

Re(senhas)

Critical Review of the book's chapter

“Pensar o sujeito da formação na concepção de educação de Edith Stein e Hannah Arendt como ato de resistência à barbárie em tempos de pandemia”

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Introduction

The COVID-19 pandemic has revealed structural weaknesses in contemporary societies, exposing social, economic, and political inequalities that have worsened the living conditions of millions of people. In Brazil, the increase in hunger, unemployment and violence,

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combined with the precariousness of public services, highlights the neglect of basic rights and the devaluation of human dignity. This scenario has been intensified by the normalization of dehumanizing practices, described by Hannah Arendt as the banality of evil, which points to the inability to think critically and act ethically in the face of injustices.

In this context, education presents itself as an essential tool to resist barbarism, promoting critical reflection, ethical training and solidarity. This study, based on the reflections of Edith Stein and Hannah Arendt, proposes to discuss how education can constitute an act of resistance and contribute to the construction of a more humanizing society. While Arendt highlights the importance of critical thinking and ethical responsibility to combat alienation, Stein emphasizes the integral formation of the human being, considering body, psyche and spirit as indispensable elements for full development.

The work is justified by the urgency of rethinking educational practices in times of crisis, especially in a context that has aggravated inequalities and evidenced the contempt for human life. The main objective is to reflect on how education, as a space for ethical and humanizing training, can contribute to facing contemporary challenges, rescuing human dignity and promoting a solidary coexistence.

Theoretical Background

Education in times of crisis demands philosophical reflections that transcend reductionist models and contemplate the complexity of

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the human being and contemporary societies. In this context, the contributions of Hannah Arendt and Edith Stein are central to understanding human formation as an act of resistance to barbarism. Both authors, although with different perspectives, offer fundamental bases for an education that rescues human dignity, promotes critical thinking and cultivates ethical values.

Hannah Arendt developed the concept of "banality of evil" from her analysis of the trial of Adolf Eichmann, responsible for the logistics of the Holocaust. For Arendt, evil is not necessarily carried out by extraordinarily cruel people, but often by ordinary individuals who, by acting thoughtlessly, become parts of an oppressive system. She explains that "the more Eichmann was listened to, the more obvious it became that his inability to speak was closely related to his inability to think, that is, to think from someone else's point of view" (Arendt, 1999, p. 62). This thoughtlessness, according to Arendt, allowed Eichmann to actively participate in the Holocaust without considering the ethical implications of his actions.

Arendt also states that "a life without thought is totally possible, but it fails to make its own essence blossom" (Arendt, 2016, p. 214). In this sense, education emerges as an essential space to cultivate critical thinking, empowering subjects to resist dehumanization and indifference, promoting ethical autonomy and social responsibility.

On the other hand, Edith Stein proposes an integral view of human formation, based on the phenomenological perspective. For

Stein, "education is not the possession of external knowledge, but the configuration that the human personality assumes under the influence of multiple formative forces" (Stein, 2003, p. 197). The author argues that training should consider body, psyche and spirit, emphasizing the importance of empathy as a basis for the educational process. According to Stein, "educating means leading other people to become what they should be" (Stein, 2003, p. 743).

In addition, Stein argues that training takes place in a context of dialogue, where educators and students interact and learn from each other. Peretti 2010, says that for Stein, "the dynamics of the relationship between the self and the other constitutes the foundation of the pedagogy of empathy". This perspective reinforces that the educator is not only a transmitter of content, but a guide that helps the student to recognize his or her potential and develop an ethical and empathetic understanding.

Stein also points out that "the spirit is the foundation of the possibilities of the human being to make his choices and to reflect on their meaning" (Stein, 2003, p. 706). Thus, integral formation must promote the balance between inner life and practical action, connecting individual formation to collective impact and highlighting the responsibility of education in building a more just and solidary society.

Methodology

This study adopts a qualitative approach, based on a literature review of the works of Hannah Arendt and Edith Stein. The analysis

focuses on the concepts of "banality of evil" and integral formation, discussing how these ideas can be applied to understand and address contemporary educational challenges.

Results and Discussion

The results indicate that Arendt and Stein's reflections provide a solid basis for compensating education in times of crisis. Both authors emphasize that humanizing education is indispensable to resist barbarism and promote human dignity. In the educational context, the concepts of *banality of evil* and integral formation show how education can act as a tool for social transformation.

Arendt emphasizes that the absence of critical thinking allows barbaric acts to be unreflectively compromised. For her, it is essential that education promotes ethical judgment and critical reflection, enabling subjects to act responsibly in a scenario of social alienation. Edith Stein, on the other hand, reinforces the importance of an education that considers body, psyche and spirit, arguing that education should be a space for self-understanding and ethical development.

The COVID-19 pandemic has highlighted inequalities and social fragmentation, reinforcing the need for pedagogical practices that promote ethics, empathy, and autonomy. In this sense, Stein and Arendt's ideas reveal that education cannot be only technical, but must be a space of resistance and transformation, confronting alienation and strengthening solidarity.

Thus, the results show that humanizing educational practices approved by the reflections of Arendt and Stein can offer paths for the construction of a more ethical and solidary society, which values human dignity and faces contemporary challenges.

Conclusion

The reflections of Hannah Arendt and Edith Stein are fundamental to compensate education as an act of resistance in the face of barbarism. In times of pandemic, humanizing training emerges as a response to social inequalities, promoting empathy, solidarity, and critical thinking. While Arendt emphasizes the need to educate for ethical judgment and reflection, Stein proposes an integral education that contemplates body, psyche and spirit, essential for full and ethical human development.

Education, in this context, is more than a technical learning instrument: it is a means of rescuing human dignity and promoting a solidary coexistence. Humanizing pedagogical practices, homologated to the ideas of Arendt and Stein, offer ways to face the challenges of contemporaneity and build a more just and conscious society. It is suggested that future studies deepen the practical application of these reflections in the educational field, expanding the connection between theory and practice.

Keywords

Barbarity; covid-19; human formation

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