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THE DEMATERIALIZATION OF SCHOOL IN THE YET TO COME EDUCATION: AN ANALYSIS OF CONTEMPORARY DISCOURSES

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ABSTRACT: Our aim in this text is to analyze the effects of the reports on the dematerialization of school by Edgard Faure (1973) and by Jacques Delors (1998). This phenomenon has been accelerated by the COVID-19 pandemic. The agenda of both reports is centered around the encounter of education and Information and Communication Technologies, in close connection with audiovisual and internet resources. Our work hypothesis is that both the discourses around the learning society, one celebrating the use of new teaching techniques, and the other centered on the “demurring”⁴ of childhood, converge as they operate the dematerialization of school, while the pandemic has created a context in which deterritorialization has become temporarily unavoidable. We highlight in our conclusion that, in the current urban context, informed by an idea of education in the sense that all artifacts are educational, learning has become the platform of the already “demurred” and dematerialized spaces-ambiances.

Keywords: Discourse, Information and Communication Technologies (ICTs), Demurring of childhood, Education, COVID-19.

A DESMATERIALIZAÇÃO DA ESCOLA NA EDUCAÇÃO DO PORVIR: UMA ANÁLISE DE DISCURSOS CONTEMPORÂNEOS

RESUMO: Objetivamos neste texto analisar os efeitos dos relatórios de Edgard Faure (1973) e de Jacques Delors (1996) acerca da desmaterialização da escola acelerada pela pandemia de COVID-19. A agenda desses dois relatórios gira em torno do encontro entre educação e Tecnologias da Informação e Comunicação (TIC), via um conjunto de recomendações relativo a como tornar mais eficaz o ensino e a aprendizagem dos estudantes mediados pelo uso de pedagogias alternativas em estreita conexão com recursos audiovisuais e de internet. Decorrente dessa problemática, eis nossa hipótese de trabalho: o discurso sobre a sociedade da aprendizagem, que enaltece o uso das novas tecnologias no ensino, paralelo ao discurso sobre o desemparedamento da infância, que defende a educação das crianças em contato direto com a natureza aproximam-se em seu efeito de promover a desmaterialização da escola, enquanto a pandemia criou o contexto no qual a desmaterialização se tornou temporariamente inevitável. Dentre as conclusões, destacamos que, no contexto urbano atual, perpassado por uma ideia

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⁴ “Demurring” is a Brazilian neologism created from the verb “immure”, which means both enclosing within four walls and embedding one into a wall. “Demurring” is thus meant to express the collapse of the walls of confining structures.

de educação no sentido de que todos os artefatos são educativos, o aprendizado se tornou a plataforma dos espaços-ambiências já desemparedados e desmaterializados.

Palavras-chave: Discurso, Tecnologias da Informação e Comunicação (TIC), Desemparedamento da infância, Educação, COVID-19.

LA DESMATERIALIZACIÓN DE LA ESCUELA EN LA EDUCACIÓN DEL FUTURO: UN ANÁLISIS DE LOS DISCURSOS CONTEMPORÁNEOS

RESUMEN: En este texto pretendemos analizar los efectos de los informes de Edgard Faure (1973) y Jacques Delors (1996) sobre la desmaterialización de la escuela acelerada por la pandemia del COVID-19. La agenda de estos dos informes gira en torno al encuentro entre la educación y las Tecnologías de la Información y la Comunicación (TIC), a través de un conjunto de recomendaciones sobre cómo hacer más eficaz la enseñanza y el aprendizaje de los alumnos mediado por el uso de pedagogías alternativas en estrecha relación con los recursos audiovisuales y de Internet. A partir de esta problemática, he aquí nuestra hipótesis de trabajo: el discurso sobre la sociedad del aprendizaje, que elogia el uso de las nuevas tecnologías en la educación, paralelamente al discurso sobre el desmantelamiento de la infancia, que defiende la educación de los niños en contacto directo con la naturaleza, están próximos en su efecto de promover la desmaterialización de la escuela, mientras que la pandemia ha creado el contexto en el que la desmaterialización se ha vuelto temporalmente inevitable. Entre las conclusiones, destacamos que, en el contexto urbano actual, permeado por una idea de educación en el sentido de que todo artefacto es educativo, el aprendizaje se ha convertido en la plataforma de los espacios-entornos ya desempoderados y desmaterializados.

Palabras clave: Discurso, Tecnologías de la Información y la Comunicación (TIC), Desmaterialización de la Infancia, Educación, COVID-19.

INTRODUCTION

Among the diverse pieces of news circulating on social media, we recently found a publication in platform Terra's education portal⁵ titled *With the pandemic, digital literacy becomes a step towards the pedagogy of the future – basic education up to university teachers need to be prepared during their training to use the Internet's interactivity, audiovisual resources and hybrid models with classes mediated by technology*. Written by journalists Ocimara Balmant and Alex Gomes, the article recommends teachers to learn how to deal with a new generation of students who are immersed in the context of and interaction with Information and Communication Technologies (ICTs). According to the journalists, such technologies have become a phenomenon in themselves, promoting in some teacher training courses profound curricular changes in order to meet the new demands of the contemporary social tissue. These are attractive textual enunciations that, as they capture the reader by announcing a new era for education featuring more interactivity, use of Internet and of audiovisual resources, they also seek to inaugurate the new in the educational arena (Farias, 2020).

Beyond this piece of news, floating about on the discursive surface⁶ of the internet, the idea that the future implies in demands where the ICTs will transform teaching and learning seems not to be the dominant agenda only in media articles. As we penetrate discursive exteriority, we notice that such notion is not recent, having been put forward at other moments as an alternative to conventional education: an education of the future grounded on continuous and Whole Life Learning by means of the use of technological devices and diverse spatialities. Dubbed *learning society*, (Noguera-Ramírez, 2009), this paradigm has constituted the agenda of international organizations such as the United Nations Education, Science and Culture Organization (UNESCO), informing, above all, the formulation and implementation of public policies in different nation-states.

The argument we will develop here is that the discourses regarding the education of the future point at the dematerialization of school as we have known since the passage of the nineteenth to the twentieth century, when public education systems spread internationally, up to the end of the 2020's, when social isolation was imposed in order to tackle the COVID-19 pandemic. The discourse that takes notice of the increasingly close association between education and ICTs, foreseeing the dissociation between learning and schooling institutions of the future, had been announced in the international reports written by Edgar Faure and by Jacques Delors, whose effects would be manifested in the promulgation of a federal law in Brazil, the *National Education Guidelines and Basic Law* (LDBEN number 9.394/1996), in the same year of the publication of Delors' report. We add that this dissociation between learning and school has also been suggested in other types of discourse, where, instead of the exaltation of the possibilities of new technologies in education, the demurring of childhood and a renovation of the schooling experience by means of close contact with nature is proposed (Barros, 2018). Such discourse will be characterized below, grounded on the publication *Demurring childhood: school as a meeting place with nature*.

We have divided this text, therefore, into five parts. In the first part we study the learning society, highlighting the centrality of ICT in the students' learning process, who are increasingly inflated protagonists in alternative pedagogies. In the second part, we scrutinize the reports by Faure and Delors in order to highlight that a flexibilization of learning spaces beyond schooling institutions was already announced in both documents. In the third part, we present the impact of both reports on the Brazilian *National Education Guidelines and Basic Law* (LDBEN 9.394/1996). In the fourth part, we present the discourse of the dematerialization of school within a parallel discursive framework, namely, the demurring of childhood and the school in the forest. Finally, in the last part, we bring in an interview with Noah Webster Sobe, Senior Project Officer of the Research and Foresight in UNESCO's Education program, in order to discuss the deterritorialization⁷ and reterritorialization of

⁵ Recovered from <https://www.terra.com.br/noticias/educacao/com-pandemia-letramento-digital-vira-um-passo-para-a-pedagogia-do-futuro,17f9b21c754f45d08b774afc49e7ced7fac70qnd.html>.

⁶ We call discursive surface the means and devices allowing for the emergence, existence, circulation and spreading of discourse (Foucault, 2012).

⁷ We employed this notion in the text in the sense of a displacement of the school into ambiances and spaces other than

school, as well as its *démurring* and dematerialization, above all in face of the COVID-19 pandemic, whose effects have effected new discourses around the places of learning.

WHEN WHAT IS SAID AND WHAT IS WRITTEN INSTITUTE NEW REALITIES: THE LEARNING SOCIETY, THE LIFELONG LEARNER AND THE DEMATERIALIZATION OF SCHOOL

In *Cosmopolitanism and the Age of School Reform: Science, Education and Making Society by Making the Child*, Thomas Popkewitz (2008) analyses the discourses around education at the beginning of the twenty-first century by looking into education reform texts written in the USA and Europe. An aspect common to all such reform plans is the formulation of the idea of the “lifelong learner”, which updates ideas present in educational discourse since the beginning of the twentieth century, related to the aims of coaching, in individuals, the predisposition to rationally plan his or her own life and solve problems by means of the involvement with collaborative communities.

According to the author, such aims are not new, but had already made an appearance in last century’s education reform texts. The school should promote a universal type of reason, forming the cosmopolitan citizen with a “homeless mind”, taken from the local context. The individuals should appropriate universal thinking modes in order to plan their own lives within their communities. More recently, transformations can be identified in educational discourses, now in the face of an uncertain future. The present day “unfinished cosmopolitan” is someone who learns in the course of life. To the figure of the “lifelong learner” correspond the figure of the “reflexive teacher”, continually dedicated to reflect on his or her own practice, in view of obtaining better results (Popkewitz, 2008).

Popkewitz observes that in contemporary discourse, the expectations placed on online learning are shared by authors with diverse political alignments. He mentions Maeroff (2003), author of *A classroom of one: how online learning is changing our schools and colleges*, for whom online learning represents a learning possibility that crosses frontiers, favoring the overcoming of provincialism, besides carrying out the dream of personalized teaching. Then Hargreaves (2003) is quoted as a representative of another political view, according to which the learning society allows us to expect that the child will constitute a cosmopolitan identity and will demonstrate tolerance in the face of differences of race and gender; disposition to know other cultures and responsibility for the integration of the excluded.

In summary, according to contemporary discourses on educational reforms, the “lifelong learners” must be autonomous and engaged in their own improvement by means of active work in learning communities, as a way of preparing for an undetermined future (Popkewitz, 2008). The discourses quoted below offer some examples formulated in other countries.

For the former UNESCO representative in Brazil and former coordinator of the UNESCO – Mercosul program, Jorge Werthein (2000), information societies replace industrial societies, having elevated information to the status of the main economic asset resulting from the restructuring of the markets in the 1980’s. Werthein states that the main changes in the educational field yield from the employment of self-learning technologies.

Clara Coutinho and Eliana Lisbôa (2011), at University of Minho, in *Society of Information, of Knowledge and of Learning: challenges for education in the twenty-first century (Sociedade da Informação, do conhecimento e da aprendizagem: desafios para educação no século XXI)*, underline that this new social paradigm has deterritorialized the barriers of time and space in the communication between people, offering learning possibilities beyond the school’s physical space.

The aim of the educational systems in the twenty-first century will then be to try and secure the primacy of knowledge building, in a society where the information flux is vast and abundant, and in which the role of the teacher must not still be that of a mere knowledge conveyor, but one of learning mediator. **A learning process that does not necessarily take place inside schooling institutions, but, instead, one that reaches beyond the school’s**

simply the physical schooling institution, sited at a certain geographic coordinate in the terrestrial space.

walls, being able to be carried out into the most diverse informal contexts by means of connections in the global networks. (Coutinho & Lisboa, 2011, p. 10. Bold added)

Among the new possibilities, one stands out: the idea that it is possible to learn in spaces never before considered adequate for learning (Coutinho & Lisboa, 2011). For Colombian researcher Ernesto Noguera-Ramírez (2009, p. 13), “the passage into a society of knowledge places the ‘educated person’ at the center” of knowledge. Knowledge is no longer the monopoly of schooling institutions, but the responsibility of all subjects. In the learning society, a diversity of spaces, including virtual spaces, can become learning ambiances, provided the individuals are able to govern themselves; in such societies it is up to the individuals to continually learn in the course of their entire lives.

Now we shall analyze two important discursive events for the emergency of such themes: the reports by Edgard Faure (1973) and Jacques Delors (1998) for UNESCO. After that we shall highlight how their premises feature in the Brazilian *National Education Guidelines and Basic Law* of 1996.

REPORT BY THE INTERNATIONAL COMMISSION FOR THE DEVELOPMENT OF EDUCATION FOR UNESCO

“Learn to be: the education of the future” (1973)

The report of the International Commission for the Development of Education for UNESCO, titled *Learn to be: the education of the future*, was organized in 1973 by the former French minister Edgar Faure. Written in collaboration with other authors, the report presented a panorama of world education as it was and its tasks in the face of the scientific and technological development of that time. Some concepts in the texts, such as “learn to be”, “educational city”, “continuous and permanent education”, will be mentioned again in another report for UNESCO, organized, this time, by another Frenchman, Jacques Delors, and published in 1996 under the title *Learning: the treasure within*, almost 30 years after the report organized by Faure (1973).

In the report organized by Edgard Faure (1973), we are presented with an epilogue to the second part, called (*In the manner of a presage*) - *A Educational City*, that, as it conceives education as an advent, employs the term *presage*. As the term is employed, the authors of the document guide us through at least four meanings around a given idea of education and, therefore, of what is “educational”: as something that is outside us and, therefore, of the order of the unthinkable; as something that is yet to come and, in this sense still not feasible; and, finally, as something imminent that will transform the present day education modes into something much better in this not-so-distant future unveiled before us. This way of conceiving education as something perpetually yet to come, coupled with an idea of transcendental schooling spatiality\ambiance, is not so different from today’s enunciations regarding educational cities and their educational spaces conceived beyond school ambiances – these are also something yet to come. Thus, the education of the future is still to be born from a present that impregnates it, providing something potentially better for humanity when it sees the light of day.

In general terms, the guiding ideas of the report by Faure and collaborators (1973) can be set around the concepts of “educational cities” and “lifelong education”. The former regards societies whose educational problems would be at the center of all social institutions, so that learning and teaching would constitute the *modus operandi* of city life. The latter concept would encompass, in its turn, learning beyond the school cycles as it recognizes that the individual is never fully formed, on the contrary, he or she will always be in the process of being formed in a continuous work in progress.

“Education, the Treasure Within: report for UNESCO by the International Commission for education in the twenty-first century” (1998)

Two and a half decades after the publication of the report coordinated by Edgar Faure, Jacques Delors (a Socialist Party politician and former president of the European Commission, from

1985 to 1995), together with other authors, published the report *Learning: the treasure within*. It was a report written for UNESCO, in which they present a diagnosis of global education, in view of the approaching century and the new challenges brought about with it. As in the previous report, the authors suggest policies and strategies for education in the future with emphasis on the centrality of the subject in the process of learning and teaching.

In the second part of this report, the guiding principles for education are laid out, conceived as “the four pillars of education”, grounded on some ideas by Faure and collaborators (1973), especially about educational needs in face of the globalized world and the advent of new information and communication technologies. The four pillars are formulated around the enunciations “learning to know”, “learning to do”, “learning to live together” and “learning to be”. The first is related to the acquisition of the “tools for comprehension” (Delors et al., 1998, p. 90); the second regards the capacity to “being able to act on the involving world” (Delors et al., 1998, p. 90); the third relates to the ability to “participate and cooperate with others in all human activities” (Delors et al., 1998, p. 90); and the fourth pillar would integrate all previous three.

We understand that both the reports coordinated by Faure (1973) and by Delors (1998) focus on an education yet to come and yet to take place; both insist on the need of displacing learning from the spaces and time reserved for schooling into something continuous, that takes place not exclusively in school, but at all times, everywhere. Learning should not be a space-time experience sited and territorialized into a single human being-crafting moment and within the school institution, but should instead become the way of life of subjects in contemporaneity. This idea of displacement of time-space is central, because each individual will know how to “conduct his or her destiny, in a world where the speed of change couples with the phenomenon of globalization as it modifies the relations that men and women keep with space-time (Delors et al., 1998, p. 104).

THE PRESENCE OF THE REPORTS BY EDGARD FAURE (1973) AND JACQUES DELORS (1998) IN THE STRUCTURING OF THE BRAZILIAN EDUCATIONAL SYSTEM

We now highlight the *National Education Guidelines and Basic Law* (LDBEN) no 9.394, of 1996, not to analyze it as a regulator of Brazilian education, but as a discursive event that ratifies the reports by Edgar Faure (1973) and Jacques Delors (1998). Right from the start we bring attention to the scope of the LDBEN, as the legal text formulates the formative processes of the subject, in *Title 1, Of Education, art. 1*: “Education encompasses the formative processes that are developed in familial life, in human living together, at work, in the teaching and research institutions, in social movements and in civil society organizations and in cultural manifestations” (Brasil, 1996).

It is notorious that the subject’s formation does not take place in a specific location such as the school, but in all the ambiances linked to the dimensions of human life, i.e., in the family and in other contexts of civil society. In this sense, the LDBEN’s article is articulated with conceptions from both reports, Faure’s (1973) and Delors’ (1998), as both enunciate the displacement of the school space of learning into all dimensions of life. “Instead of delegating powers to a single structure, vertically hierarchised and constituting a distinct body within society, all groups, associations, trade unions, local collectivities and intermediate bodies should all take up their share of educational responsibility [...]” (Faure et al., 1973, p. 243).

Item II of article 1 also reads: “school education should be linked to the world of labor and social practice” (Brasil, 1996), a guideline that connects with the idea of education in all dimensions of life, albeit with social aims addressed to the world of labor. In article 32 of the LDBEN, especially section III of basic education and items I, III and IV, the aims of the citizen’s basic formation are formulated. Item I states that one of the aims of basic education is the “understanding of the natural and social environments, of the political system, of technology, of the arts and of the values on which society is based” (Brasil, 1996), that is, the aim of learning in basic education teaching must be geared towards understanding the world, society and its technologies. Item III refers to the development of

the capacity for learning, “in view of the acquisition of knowledge and abilities and the formation of attitudes and values” (Brasil, 1996).

Generally, such items refer to conceptions present in the reports by Faure (1973) and by Delors (1998) regarding an education geared towards the development of capacities and competences of learning with the social milieu. Similarly, item IV, which focuses on basic education, emphasizes “the strengthening of family ties, bonds of human solidarity and of reciprocal tolerance” (Brasil, 1996), which once again refers to the Delors report (1998) as it approaches the principle of living together.

In Section IV, still in article 32, about secondary schooling, item II stands out. It considers education to be “the basic preparation for work and citizenship, so as to continue to learn, so as **to be able to adapt with flexibility to new occupation conditions and later improvement**” (Brasil, 1996. Bold added). This idea is present in the evaluation of Jacques Delors (1998), as read in the following quote:

For all such reasons, it seems that, increasingly, **the concept of whole life education is asserted**, given the advantages that are offered in **terms of flexibility, diversity and accessibility over time and in space**. It is this idea of permanent education that must be thought afresh and widened. Because, besides the necessary adaptations related to changes in professional life, it must be considered as a continuous construction of the human person, of its knowledges and aptitudes, of its capacity to discern and act. It must lead each one to be aware of oneself and of the surrounding environment, and to play the given social role as a worker and citizen. (Delors et al., 1998, p. 18. Bold added)

Therefore, the notions of “learning in the course of life”, “flexibility” and “accessibility in time and space” are grounding ideas and tributary of UNESCO’s report, informing the elaboration of the LDBEN. The report *Learning: the treasure within*, organized by Delors (1998, p. 110), states: “in the future, one must imagine innovative concepts in terms of work time that take into account the workers’ individual preferences, on the one hand, and the enterprises’ flexibility needs, on the other”

THE DEMATERIALIZATION OF SCHOOL IN A PARALLEL DISCOURSE: THE DEMMURING OF CHILDHOOD AND THE SCHOOL IN THE FOREST

In an unstable world, in which the future no longer seems as the predictable result of a linear and continuous evolution, but one that has become unpredictable, in a world where no longer there is any certainty of what will be the relevant contents and competences as children conclude basic education, one seeks to develop in the child the dispositions to acquire the aptitudes that will prove to be necessary. It no longer seems certain that schools are adequate institutions to promote the development of the citizen of the future, as they are configured today.

In other contemporary discourses, that have been disseminated internationally, one intends to correct the missteps of western civilization as a return to nature grounds children’s education. Instead of an institution aimed at the relay of bookish culture and of civility rules, one champions the “school as a site for meeting nature”. This is the subtitle of the Brazilian publication *Demmuring Childhood*, in its second edition in 2018. This publication puts forward an educational proposal based on the fundamental principle of the freedom to play in contact with nature and relates experiences in schools working in Brazil and abroad, both public and private, all which have proposed to “demmore” childhood. It consists of an initiative of Instituto Alana in partnership with the *Child and Nature (Criança e Natureza)* project, with civil societies organizations geared towards education and childhood.

The expression that lends the book a title seems to hark back to Foucault’s book *Discipline and Punish* (2014), to which a single reference is made, in the following passage: “some theoreticians, like Michael Foucault, have identified great similarities between schooling spaces and prison spaces, madhouses and hospitals, in which structures and functioning are marked by forms of control and punishment” (Barros, 2018, p. 29).

In the text, the way nature and “natural” space are considered educational in themselves stands out. The child’s education is presented as the result of the possibility of playing freely within a natural space. In the educational proposal present in *Demmuring Childhood*, teaching carried out by the

teacher is not mentioned. Nature teaches and the child educates itself in the free living together among its peers, in natural space. The publication relates the Chilean experience carried out by Fundação Pátio Vivo, whose “team of architects, landscape designers and educators believes that the space is like a third teacher, who inspires the children’s actions and helps them to learn and to develop” (Barros, 2018, p. 96).

What do the teachers do, while the children learn freely in interaction with the environment and their peers? The teachers, preferably designated as “educators”, observe the children playing freely, spontaneously. In the pedagogical proposal formulated in *Demmuring Childhood*, the preservation of both nature and childhood is defended, the “natural child” is shielded from the pedagogical assault by adults, who are characterized as locked into the “cognitive development paradigm”, into the idea that “learning only takes place with the body sitting still”, and to the conception that “the central place of the educational proposal is the classroom”.

Such educational proposal intends to gain legitimacy by means of truths grounded on science, as rendered evident by passages such as: “a consistent set of scientific ideas, generated mostly outside Brazil, suggests that one of the factors is the distancing of children from nature” (p.19); “Some research gives us clues that children enjoy little contact with nature in such spaces” (p. 20); “we believe that science grounds the benefits of the contact with nature in the school environment” (p. 80). This proposal produces, further, criteria for the distinction between the normal and abnormal child as it specifies its own designation for the problems identified. These include the “nature deficit disorder”, recurring in urban milieus, expressed in symptoms like: “obesity, hyperactivity, attention deficit, emotional imbalance, low motor coordination – lack of balance, agility and physical ability – and myopia are a few of the more evident health problems caused by this context” (Barros, 2018, p. 16).

In *Schools of the forest: the open-air model of children’s education in Europe and in Spain*, Ananda Casanova (2019) reconstitutes the historical process of this pedagogical proposal that, created in the 1950’s in the north of Europe, has rapidly disseminated in the last thirty years both within Spain and in other regions of the world: the USA, Canada, Australia, New Zealand and South Korea and, more specifically, India, Israel and Latin American nations including Brazil. Such proposals are presented as alternatives to traditional teaching and have originated in individual or group initiatives, boasting recognition and governmental support in countries such as Germany, the United Kingdom and Denmark. Although, as rendered evident by the study carried out by the author, the pedagogical proposals that privilege children’s interaction with nature are not recent and, in their more remote formulations, were related to the value given to open-air life in the culture of Nordic countries, its current expansion is related to the emergencies of the present. At the end of the article, the author summarizes very well the motivations that explain this new flourishing.

In face of the challenges brought in by the modern life style, in which we live under imminent threats to biological and cultural diversity, under the consequences of urbanization and the immuring of childhood, it is our task as educators to rethink our responsibility with the world where we live and with the generations who will inherit it. The schools in the forest movement seems to be an answer to such challenges. (Casanova, 2019, p. 66-67)

For the discussion that interests us, it is important to observe that, although starting from divergent diagnoses regarding contemporary life and what can be expected from the future, both discourses about the learning society and about the demmuring of childhood converge as they challenge the idea that the school, as an institution and as a built space, is the environment most propitious to education of the new generations.

IS IT POSSIBLE TO FORESEE WHAT IT YET TO COME IN THE EDUCATIONAL FIELD’S DISCURSIVITY?

Recently, an interview was published in Paris with Noah Webster Sobe, Senior Project Official in the Research and Foresight in Education at UNESCO and collaborator in the project Futures of Education: Learning to Become. The interview “follows the steps of Faure’s report of 1972,

called Learning to be, and one by Delors, of 1996, titled Learning, the treasure within” (Vidal & Bontempi Jr, 2020, p. 4). It is worth paying close attention to this additional initiative by UNESCO regarding the project Futures of Education: Learning to Become, led by Sobe who, despite recognizing the importance “of school as a physical space that brings together pupils and teachers in the learning process” (Vidal & Bontempi Jr, 2020, p. 6), he ponders that:

we should consider that the means of connectivity must be seen as part of an expanded right to education. This means access to the Internet – not only access to the teacher and to online classes – but to digital connectivity deemed essential for continuous learning and even as part of a basic exercise of the right to information.

Additionally, “digital exclusion doesn’t mean to go without a computer or a cellphone. It is us still unable to think, to create and to organize new forms, more just and dynamic, of production and distribution of symbolic and material wealth (Schwartz, 2000 apud Fantin & Girardello, 2009, p. 71)

Once this is stated, Sobe seems to recognize that the school institution as we have known and attended until a few months ago, before the beginning of the COVID-19 pandemic, seems to no longer exist. In the excerpts above, he recognizes the emergence of another type of education for the future. And although he states that UNESCO has created a *Future of Education International Commission*, the much talked about “future of education” has already taken place; it is now the past. “With alarming speed, the futures we had envisaged have changed. In other words, everything that we had anticipated would take place in a week, a month or a year has dramatically changed” (Vidal & Bontempi Jr, 2020, p. 5). What does it all mean?

The emergence of another type of education is no longer in the future, but it instead inhabits the present day. So much so that digital connectivity is conceived by Sobe as a basic element of the right to information, or perhaps as one additional piece in the machinery that has become our mode of living in our planet today. In the current context in which a good part of social groups are socially isolated, to teach and to learn have become a double challenge inside teaching practices and of teaching institutions. Thus, two synchronous movements took\take place in schooling institutions. First there has been a range of investments in its deterritorialization, which also can be understood as that which some specialists call “demmuring childhoods”. In the words of Lea Tiriba:

It is fundamental to invest in the purpose of **bringing down the walls and conquer the spaces that lie beyond the school walls**, not only classrooms, but all places are propitious to learning: yards, gardens, fields, animal farms, springs, beaches, dunes, open fields; everything that is in the surroundings, the neighborhood, the city, its geographic formations, historical and picturesque sites, the mountains, the sea... Besides constituting themselves as spaces for free play and relaxation, such places can also be exploited as the environment where one listens to stories, draws and paints, learning spaces in which a range of knowledges are developed. (Barros, 2018, p. 23. Bold added)

Be it by way of the revalorization of the children’s contact with nature, be it through the realization that the ICTs have revolutionized the ways in which information is accessed, contemporary discourses sustain that the school should not take up a central place in the new generations’ education, and in some discourses the school is not even indispensable.

In a way synchronous with the deterritorialization and dematerialization of school there has been a trend for its reterritorialization into spaces-ambiances mediated by ICTs. The places\sites where people live have become learning spaces-ambiances such as, for instance, homes. As households are transformed into simultaneous ambiances, including and chiefly of learning, the space-ambience, previously occupied by the school institution, has been reterritorialized and displaced into the interior of people’s homes and indeed to all places, according to the perspectives announced in the discourses about the educating city. Indeed, screens and their digital connectivity have become the interface, via virtual classrooms, with other ambiances and geographies, be them close by and\or distant. But without fiber optic cables buried on the ground or on the seabed, there is be no way to secure such

supposedly⁸ planetary digitalized connectivity to all, as well as working the world as we experience today.

FINAL CONSIDERATIONS

We highlight four aspects in our conclusion.

The first aspect regards the dialogue between the reports by Edgar Faure (1973), by Jacques Delors (1998) and the LDBEN 9.394/1996. Despite the fact that this law has a regulatory character and the two reports only propose recommendations, we have found out that the three documents forge a perspective for a subject who is in constant learning and is no longer restricted to the institutional and spatial device called school. Thus, the documents feature enunciations that define the learning society as defined by Noguera-Ramírez (2009), i.e., as a subject governmentalized by the experience of a constant whole life learning.

The second aspect, as announced in the Introduction of this text, via the education portal of the Terra platform, regards the constant need of the teachers to adapt to the Internet's connectivity, as if this was a big novelty in the educational field or something that is about to take place in the future of education. However, as analyzed, even with the proliferation of the use of technological and communications devices (videos, short films and long features, television among so many other media interfaces), the discourses that connect these enunciations feature the same regularity and are anchored in the same discursive order. And even if they nowadays appear original and innovative, they only scratch the surface, they are like the foam of subjective forces that have been in the order of the day since the end of the twentieth century (Noguera-Ramírez, 2009).

The third aspect regards the effects of the emergence of the learning society in the reports by Edgar Faure and by Jacques Delors, in the LDBEN 9.394/1996 and in the interview with Noah Webster Sobre, underlining deep changes in the contemporary social tissue with regards to the educational field. Among them, we highlight the spreading of educational spaces as a counterpoint to school spaces. Another change, related to the previous one, regards the deterritorialization\demurring of school spaces, in the sense that learning can and should take place in ambiances such as open spaces, gardens, parks, woods, squares etc. And, finally, the deepest change regards the meeting between ICTs and education, radicalized by the COVID-19 pandemic. That is, remote teaching at a distance⁹ or online teaching. The classrooms with their four concrete walls have been replaced by virtual "classrooms", which, despite still employing terms such as Google Classroom, perhaps mark a definitive break in the way we conceive the learning and teaching space-ambiances. We do not mean that the schooling institutions will be wholly replaced by Google Classrooms, and equally we are not making an apology of online teaching, but only pondering that, perhaps, the COVID-19 pandemic has accelerated a deep cleavage in contemporary society, i.e., the de-schooling of society, together with the demurring and dematerialization of this secular teaching institution.

Finally, the fourth and last aspect regards the gains and losses we would incur as we renounce the school as we knew and experienced prior to the COVID-19 pandemic. If on the one hand the discourse around the "learning society" brings about the promise that learning can at last become "personalized, which means that the pupil in contact with new technologies learns what, when, where and as much as he or she wants, regulated chiefly by personal inclinations and needs of adapting to a world in constant change; on the other hand, a deterritorialized school has no way to secure something that the school, since it has been established as an institution in charge of all children's education, sought to secure: the regular living together of the same group of children with their teachers, adults in charge of their education day in, day out. This living together relied on a specific

⁸ Supposedly, because there is a gigantic inequality in the access to the Internet in Brazil. Just in the city of São Paulo, for instance, there are around 24.344 homeless people, devoid of the basic infrastructures that secure access to such digitalised connectivity (Reimberg; Gomes; Bichir, 2020).

⁹ We are aware of the polemic between the remote teaching at a distance and online teaching, especially regarding their differences. However, we shall not enter this arena as this is not within the scope of this text.

space and time that allowed it to happen, so as to render possible a shared quotidian routine, from where one could give meanings to the experiences lived and was able to know the others and the world, and constitute oneself as subject in the flesh.

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