

## Anticipatory representations of education and projections in the post-pandemic future

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**Abstract:** The article examines the social representations of education in the post-pandemic future projected by some educators in 2020 and 2021, considering the changes in schooling that occurred during the Covid-19 pandemic. Rhetorical analysis is used to uncover social representations. The results indicate the prevalence of a desire for a school that values cooperation over technology. Anticipatory representations of education are based on the concept of the teacher as the architect of the school environment and NAVIGATION as a metaphor for the educational process.

**Keywords:** Social representations of education; Post-pandemic future; Rhetoric and Argumentation.

### Representações antecipatórias de educação e projeções no futuro pós-pandêmico

**Resumo:** O artigo examina as representações sociais de educação no futuro pós-pandêmico, projetadas por alguns educadores em 2020 e 2021, considerando as mudanças na educação escolar ocorridas durante a pandemia de Covid-19. Adota-se a análise retórica para expor as representações sociais. Os resultados indicam a prevalência do desejo de uma escola que preze a cooperação, em detrimento da técnica. As representações antecipatórias de educação se apoiam na concepção de professor como arquiteto do ambiente escolar e na NAVEGAÇÃO como metáfora para o processo educativo.

**Palavras-chave:** Representações sociais de educação; Futuro pós-pandêmico; Retórica e

Argumentação.

## **Representaciones anticipatorias de la educación y proyecciones en el futuro pospandémico**

**Resumen:** El artículo examina las representaciones sociales de la educación en el futuro pospandémico, proyectado por algunos educadores en 2020 y 2021, teniendo en cuenta los cambios en la educación escolar que se produjeron durante la pandemia de covid-19. Se adopta el análisis retórico para exponer las representaciones sociales. Los resultados indican la prevalencia del deseo de una escuela que valore la cooperación, en detrimento de la técnica. Las representaciones anticipatorias de la educación se basan en el concepto del profesor como arquitecto del espacio escolar y en la NAVEGACIÓN como metáfora del proceso educativo.

**Palabras clave:** Representaciones sociales de la educación; Futuro pospandémico; Retórica y Argumentación.

Received on: 2023-07-27

Accepted on: 2023-10-19

## 1 INTRODUCTION

In March 2020, with the spread of the Covid-19 pandemic around the world and the appearance of the first cases in Brazil, the educational path suffered an inevitable and unexpected shock. The school routine is abruptly changed by a disease that is still little known, for which there is still no vaccine, requiring the adoption of immediate sanitary measures to limit its spread. With the closure of the schools, a new component of basic education appeared on the educational scene, unfamiliar as a working tool, but presenting itself as a possible way out of the impasse facing education in this time of uncertainty: emergency remote education (ERE).

Contrary to what is defined as Distance Education (EaD), a type of teaching that is carried out in a planned way by trained professionals, Emergency Remote Teaching emerges without prior planning to give continuity to the teaching-learning process in this context. This new modality, which makes it possible to transfer the teaching-learning process from face-to-face to virtual space, using digital and technological means, becomes a possible resource for making school education and teaching work viable in 2020. However, its implementation requires that teachers learn to master the necessary technological tools.

Gatti (2020) states that this period has presented numerous challenges to the teaching profession, since the legislative acts have suspended presential activities, in the face of a new pedagogical panorama, the teacher has been forced to use technological and digital tools for which he has not had the necessary training and which were not previously available resources in most school institutions. This has led to numerous difficulties for teachers in carrying out their teaching work in this social context.

Against this background, this article aims to examine (anticipatory) social representations of education in a post-pandemic future, taking into account: (1) pre-pandemic references to teaching work; (2) the adversities of the pandemic for school education; and (3) projections presented in the context of coping with the Covid-19 pandemic. In particular, we examined the arguments of Nóvoa and Alvim (2021a; 2021b) and Gatti (2020), whose rhetorical analysis allows us to uncover anticipatory representations of education in the future that emerge from the experience lived in 2020 with the new coronavirus pandemic.

## 2 SOCIAL REPRESENTATIONS AND RHETORICAL ANALYSIS AS THEORETICAL AND METHODOLOGICAL CONTRIBUTIONS

### 2.1 Metaphors to define school education

For rhetoric, metaphor is a figure of speech stripped of its garb commonly associated with ornamental and literary figures. Aristotelian rhetoric defines metaphor as the comparison between entities of different genres and/or species, in which the familiar meanings attributed to the forum of comparison are transferred to the unfamiliar subject to elucidate it (PERELMAN; OLBRECHTS-TYTECA, 1996). The metaphorical process is thus a cognitive action through which we aim to know an object (theme), using as a reference the meanings transferred from a familiar and known object (forum), which serves as an analogy to say what the theme is. Perelman and Olbrechts-Tyteca (1996), recovering Aristotelian rhetoric and forming the New Rhetoric, broaden the definition of metaphor as a figure of speech, defining it as a condensed analogy in which the meanings of the forum (familiar) merge with the theme (unfamiliar) and clarify it through the fusion of meanings.

According to Mazzotti (2002), in the case of education, the metaphor DETERMINED AND DETERMINABLE PATH prevails in pedagogical doctrines, since we understand the schooling process as a linear, determined, and determinable path, based on consecutive school years that allow progression from a state of lesser education to a state of greater education. The meanings associated with the PERCURSE metaphor are found in Lakoff and Johnson (2002). These authors express the idea of a journey in the conceptual metaphor Journey, which also implies meanings associated with a path to be followed linearly toward a specific goal.

Mazzotti (2002) also refers to the PERCURSE metaphor for education in the opposite sense, where education is conceived as an INDETERMINABLE AND INDETERMINABLE PERCURSE. In this case, the educational path implies a more autonomous and flexible process, not necessarily linked to normative and linear processes, but also aiming at a progression from a state of lesser to greater education. This second meaning, unusual in pedagogical doctrines, presupposes that the educational path is subject to uncertainty and changes of course, resulting in unpredictability and instability, adapting to the educational framework in 2020.

Silva and Cunha (2021) discuss the fundamental Sophistic metaphor for defining education - the metaphor of CULTIVATION. The cultivation of the land serves as a forum, that is, it establishes the meanings that define education (subject) as "the cultivation of human nature," an analogy based

on the notion that "education is to human nature as cultivation is to the land" (SILVA; CUNHA, 2021, p. 7, translated by us). Associated with the metaphor of DETERMINED AND DETERMINABLE PERCOURSE, the metaphor of CULTIVATION, attributed to the Sophists, conceives the process of schooling as a linear and planned path that allows the knowledge acquired by students to follow a path in a structured way. Pedagogical doctrines have a similar conception since they also aim to follow a determined path, free of mishaps.

However, Silva and Cunha (2021) propose a different metaphor to represent the process of sophisticated education. Questioning the metaphor of CULTIVATION as appropriate to the sophists, the authors propose the metaphor of NAVIGATION, since the educational process, like the act of sailing, is subject to instability and unpredictability. The authors make it clear that the metaphor NAVIGATION should not be understood in terms of attributes associated with a lack of guidelines and methods, but from the idea that "the waters in which the boat sails are often troubled, as is the process of education [...]" (SILVA; CUNHA, 2021, p. 17, translated by us). For the thinkers who support the metaphor of INDETERMINABLE AND INDETERMINABLE PERCOURSE, education is conceived "in a flexible way and imbued with unpredictability, a journey that must be reviewed and often redone in the face of the contingencies that arise along the way" (SILVA; CUNHA, 2021, p. 5, translated by us).

The metaphor NAVIGATION, implied in the metaphor INDETERMINATE AND INDETERMINABLE PERCOURSE, translates the meanings experienced in schooling in 2020, in which the social actors of the school community were forced to change course, to face turbulent waters and rethink forms of teacher-student interaction that were not foreseen or imagined, that is, to sail through "seas never sailed before". Thus, in 2020 and from that year on, it became essential to rethink the school and its function, the work of teachers, and the educational processes consolidated until then.

## 2.2 Social representations: past, present and future

Social representations, described by Moscovici (2012[1976]) as a social phenomenon, were first presented in the author's doctoral thesis in 1961 and later published in a book under the title *Psychoanalysis, its image, and its public*. In his study, Moscovici (2012 [1976]) aims to show how a new object introduced into the social sphere - in this case, psychoanalysis - is represented by social

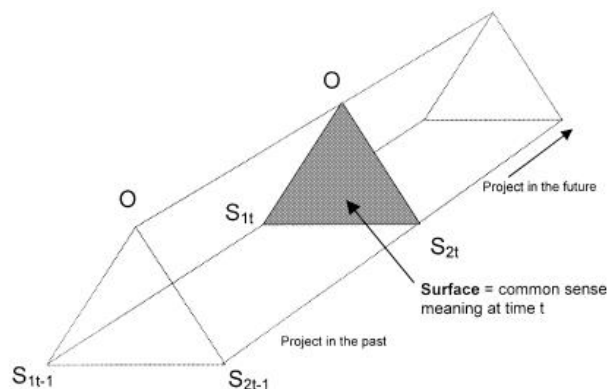
subjects and transformed into naturalized common sense knowledge. From his work, social representations take shape as a theory of common sense and are disseminated as a theoretical contribution of interest to research in various fields of knowledge. The field of education has also benefited, finding in social representations a theoretical framework capable of revealing the meanings established by social subjects in the most diverse communicative situations and interactions. According to Moscovici (2003):

All human interactions, whether between two people or two groups, presuppose representations. In fact, this is what characterizes them. [...] Always and everywhere, when we meet people or things and become familiar with them, such representations are present. The information we receive and to which we try to give meaning is under their control and has no other meaning for us than that they give it (MOSCOVICI, 2003, p. 40, translated by us).

Therefore, it is through social communication that social actors reveal their representations of objects in the world, sharing beliefs and values that establish meanings about something unknown that they seek to understand and know. According to Sá (1998, p. 24, translated by us), "a social representation is always about someone (subject) and something (object)".

Bauer and Gaskell (1999) state that social representations, due to their dynamic nature, pass through different historical and social contexts and have a past and future dimension as well as a present dimension. The authors illustrate this concept with the Toblerone model (Figure 1). In this model, like the Swiss chocolate that gives it its name, each triangle along its base represents different social contexts at different historical and temporal moments, encompassing the idea of past, present, and future. The top vertex of the triangle indicates the object represented, and the two lower vertices indicate the subjects or social groups 1 and 2 and their possible representations of the object, as we can see in the following figure:

**Figure 1** - Toblerone model of common sense



**Source:** Bauer; Gaskell (1999).

Like Bauer and Gaskell (1999), Philogene (2002) suggests that social representations have a past and future dimension. According to the author, we create anticipatory representations that arise from the need to map and assimilate the past and present and to make projections. These representations stem from anxieties and fears that make people want to predict the future to control it.

In 2020 and 2021, discussing education in a pandemic context, Nóvoa and Alvim (2021a; 2021b) and Gatti (2020) express their beliefs by outlining anticipatory representations of a desired future for school education. The anticipatory representations (future dimension) are based on routine school practices that were known and familiar in the pre-pandemic era (past dimension). In this sense, it is important to situate the social representations of teaching work as described by educational professionals - teachers - in numerous studies to examine the arguments that make up the prospects for schooling in a post-pandemic future, which we present below.

### 3 SOCIAL REPRESENTATIONS OF TEACHING WORK

#### 3.1 Past dimension

In order to examine the social representations of teaching work and to reveal the meanings established by social actors in basic education, we selected the studies by Alves-Mazzotti et al. (2004), Alves-Mazzotti (2008), Mazzotti (2009; 2010), and Barros and Mazzotti (2009), which present the social representations of the teaching profession/work in research prior to the 2020 pandemic.



Alves-Mazzotti et al. (2004) and Alves-Mazzotti (2008) point to "dedication" as a recurring representation in the first segment of primary education. This representation is linked not only to the notions of vocation and love of the profession, which are naturalized in the teaching profession but also to the time devoted to the multiplicity of tasks required of teachers to carry out their work, which gives its meaning specificity (ALVES-MAZZOTTI, 2008). Linked to this representation is the concept of "caring" for others, which is associated with feminine and maternal characteristics, manifested in concern for students and their well-being, and also implies affection and self-giving.

Mazzotti (2009) mentions the research by Lelis, Lopes and Canen and Xavier on the social representations of teaching, published in 2001, 2004 and 2005 respectively, in which the authors criticize the emphasis on competences in teacher training courses, which turns the school into "an activity focused on efficiency through the control of objectives and results" (MAZZOTTI, 2009, p. 246, translated by us). The author emphasizes that social representations of the teaching profession value personal fulfillment and caring for others at the expense of technique and competence, as well as cooperation over competition.

In a later study that examines comparisons between teaching and other types of work, Mazzotti (2010) points out that the core of the argument is the comparison between "teaching work" and "liberal professions". In this sense, teaching is conceived as a "semi-profession" associated with domestic knowledge, characteristic of the female gender, as opposed to technical and scientific knowledge, which would be characteristic of the liberal professions and correlated with the male gender. The opposition between teaching and the liberal professions shows similar meanings to those shown in the studies by Alves-Mazzotti et al. (2004) and Alves-Mazzotti (2008), reinforcing the presence of feminine references, such as maternal care, in the representations of teaching. In this opposition, the qualities associated with the liberal professions are considered superior.

In the research conducted by Barros and Mazzotti (2009), the authors analyze the hypothesis of the existence of leaders in the teaching profession, a condition inherent to professions from a sociological perspective. The dispersion of responses from teachers when asked about leaders in their profession suggests that the role of leadership is linked to the school unit as a psychosocial group.

In short, the social representations of teaching work analyzed in pre-pandemic studies reveal values such as care and commitment to others, which are linked to the concept of dedication and indicate the relevance of teacher-student interaction in this process, that is, the value of presential contact. They also expose representations linked to the female gender, which are permeated by a



devaluation of the profession as domestic knowledge, and for which teachers have no spokespersons from their category, resorting to the leaders of their institution.

The year 2020 marks a break with a familiar pedagogical context. Teachers are confronted with a new reality in which the daily presence in school is replaced by remote classes. Changes in the ways and means of teaching and learning have increased the number of teaching tasks, requiring teachers to master technologies and methods that are unusual in their daily lives (GATTI, 2020). In this sense, we continue with the presentation of (anticipatory) social representations of education constituted in a pandemic context, considering its future dimension.

### 3.2 Future dimension

In 2020 and 2021, Nóvoa and Alvim (2021a; 2021b) and Gatti (2020) considered the importance of schools in a post-pandemic scenario. For these authors, the reformulation of the school model, still based on traditional forms, was already something desirable and necessary. The pandemic reinforced the understanding that schools could no longer ignore this transformation. Gatti (2020) comments on the return to the traditional modality, something that was still imagined but not realized at the time, and shows his concern in defending the return to school as an essential space for exchange, training and socialization. Nóvoa and Alvim (2021a, 2021b) advocate the end of education as we understand it, so that the pedagogy of the future, exploited by the pandemic, requires a new school based on the pedagogy of encounter.

The desire for a different school model from the current one, in which cooperation is valued over competition, and cultural goods/personal fulfillment over technique and competence, was already present in pre-pandemic studies, as described in Mazzotti (2009). According to Nóvoa and Alvim (2021a; 2021b) and Gatti (2020), the pandemic context offered a unique opportunity to change the current model, reinforcing the need to transform the school into a social and welcoming space.

Based on the experience of Covid-19, Gatti (2020) questions whether we will be able to promote the necessary social changes. According to the author, public and private institutions, whether in basic or higher education, are subject to different laws established at the federal, state and municipal levels, making it difficult to integrate and articulate educational policies and proposals. Specifically concerning basic education, Gatti (2020) highlights the different socio-economic conditions in the country and the consequent inequalities observed in dealing with the health crisis.

The interruption of classroom teaching and the resulting measures implemented in the school context - in an unplanned way and subject to legal and health standards - had a significant impact on the teaching work. The different solutions found to control and manage the situation in educational institutions emerged as responses to the specific needs of different educational contexts (GATTI, 2020).

Although the teaching-learning process in the pandemic period has found its main ally in emergency remote teaching, which allows for continuity in virtual space, the new educational context has brought to light the innumerable difficulties felt by students and teachers, both at the cognitive and emotional levels, which significantly affect the school routine of both: For students, the stress of coping with an overload of new content in a situation of isolation, without the support and human warmth typical of presential teaching, and the consequent difficulty in concentrating; for teachers, the stress caused by the urgency of appropriating technological means in remote mode and the new work demands introduced into their routine (GATTI, 2020). The sudden transition to remote teaching, by making personal contact between teachers and students impossible, has made it difficult to build affective bonds based on the "real" student and his or her needs, while technology has taken on an unprecedented importance in education.

For Gatti (2020), the future that emerges from these changes suggests new ways of conceiving pedagogical practices, reinforcing the need for mutual help and cooperation, in which individualism gives way to solidarity and caring not only for oneself but for everyone and the world in which we live. Thinking about the future of education in the context of the pandemic, Gatti (2020):

A new way of dealing with teaching and educating the new generations that will come to schools is needed. Leaving behind old habits, seeking new meanings for schooling and new ways. Changing horizons and not reproducing more of the same and regretting the losses about a school model that calls for change: a model with only immediate and competitive visions (GATTI, 2020, p. 37, translated by us).

According to Gatti (2020), the realization of this new era and this new school model is not an easy task, given a teaching model that has been rooted and perpetuated over centuries of history, even if its foundations have been shaken by a pandemic crisis that has affected the various sectors of human life. However, the idea that unexpected events in the form of upheavals can change the course of history is defended by Nóvoa and Alvim (2021a). These authors argue that the new times favor changes in the school space that otherwise would not be so rapid and would take much longer.

Nóvoa and Alvim (2021a) and Gatti (2020) share the conviction that we are living in a unique moment of transformation in education, driven by the pandemic, with a direct impact on schools and the work of teachers. According to these authors, the traditional school model has already been challenged in recent decades, but the pandemic crisis has further exposed its shortcomings and the immediate need for change. For Nóvoa and Alvim (2021a, p. 11, translated by us), "one thing is certain: in a confused, chaotic, disorganized way, we are living the greatest experiment in the history of education". The year 2020, according to the authors, represents a milestone of great transformations for education, the full consequences of which, positive or not, are still unknown.

Nóvoa and Alvim (2021b) warn of three recurring illusions highlighted by the pandemic, namely: (1) that education can take place naturally, regardless of space and time, with an emphasis on the family and virtual space; (2) that distance learning is the future of education, replacing the school as a physical space; and (3) that technological means can do without the teacher and are sufficient on their own. By highlighting these illusions to debunk them, the authors incisively defend the fundamental role of the teacher in building the new school model in a post-pandemic world, in which a common public space for education and a pedagogy of encounter are essential. The defense of the school as a common public space is emphasized, and it is unacceptable to think of education in the post-pandemic world without linking it to its fundamental purpose of encounter and transformation. According to the authors, the school has two fundamental tasks: (1) to promote learning through knowledge; and (2) to enable students to live together through relationships, and the latter "cannot take place outside a public school space of sharing and conviviality" (NÓVOA; ALVIM, 2021a, p. 13, translated by us).

However, to play the role that the new times demand, the school will have to extend its boundaries beyond its walls, opening itself to the principle of educational capillarity, which Nóvoa and Alvim (2021a) define as education that takes place in a variety of environments and occasions, such as cultural centers, museums, community spaces, associations, among others.

For the authors, nothing can replace the space for exchange, learning, and encounters that only school can offer. The illusion that distance learning through technology can take precedence over school is vehemently challenged, demonstrating the importance of school in education precisely by promoting the encounter of different realities. Nóvoa and Alvim (2021b) state that, in this sense, home and school offer different but complementary opportunities for growth, through living together in a private space, between equals, and in a public space, between different people, and the difference is

fundamental to the educational process: "The great advantage of school is that it is different from home. This is why collaboration between schools and families is so important because they are different realities and each benefit from this complementarity" (NÓVOA; ALVIM, 2021b, p. 6, translated by us).

The role of the school as a unique space of formation and interaction also appears clearly in the defense of a pedagogy of encounter, when Nóvoa and Alvim (2021b, p. 11-12, translated by us) propose "six unfinished points" as arguments for adopting a different pedagogy from the traditional one, based on values that have long been proclaimed and are now more than ever desired. The first of these, in particular, deserves our attention because it reinforces the need for contact with others in human relationships, to the detriment of technology:

Digital can be useful for maintaining connections, but it will never replace human encounters. Because dreaming is a central element of education, and machines may be able to think and even feel, but they will never be able to dream. But also because education implies a bond that transforms students and teachers at the same time, and through the Internet or "at a distance" this possibility is diminished (NÓVOA; ALVIM, 2021b, p. 11, translated by us).

These points, according to the authors, do not exclude or reject digital media; however, by establishing a new relationship with the teaching-learning process, digital redefines teaching work and pedagogy, as well as the role of the teacher, proposing new configurations (NÓVOA; ALVIM, 2021b). Therefore, in defending a school based on the pedagogy of encounter and a differentiated educational environment, Nóvoa and Alvim (2021b) do not exclude technology, but strengthen the role of the teacher in the construction of the new times. The authors believe that meeting in a virtual space is possible "as long as the common dimension is valued, the joint construction of learning" (NÓVOA; ALVIM, 2021b, p. 12, translated by us).

Nóvoa and Alvim (2021a; 2021b) and Gatti (2020) converge in their conceptions of education in post-pandemic times on the centrality of the role of the teacher in building a new school, emphasizing the importance of this role at the expense of technology. Digital and technological tools will be useless if teachers are not engaged in their role as builders of a new era for education. After all, "how can we separate the true from the false, the real from the fictitious, facts from opinions? In a word, how do we learn to think, knowing that we can never do it alone? That's why we need teachers to compose a pedagogy of encounter" (NÓVOA; ALVIM, 2021b, p. 12, translated by us).

The anticipatory representations of education in the post-pandemic future, which include teaching work from 2020 onwards, are perhaps being reworked in this new conjuncture - fertile ground for research and investigation. The upheavals, the challenges, the crisis, and the moment of rupture with a pedagogy stabilized and naturalized over the years constitute a unique socio-historical moment, still marked by uncertainty about the directions to be followed. The changes were abrupt and left a trail of meanings that are still emerging on the social scene, opening up new perspectives for teaching and education. In the words of Nóvoa and Alvim (2021a, p. 16, translated by us), "We have not lived through such a decisive time in the history of education for 150 years. More than a crisis, we are at a crossroads. We have several paths before us. Which one will we take? The choice is ours".

#### 4 RHETORICAL ANALYSIS OF THE ARGUMENTS

The rhetorical analysis of discourse makes it possible to understand the beliefs defended by different social actors (speakers), based on the choices and arguments they present to gain the support of the interlocutor (audience). The New Rhetoric movement recovers and expands Aristotelian rhetoric in Perelman and Olbrechts-Tyteca's *Treatise on Argumentation* (1996). Considering the different types of arguments that connect or separate elements of discourse, we next examine anticipatory representations of education in a post-pandemic future.

For Nóvoa and Alvim (2021b), the new times call for the construction of a new school, a new pedagogy, and a new school environment, with the teacher as the key to enabling encounters and exchanges between teachers and students.

We need to design or remodel school buildings [...]. Now they have to be open, adaptable and flexible spaces; with conditions for individual and group study, places for research, the use of digital technologies and a working relationship between students and between students and teachers (NÓVOA; ALVIM, 2021b, p. 8, translated by us).

The authors claim that the school space should promote community, no longer as a closed space represented by a building and traditional classrooms, but as a space that can promote what they call educational capillarity - "a metaphor that seeks to translate a distribution of education across different spaces and times" (NÓVOA; ALVIM, 2021b, p. 7, translated by us). Thus, the school must

expand its walls, create new environments conducive to learning, and the teacher, as the main "builder," must be able to build bridges between the school and society and between the school and the family (NÓVOA; ALVIM, 2021b).

Later, Nóvoa and Alvim (2021b) use a pragmatic argument of succession (PERELMAN, 1993), predicting unfavorable consequences if this metamorphosis of the school does not take place: "without the construction of new school environments, efforts to transform pedagogical practices are doomed to failure" (NÓVOA; ALVIM, 2021b, p. 8, translated by us). Arguments by linkage belong to pragmatic arguments and are categorized as arguments based on the structure of reality in the typology of Perelman and Olbrechts-Tyteca (1996). These arguments establish links between elements of the discourse in a causal relationship and are based on the beliefs and experiences of social actors. Perelman (1993, p. 98, translated by us) states that "starting from the affirmation of a causal link between phenomena, argumentation can be directed toward the search for causes, the determination of effects, and the evaluation of a fact by its consequences", whether they are favorable or not.

In the same excerpt, it is possible to affirm that Nóvoa and Alvim (2021b) argue in the place of the irreparable since without the desired transformation all efforts will be useless and unsuccessful. According to Perelman and Olbrechts-Tyteca (1996), the places of argumentation, also called places of the preferable, are general premises that support values that are easily accepted by the audience as objects of agreement and, for this reason, are privileged by the speaker when defending his thesis. Among the most common places of argumentation are the places of quantity and quality, in which the speaker defends his argument based on numbers (quantity) or the uniqueness of something (quality). The site of the irreparable, according to Perelman and Olbrechts-Tyteca (1996, p. 103, translated by us), "presents itself as a limit that accentuates the site of the precarious: the argumentative force associated with its evocation can have a fulminating effect. Thus, the place of the irreparable supports the pragmatic argument of the authors (speakers) that without the transformation of the school space, the other efforts will have no effect (cause and effect relationship).

Still analyzing the same excerpt, it is possible to consider that when the authors argue in favor of a new school, they refer to education using the metaphorical concept EDUCATION IS CONSTRUCTION, structuring the notion of education around the concept of construction (LAKOFF; JOHNSON, 2002). The metaphorical meaning is close to the conventional and literal meaning and is present in many arguments for a new school: "building bridges"; "building" new school environments;



teachers as "builders"; "building" learning; designing or remodeling school "buildings"; "building" education, among others. The sense of construction dominates the discourse of Nóvoa and Alvim (2021b) and structures the concept of education of the future, which requires reconstruction and a new beginning.

The definition of a teacher as a builder is a metonymy, a rhetorical resource in which entities of the same genus and/or species are compared. In this case, the two activities or professions are compared in an analogy in which A (subject) is C (forum) - a teacher is a builder. Thus the "builder", like an architect (C), serves as a forum, that is, it provides the meanings to define what the teacher (A) does. The analogical relationship A is to B, just as C is to D, which defines the relationship of proportion and similarity in a metonymy and also in a metaphor, can be explained as follows: the teacher (A) is to the school (B), in the same relationship of similarity as the architect (C) is to the building (D). Therefore, A is C for B - "the teacher is the architect (builder) of the new school". The analogy is established based on links that support the structure of reality by transferring meanings from the forum to the subject (PERELMAN; OLBRECHTS-TYTECA, 1996). Metaphors and metonyms, as figures of speech, belong to the arguments that link elements of discourse and underpin the structure of reality, in other words, they structure reality.

Extending the analysis of metaphors, we add the metaphor RECIPIENT (LAKOFF; JOHNSON, 2002), present in the notion of school as a demarcated physical space that requires new learning environments or new "containers" for the teaching-learning process, meanings translated into the metaphor school capillarity (NÓVOA; ALVIM, 2021b). The metaphor RECIPIENT (container) is addressed in Lakoff and Johnson (2002) when dealing with conceptual metaphors. As with the metaphor EDUCATION IS CONSTRUCTION, conceptual metaphors differ from metaphors instituted by the analogy of proportion in that they are structured or organized around a concept associated with our conceptual system and the culture to which we belong. The conceptual metaphor RECIPIENT, which is considered an ontological metaphor, is linked to the limits imposed by our bodies and the human need to delimit spaces. According to Lakoff and Johnson (2002, p. 81, translated by us), "we are physical beings delimited and separated from the rest of the world by the surface of our skin; we experience the rest of the world as something outside of us. Each of us is a container with a demarcating surface and an inside-outside orientation. Rooms and houses, in this sense, as spaces delimited by walls in which we move from inside to outside, are considered obvious containers (LAKOFF; JOHNSON, 2002). For Nóvoa and Alvim (2021b), the new school requires new containers



or the construction of new school spaces.

Another argumentative scheme that emerges from this rhetorical analysis is the dissociation of notions (PERELMAN; OLBRECHTS-TYTECA, 1996), present in the division of the notion of school into traditional school (term I) and new school (term II). The dissociation of a concept separates elements of discourse, considering that a unitary concept can be divided into two terms to contrast appearance (term I) and reality (term II). Term II accommodates the desirable qualities in the conception of the person who enunciates them. By dissociating the concept of school into traditional school (Term I) and new school (Term II), the second term contains the superior qualities that the first term lacks, such as harmony, new learning, new environment, and new pedagogy. From the point of view of the authors, the education of the future requires the construction of a new school, which is considered preferable (term II), as opposed to the traditional school.

## 5 FINAL CONSIDERATIONS

Studies and research on the educational context since 2020 are relevant to understanding the challenging scenario that teachers were facing at that time and the consequent impact on their lives and work. The place of teaching - the school - moved to the home, blurring the boundaries between public and private space and revealing the many difficulties teachers and students face in virtual space.

In order to change the concept of a school based on competence and technology, as some authors attest, it would be necessary to change the concept of education that prevails in the school context. As Nóvoa and Alvim, Gatti and other authors who have dealt with the issue of education during the pandemic suggest, it would be necessary to review the school space and its assumptions, and to rethink education based on all the challenges that have suddenly and unexpectedly arisen in 2020 - probably the turnaround or turbulence that social actors needed to transform and redesign the educational path, opening up to the many possibilities for change that arise from the human capacity to start again.

Values such as cooperation and harmony, presented in previous studies as preferable and desirable to the competition promoted by the traditional school, reappear in social representations of education in the post-pandemic future, confirming their relevance for the constitution of a new school based on formative principles.

Technology points to a path of no return for education that teachers have been forced to take abruptly by the pandemic crisis, a path that was already evident and long overdue. However, it is up to the school to pave this way, incorporating technology as a necessary tool, while recognizing the irreplaceable role of teachers in educating students and building a new school.

The challenges of the year 2020 have highlighted the urgency of rethinking the institution of school and the role of the teacher, confronting the traditional model of schooling, dominated by values that praise competence and technique and favor competition, in favor of a school as a space for meeting, cooperation, and social interaction, where realities different from the family space play a fundamental role in the integral formation of the student.

The education considered desirable in the post-pandemic future, manifested in anticipatory representations, also appears in the dissociation of the concept of teaching work, derived from the dissociation of the concept of school. The established meanings set competence (term I) and cooperation (term II) in opposition, since the pandemic has praised values related to a school that values acceptance and conviviality rather than technique and competence.

It is possible to say that the disruption observed in the school routine with the emergence of the pandemic and the consequent transition from face-to-face teaching to remote teaching exposes meanings anchored in the metaphor DETERMINED AND DETERMINABLE PERCOURSE (MAZZOTTI, 2002) associated with education.

This metaphor defines schooling as a stable educational path, delineated by the sequence of grades and years, based on controllable exams and assessments, leading to a certain end. The Covid-19 pandemic puts this path to the test, pointing to doubts and uncertainties in this path that is considered safe because it is familiar.

In the year 2020, remote teaching, hitherto unknown to the vast majority of basic education teachers, has become the only possible mechanism for the continuity of the educational path - a path that was hitherto DETERMINED AND DETERMINABLE. The metaphor of NAVIGATION proposed by Silva and Cunha (2021) for pedagogical disciplines, implying an indeterminate journey subject to bad weather, proves to be pertinent to the pedagogical experience lived in 2020 and suitable for future pedagogical practices.

The (anticipatory) social representations of education in the post-pandemic future presented in this study point to the need to reformulate education by considering the school as a space of

coexistence, harmony, and cooperation. These representations also point to the construction of a differentiated school model, as opposed to the traditional model, in which the teacher, as architect and builder of the new school, plays a leading role in its reformulation.

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