable Thing» could be, the author puts a quartet in tune.

For instance, the «unobtainable Thing» (uT) could be the ‘change we can [still] believe in’, that Obama didn't get tired to proclaimed. Not surprisingly, in the same line with the application, it could also be that the final revolution is (always) yet to come. However, to grasp the role *uT* plays, we have to come to the notion of ideological fantasy, which Freud called *The Thing* (Das Ding), considering the obscurity of the concept when he tried to construct a «Project for a scientific psychology»²¹; in such case, it refers to a the a priori structural for memory, that, in a large sense, refers to the subject's desire.

This could be the equivalent, for the layman, of trying to synthesize while saying very little, as the apparatus elaborated by Freud is of deep complexity and demands a more detailed explanation.

As Lucero e Vorcaro²² explain, in the so-called «Project», the psychic apparatus is described by Freud as appealing to the *f*, *y* and *w* groups of neurons, respectively in charge of perception, memory and consciousness. Now, the *y* system divides in system *y* nucleus directly receiving endogenous stimuli-, while system *y* mantle collects information from the external world from *f*.

As Freud supports his approach in the notion of quantity (Q), it means that if the tendency of the organism is to maintain the principle of inertia, any external stimulus would be felt as unpleasing that must be eliminated by motor action²³. On the other hand, all elimination of Q would be felt as pleasing. As one of the ruling forces of the circuit, Freud finds the pleasure principle circuit, in charge of avoiding all unpleasure and supplying pleasure. Now, the problem is that the endogenous quantities are continuous being the endless spring of the psychic mechanism, which is very loaded by such overwhelming excessive stimulation. Only changes

¹⁹ Garcia, A., 2012, *op. cit.*

²⁰ *Ibid.*, p. 1.

²¹ Freud, S., *Projeto de uma psicologia*, trad. by Gabbi, Jr., O., Rio de Janeiro: Imago, 1995 (1st edition 1895).

²² Lucero, A. & Vorcaro, Â., «Das Ding e o Outro na constituição psíquica», *Estilos da Clínica*, XIV(27), 2009, pp. 230-251.

²³ That could lower the Q stressing pressure.



from the outside world can lower the Y-tension; something that the human organism is unable to resolve for a long period of time since birth, one may think of the feeling of hunger, which can manifest itself in screams and gesticulations –both means of communication of an appeal–, but that can only get tension relief if someone provides what it takes, thus reducing momentarily Q to 0; that is, to activate reflex devices in order to produce the required activity directed to remove the endogenous stimulus. This results in satisfaction, with two essential consequences

- «1) Occupation takes place in the mantle of neurons (a), which correspond to the perception of the object (“helpful person”), establishing a facilitation between these occupations and the neurons nuclear;
- 2) In other mantle neurons (b), the news of elimination arrives, felt as pleasure (w), due to the reflex movement triggered after the specific action. These news are if because every movement, through of its side consequences, gives room for new sensory excitations (from skin and muscles) that produce in \emptyset an image of movement»²⁴.

Through the law of association, a series of facilitations are promoted: between the y neurons of the nucleus and mantle, as between the y neurons of the mantle; if the mantle y neurons a and b are occupied simultaneously, through

association, then the quantitative occupancy of a passes to neuron b , meaning that «the experience of satisfaction gives rise to a facilitation between the two recollective images (perception of the object (a) and motion image (b), as well as between them, and the nuclear neurons)»²⁵. It is, therefore, to be assumed that a virtuous circle of reactivation memories becomes established.

The recollective image of the object is the first to be affected by the activation of the desire, and it can cause something similar to a hallucination, but if what is aroused is a reflex action, the process will end in disillusionment, since it has not produced any effective satisfaction and hence that the psychic apparatus must avoid such a situation. Facilitation makes quantities always follow certain paths, nevertheless, Q will never disappear, as the inner vital drive will always force the organism to a Q storage, thus conserving the ways of discharge and the search of actions oriented to the external world seeking satisfaction.

Freud designates the totality of occupations in y as I ²⁶. It is up to this instance to block the primary psychic processes, preventing the memory image of the object from being abundantly occupied, thus producing a hallucination. In other words, the circuit is blocked because the occupation of desire

²⁴ Lucero, A. & Vorcaro, Â., 2009, *op. cit.*, pp. 232-233.

²⁵ *Ibid.*, pp. 232-233.

²⁶ Freud, S., 1995, *op. cit.*, p. 37.



does not reach an intensity capable of initiating an elimination, something that only a real external perception would have sufficient quantity to activate. But it is still necessary to count on the inhibition of the *I* as a criterion for differentiating between perception and memory, a mechanism that can fail if the object of desire is occupied with abundance, in which case we would have hallucination again, but not satisfaction. It will be the biological experience to teach the organism to neither occupy the desired recollective images, above a given threshold nor to initiate the elimination before the appearance of a sign of reality.

It is also needed to take into account that, as it would be unsafe to initiate elimination as long as the signs of reality do not agree with the totality of the occupation of desire, the perceptual complex must decompose into

- 1) A component neuron *a*, which almost never changes and which will pass to be called “the thing” (das Ding);
- 2) A component neuron *b*, which almost always varies and will be called its predicate, activity or attribute.

Considering that it is from neuron *c* the identity will be pursued to find a neuron *b*. In general, what is interspersed between neuron *c* and neuron *b* is a

moving image that comes from an elimination notice, which leads us to think that neuron *a* is the perception of the object. Now, if, on the one hand, regardless of the perceived object, the psychic apparatus will pursue the image of movement that corresponds to the pleasure provided by the experience of satisfaction; on the other hand, the pressure of needs leads not to think the Thing, that re-established rest, or to desire it, but rather to believe to perceive it, in other words, to hallucinate it.

As Lucero e Vorcaro, put it:

«The human being, therefore, an organism ill-prepared to deal with life, since its psychic apparatus is not satisfied with thinking what he wants, but “realizes” his thought before recognizing it in the real, we posit, at the same time, that this apparatus exists in a main adhesion to his own fictions or to his own fallacies»²⁷.

It is even a matter of an apparatus that does not know how to wait for reality to contradict it (or not) in order to cast its hallucinations into the mirage of fulfilled desire. It seems though that the unconscious functions as an obstacle to adaptative behaviour. Hence, it is not surprising that in the face of the formations of the unconscious, the function of the reality principle appears as constitutively precarious, when even in the case where reality seems to impose by itself, it ends up

²⁷ Lucero, A. & Vorcaro, Â., 2009, *op. cit.*, p. 237.



being subjected to the pleasure principle. The truth is that what is not known is articulated within the unconscious plane of the pleasure principle, so even if the reality of survival imposes itself, the human could always be able to insistently seek a parallel mirage. Once *The Thing* (*Das Ding*) itself is inaccessible, it projects itself in myriad phantasmagoria. (See Figure 1, adapted from Lucero, A. & Vorcaro, Â., 2009, p. 236).

And so, if we are not mistaken, we can point now to the third understanding of the quartet, namely, the curious «objet petit a»²⁸, that Lacan talks about. In each case, it is crucial that the «unobtainable Thing» is configured despite the failure to create any meaningful change. It corresponds to a belief and a hope, being no more than a fantasy construction, unfortunately, applied to some of our most cherished beliefs: change for the better, democracy, universal education, equality and multicultural education.

«Like many of Lacan's concepts, the object petit a evolved considerably over the course of his work, with perhaps incompatible variations in meaning. In his later seminars, it became a quasi- mathematical symbol for a hypothetical or virtual construct: namely, the ephemeral, unlocalizable property of an

object that makes it especially desirable. It is, therefore, a fantasy»²⁹.

From the interior unfathomable and unspeakable of the *Das Ding* to the *unobtainable Thing* we found the trace of *the objet a petit a (das Ding)*.

Ideological disappointments of believing in “great expectations”

In what respects the concept of ideological functioning, above explained, Garcia follows also Slavoj Žižek's propositions and thoughts of fantasy construction democracy, equality, inclusion and emancipation, in which the much-evocated interculturality is also included.

In Žižek's reading of reality, schools, even as state institutions were never meant to encompass everyone in an egalitarian and equanimous way. Nevertheless, we keep on insisting on «redundant discussions, and the flaccid rhetoric of the Left evoking 'hope' and 'faith' in education»³⁰. Nevertheless, the few “pockets of hope” are subtly relegated to the margins of the hegemonic domain of schooling. As the author poignantly refers, the mirific equalizer potential of education is

²⁸“The ‘a’ in question stands for ‘autre’ (other), the concept having been developed out of the Freudian ‘object’ and Lacan's own exploitation of ‘otherness’. The ‘petit a’ (small ‘a’) differentiates the object from (while relating it to) the ‘Autre’ or ‘grand Autre’ (the capitalized ‘Other’)” (Sheridan, A., «Translator's note», in: Lacan, J., *Ecrits: A Selection* (pp. vii–xii), London: Tavistock, 1977, p. xi).

²⁹ Kirshner, L.-A., «Rethinking desire: the objet petit a in Lacanian theory», *Journal of American Psychoanalysis Association*, 53(1), 2005, p. 84.

³⁰ Garcia, A., 2012, *op. cit.*, p. 2.



predicated on, as Jacques Rancière believes, an unequal societal order. «The project of an organic modern society is the project of an unequal order that makes equality visible, which includes such visibility in the governing of relations between economic powers, institutions, and beliefs»³¹.

Having grounded his critique, Garcia³² turns to Elizabeth Kübler-Ross' book *On Death and Dying*, so to justify his claim of «The eclipse of education at the end of times», where «eclipse» and «end of times» seem references to *dying* and *death*. The author declares it overtly: «The death that I believe we will soon confront is that of the fantasy of public schools being liberal-democratic institutions, or that there is nothing really public about public schools»³³. By relying upon Kübler-Ross five stages of dealing with death, namely denial, anger, bargaining, depression, and acceptance, Garcia starts by describing the first stage of denial, as the most common and embraced by a multitude of irredeemable naïves, self-deceived and wishful thinkers, from all classes and political backgrounds. While the rabid console themselves with the almost poetic rhetoric of good intentions. We believe that many are also bargaining, while an important portion, still to be defined, are suffering from

depression, and a no lesser number has just fallen into acceptance.

Regaining the phase of denial, one can see that in many, so-called, democratic countries, even the most advanced economies, the pleading voices – made louder through media dominance– claiming for the public schools' benefits, are covertly captured by pious rhetorics: as the insurance of an educated electorate; the defence of balkanization into class, racial, and religious groups; not to mention being the lift for economic opportunities of those coming from the bottom. As values 'per se' they aren't contestable –and this is the trick–, not if the heralds behind the claims are good actors of cynicism³⁴. If the proclaimed public school represented a real commitment to uplift the socio-economically and culturally disadvantaged, it could not be intrinsically imbued by capitalism and its hegemonic ruling class, hence it could only be the fantasy of 'public' schooling as the Thing we believe it was meant to be.

It should be stressed that, from what was adduced so far, it seems that both educator and educand are being imprisoned in an apparatus that concerning the subject (teacher/student), does not go beyond the recognition of an agent (a machine part), or at

³¹ Bingham, C. & Biesta, G., *Jacques Rancière: Education, Truth, Emancipation*, New York: Continuum, 2010, p. 7.

³² Garcia, A., 2012, *op. cit.*

³³ *Ibid.*, p. 3.

³⁴ Sloterdijk, P., *Critique of Cynical Reason*, London/Minneapolis: University of Minnesota Press, 2001.



best, an actor's role (an operator of machines); it never acknowledges the possibility of an author of meanings³⁵. It is this core tendency that destroys any space for the inclusion of differences such as interests, motivations, desires, rhythms and dissident speeches, along with the purpose domain of subjectification – a domain that «has to do with how children and young people come to exist as subjects of initiative and responsibility rather than as objects of the actions of others»³⁶. Meaning that education ought to address the empowerment and emancipation of living minds. Without an ambience prone to foster emancipation, education suffers a cleavage of the ethical relation, expected from allowing education as an interplay that preserves the subjectivities in presence, as they have no space to unfold. As proposed by Orbe, Bondía & Sangr³⁷, education supposes an «experience of openness», a «poetic and political incision», which introduces novelty from the perspective of a free relationship with the world. In this relationship, we construct ourselves as persons,

because «poetics in education is the plot, the story and the narrative that help us invent ourselves»³⁸. In order to escape the machine's short circuit, one might refer to Buber's pedagogy of encounter³⁹ and attempt to accomplish the reincorporation of the subject in all its dimensions, following a kind of education that can and should be developed through an inspiring way of speaking, as proposed by Vansieleghem & Masschelein⁴⁰. Such an approach requires an understanding of education as an invitation to speak, one invites those involved in pedagogical relationships to engage in an inspired and inspiring way of speaking that specifically requires and affirms their full and personal presence. As Martin Buber, so subtly enlighten us, the «living speech» that plunges one into «the truth of relation» or which one encounters as being deeper and higher than «the spirit of knowledge and the spirit of art»⁴¹.

In the absence of a relationship within the mode *I* and *Thou*, where «the word has from time to time become life, and this life is teaching», the

³⁵ Pourtois, J.-P. & Desmet, H., *L'éducation postmoderne*, Paris: Presses Universitaires de France, 1997.

³⁶ Biesta, G., «What is education for? On good education, teacher judgment and education professionalism», *European Journal of Education*, 50(1), 2015, p. 77.

³⁷ Orbe, F.-B., Bondía, J.-L. & Sangr, J.-C., «Pensar la educación desde la experiencia», *Revista Portuguesa de Pedagogia*, 40(1), 2006, p. 241.

³⁸ *Ibid.*, p. 241.

³⁹ McHenry, H.-D., «Education as encounter: Buber's pragmatic ontology», *Educational Theory*, 47(3), 1997, pp. 341-357.

⁴⁰ Vansieleghem, N. & Masschelein, J., «Education as invitation to speak: On the teacher who does not speak», *Journal of Philosophy of Education*, 46(1), 2012, pp. 85-99.

⁴¹ Buber, M., *I and Thou*, trans. by Simth, R. G., Mansfield Centre: Martino Publishing, Transl. R. G. Simth, 2010 (1st German edition 1923).



authenticity of the ethical realm can take place, and to face such a frustrating condition, denial is edly lived in the self-confidence, which does not even deceive the deceived, who says to himself that – after all– reality isn't so bad. Which is nothing more than a fetishistic disavowal, «this disavowal helps to structure the fantasy in which ideology protrudes as a means of enjoyment»⁴². The triumph of ideology meaninglessness occurs by its conjugation with the irrational enjoyment, of those that fakely believe in the promises about public schooling. This brings forth the idea that ideology is not just blind belief, it is a belief that needs a certain enjoyment, precisely, by living a belief. Such reasoning takes us to the point where we can unveil the ideological mechanism of fantasies production. «'Reality' is a fantasy- construction which enables us to mask the Real of our desire»⁴³. As a fantasy construction for appeasing lived 'reality', is itself a good 'illusion', strong enough to structure the rottenness of social relations while masking unbearable reality rooted at phantasmagoria held by the powerful.

Such illusions become then fantasies to ascribe everyone to the proper place. So people are bound to make choices like selecting shampoos in a

supermarket, lots of different packaging for the same content, supposedly free choices which then become a superficial relationship with a misleading broadness of misleading differential paths that, in fact, lead to the same desired effect⁴⁴. Once manipulated on their inner psychological conditions, people couldn't be able to have thoughts of their own. Even if, sometimes, there is a simulation of asking for dissenting viewpoints, already formatted they will forcefully come up to the ingrained distortion or illusion of freedom and choice.

Thus, we have come to the «End of History»⁴⁵ too (?!), as the capitalist morphine that has bled into the masses' brains and has become the only game available, naturalized as the utopia o 'this is as good as it gets', the 'the best of the possible worlds', to paraphrase Leibniz⁴⁶, although in this case not to defend the justness of God, but, perhaps, the for the sake of the 'Cerebrus' dog that guards the gates of the capitalist fantasies, which reflect on reality «as the bourgeois respectability, competition, instrumentality, and Eurocentric monoculturalism»⁴⁷.

⁴² Garcia, A., 2012, *op. cit.*, p. 5.

⁴³ Žižek, S., *The sublime object of Ideology*, New York: Verso, 1989, p. 45.

⁴⁴ Garcia, A., 2012, *op. cit.*, pp. 61-62.

⁴⁵ Fukuyama, F., *The end of History and the Last Man*, New York: The Free Press, 1992.

⁴⁶ Leibniz, G.-W., *Theodicy: Essays on the Goodness of God, the Freedom of Man, and the Origin of Evil*, Chicago: Open Court Publishing Co., 1999.

⁴⁷ Garcia, A., 2012, *op. cit.*, p. 63.



Conclusion

At this point, where the unveiling of the capitalist illusion construction, the fantasy mode of domination should be clear, it is time to state that the way out of such a regimen of manipulated thinking and practices relies on the willingness to abandon hope, in its role of fantasy inciting. That is, if we are strongly assured that we want to have a chance of a reality re-entry, disavowing fetishisation of the Real, escaping the false consciousness or liberal blindness. In times where 'Hope' has turned into a matter of belief, and belief becomes a matter of faith, while terms –or components of fantasies instigated by ideology–, empty of any signification for supporting education changes, being the core of the trap configured by 'belief in belief' about how the world ought to be, rather than what it really is, we should realize that this kind of hope does not offer us a point of escape. The still believers have made zombies of themselves while adhering to it by desire. The zombie mode is inscribed in a social mode of a «need to know basis», meaning «we only need to know what the political power institutions (hegemony) tell us that we need to know»⁴⁸. This comes very close to what, Étienne de La Boétie has devised, if we change the conveyer, as a self-inflicted tyranny:

«Poor, wretched, and stupid peoples, nations determined on your own misfortune and blind to your own good! [...] He who thus domineers over you has only two eyes, only two hands, only one body, no more than is possessed by the least man among the infinite numbers dwelling in your cities; he has indeed nothing more than the power that you confer upon him to destroy you. Where has he acquired enough eyes to spy upon you, if you do not provide them yourselves? How can he have so many arms to beat you with, if he does not borrow them from you? The feet that trample down your cities, where does he get them if they are not your own? How does he have any power over you except through you? How would he dare assail you if he had no cooperation from you? What could he do to you if you yourselves did not connive with the thief who plunders you, if you were not accomplices of the murderer who kills you, if you were not traitors to yourselves?»⁴⁹.

Schooling has become, nowadays, the pasture for standardized testing and teaching-to-the-test are creating, which are bound to create passive learners.

How can we, then, face such 'Scylla' of ideological fantasy and the 'Charybdis' of the discourses of flaccid rhetoric that fail to grasp getting into action and change induction? How can we be realistic in times of 'zombie idealism'? Garcia points to Žižek and his indication of willingness to intervene

⁴⁸ *Ibid.*, p. 67.

⁴⁹ La Boétie, É., *The politics of obedience: Discourse on voluntary servitude*, Auburn: The Ludvig von Mises Institute, 1975, p. 46.



through forms of disruption «the sublime slumber of ideological fantasies»⁵⁰. We must realize that the reigning myths are made to endure even in the face of their deconstruction, as they are instruments for the individuals to reenter the politically public spheres. Moreover, they have the power to install a 'doublethink' process, where tautologies, contradictions, and confusion can be part of the daydream fantasies. Even if people can sense their contradictory nature they can still go on believing in them. This relieves them of the horrific reality, allow them to forget, whatever it was necessary to forget, or, in other words, «consciously to induce unconsciousness»⁵¹.

Now, what is the importance of education to all this process? One can imagine what power could be obtained, if someone could manipulate the epistemological foundations of children raising processes. From this ground, it wouldn't be much difficult to manipulate the adult citizen. It just takes to frame a selective tradition, legitimated by the ideological epistemology of what one needs to be, to know, to believe. A surreptitiously framed curriculum can take care of this. So, the only thing necessary is to make children, parents, and citizens

in general, believe in established hegemonic schooling, within which you don't have many chances to be taught to unveil false consciousness, as the primacy of the process goes to the pedagogy serving to promote the dominant ideology and in parallel serves to marginalize and alienate students. Differently of Neo, from *The Matrix*, they don't have to choose between two pills (reality and illusion), «but a third pill that would allow for the 'reality in the illusion' [...] knowing and accepting»⁵². This demonstrates that we are in the first stage of grieving, denial, the moment when we bestow «more faith in the Thing ("objet petit a") perpetuated through the empty signifiers of faith, belief, and hope»⁵³. All that is needed is an emotional projection, for conjuring dream-like wish fulfilment. Such process is well supported by the «belief structure truth inherent to collective practice [i.e.,] the religious- like practice of belief [that] is practised in the temples of capitalism, school buildings, and almost always in times of depression and crisis»⁵⁴. This ensures that, although sensing being captured by a fantasy, people can still cling to belief. Nothing much different than the naturalization of history⁵⁵. It is

⁵⁰ Garcia, A., 2012, *op. cit.*, p. 69.

⁵¹ *Ibid.*, p. 72.

⁵² *Ibid.*, p. 79.

⁵³ *Ibid.*

⁵⁴ As says Garcia, 2012, *op. cit.*, p. 79, in the line of Žižek, S., *Tarrying with the Negative*, Durham, NC: Duke University Press, 1993, p. 202.

⁵⁵ Barthes, R., *Mythologies*, New York: The Noonday Press, 2004.



worst to mention that, once enclosed in such apparatus, educators and educands live a relation which has to suffer the sieving of all the threads of the ethics of authenticity.

After all the reasoning we have presented so far, an answer to some questions was raised along with this text, namely when we realize that hope could play a deceptive role that serves to enclose in a fantasy mode, where *the objet petit a* serves to fill in the emptiness of our fantasies. The only path seems to be the one philosophy has been trying to unravel, each time assuming itself as an attempt to get 'out of the cave', that is, by a critical thinking that questions the «philodoxers» and the «misologues» of this world⁵⁶. The hard way ahead still calls for hope to save us from despair, a kind of hope focused on the real, and its potentialities for enfolding substantive change.

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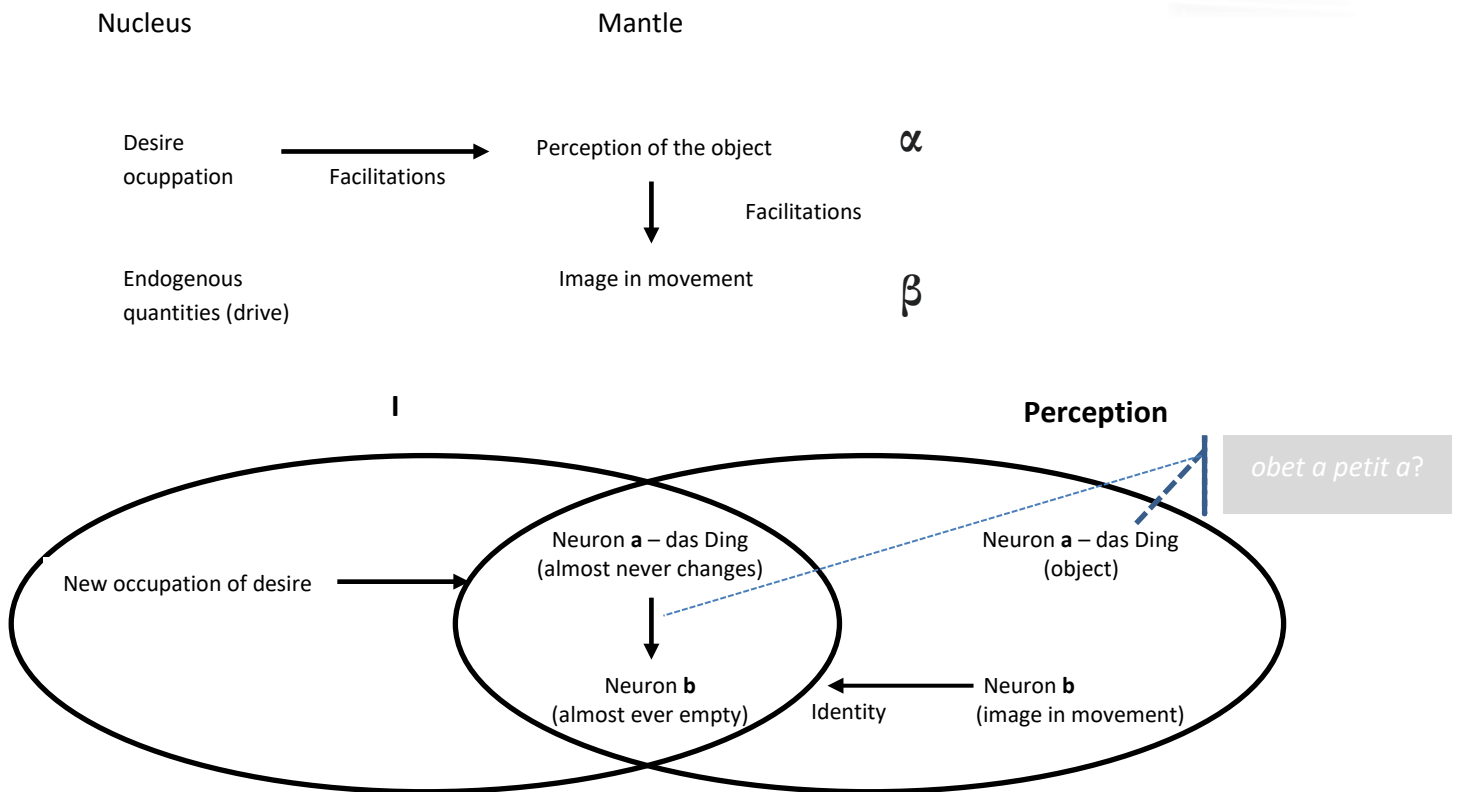


Figure 1. The psychic apparatus behind the “unobtainable Thing” supporting ideological fantasies (Adapted from Lucero & Vorcaro, 2009, p. 236).