

**ENTREPRENEURSHIP, MINDSET, AND OTHER FALLACIES: THE PRACTICE  
AND RESISTANCE OF TEACHING IN TIMES OF ULTRA-NEOLIBERAL  
DOMINATION**

EMPREENDEDORISMO, MINDSET E OUTRAS FALÁCIAS: O FAZER E O RESISTIR  
DA DOCÊNCIA EM TEMPOS DE DOMINAÇÃO ULTRANEOLIBERAL

EMPRENDIMIENTO, MINDSET Y OTRAS FALACIAS: EL HACER Y EL RESISTIR DE  
LA DOCENCIA EN TIEMPOS DE DOMINACIÓN ULTRANEOLIBERAL

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**ABSTRACT:**

Considering the experiences, subjectivities, affects, indignations, and revolts that permeate teaching practices in Brazilian public schools, I present, in this text, questions, acts of disobedience, and reflections on modes of resistance in teaching in the face of ultra-neoliberal domination in contemporary times. The argumentative structure is organized into three main sections: (1) addressing the problem, (2) the characteristics of resistance, and (3) pursuing decolonial paths. The argument develops through an analysis of how neoliberalism re-signifies historical colonial alienation, imposing itself through policies and practices that deepen and reinforce social and educational inequalities. In conclusion, I offer reflections aimed at refusing silencing, synthesizing the arguments presented, and proposing understandings of teaching resistance and the ethical-political commitments that such a movement entails.

**Keywords:** neoliberalism; public education; teaching; decoloniality.

**RESUMO:**

Considerando as vivências, subjetividades, afetos, indignações e revoltas que atravessam o fazer docente no contexto da escola pública brasileira, compartilho neste texto questionamentos, desobediências e reflexões acerca dos modos de resistência da docência diante da dominação ultraneoliberal na contemporaneidade. O percurso argumentativo organiza-se em três seções principais: (1) abordando o problema, (2) as características da resistência e (3) seguir caminhos decoloniais. A argumentação desenvolve-se a partir da análise de como o neoliberalismo ressignifica a alienação colonial histórica, impondo-se por meio de políticas e práticas que aprofundam e reforçam as desigualdades sociais e educacionais. Ao final, apresento reflexões orientadas à recusa do silenciamento, sintetizando os argumentos construídos e propondo compreensões sobre o resistir da docência e os compromissos ético-políticos que esse movimento exige.

**Palavras-chave:** neoliberalismo; educação pública; docência; decolonialidade.

**RESUMEN:**

Considerando las experiencias, subjetividades, afectos, indignaciones y revueltas que atraviesan la práctica docente en el contexto de la escuela pública brasileña, comparto en este texto cuestionamientos, actos de desobediencia y reflexiones sobre los modos de resistencia de

la docencia frente a la dominación ultraneoliberal en la contemporaneidad. La estructura argumentativa se organiza en tres secciones principales: (1) abordando el problema, (2) las características de la resistencia y (3) seguir caminos decoloniales. La argumentación se desarrolla a partir del análisis de cómo el neoliberalismo resignifica la histórica alienación colonial, imponiéndose mediante políticas y prácticas que profundizan y refuerzan las desigualdades sociales y educativas. Al final, presento reflexiones orientadas a la negativa al silenciamiento, sintetizando los argumentos construidos y proponiendo comprensiones sobre la resistencia docente y los compromisos ético-políticos que este movimiento exige.

**Palabras clave:** neoliberalismo; educación pública; docencia; decolonialidad.

## Introduction

I recall the classes in philosophical logic during my undergraduate studies, in which we studied fallacies: statements and arguments that seem true but are not. This was the definition that stayed fixed in my mind. I also recall that fallacies can take many forms, such as appeals to authority, false analogies, and appeals to nature, among others. Understanding what fallacies are led me to question many of the discourses that permeated my initial teacher education, my practice as a teacher, and the relationships between what I do, experience, and teach and the national education and curriculum policies in effect.

I became a teacher during a period when Brazilian public schools, under neoliberal policies developed with strong influence from the private sector, were forced to adopt, as their central aim, preparing students for the labour market. Not that this was not the case before. As Saviani (2010) reminds us, neoliberalism, which today manifests in increasingly complex forms, has long influenced and dominated Brazilian education. But now, explicitly, teacher education policies, the national curriculum basis, and the curricula enacted in our schools and territories all reproduce, foster, and impose perspectives oriented toward themes such as life planning, technical training, and work. Without dignity, critical thinking, or historical awareness, these policies reproduce alienating and decontextualized discourses. Even the historical romanticized positivist, republican, and colonial ideals of civic education and development, which once appeared alongside preparation for work, are now subordinated to it. What remains absent from these directives is an explicit acknowledgment that current qualifications for work channel the working class almost exclusively toward medium- and technical-level employment.

In this complex, violent, and difficult process of reducing schools to their obligation to the market, one paradigm of existence as a public school teacher in Brazil concerns how to

resist the fallacies of meritocracy, entrepreneurship, and market-aligned education. It is worth noting in advance that many dimensions of pedagogical practice are wounded by ultra-neoliberalism, ranging from the technicist training of students to the massification and standardization of administrative organization in educational institutions, which reduces teachers to task executors. There are also many actors involved in implementing these policies, from large-scale private initiatives that drive the market to the neoconservative political class, which legitimizes market demands in parliaments and government offices.

In this theoretical-reflective essay (Meneghetti, 2011), I share my concerns as a former secondary education teacher and an early-career education researcher, someone who, for years, faced challenges so often theorized and addressed by the university. I share these acts of disobedience, guided by the understanding of self-writing as a path for knowledge production, the valorization of counter-hegemonic narratives, and the knowledges constituted on the school ground, in dialogue with perspectives such as those of Oliveira (2020) and Muniz, Bastos, and Amado (2020).

Through acts of epistemic and pedagogical disobedience and indignation in the Freirean sense (Freire, 2015), I direct my analysis toward the increasingly frequent discourse and practices of entrepreneurship in education, school-as-business models, and the violent meritocratic perspectives imbued with neoliberal ideology that are blaming, dishonest, and exploitative. In writing these words, I engage with authors who analyze ultra-neoliberal domination in Brazilian education and in Global South/Periphery contexts. In summary, I outline an argument based on the existential challenges of teaching, highlighting the difficulties and ethical dilemmas of resistance in our practices and bodies in relation to the politics that govern our work. I emphasize that public education, this intricate field of disputes, has been constituted as a space of domination. Yet, when understood and experienced differently, it can also be a space for transformation.

## Addressing the problem

If Christian Laval (2019) reflected on and warned about the maxim that the school is not a business, today the construction of our praxis must revolve around asking how to make the school cease to be one (Laval, 2019, as cited in Lira, Oliveira, & Andrade, 2024, p. 6, our translation).

I feel exhausted when thinking and writing about neoliberalism and education, because I do not observe it from the outside nor analyze the problem from a distance. Here I am, almost suffocated by it. Are we not all tired of talking, studying, fighting, and confronting

# ENTREPRENEURSHIP, MINDSET, AND OTHER FALLACIES: THE PRACTICE AND RESISTANCE OF TEACHING IN TIMES OF ULTRA-NEOLIBERAL DOMINATION

Arthur Cardoso de Andrade

neoliberalism and its practices? This fatigue stems from the existential dimension of teaching practice. I do not, in any way, intend to associate myself with any discourse that romanticizes teaching. It is always necessary to affirm, and to reaffirm, that teaching is a complex activity that requires study, skill, ethical commitment, and responsibility. Yet, despite this, I continue to believe in and experience teaching as a subjective movement that touches us, sensitizes us, and brings us into contact with who we are and with the reality around us. Through Freirean pedagogies, I have learned to think not only in terms of pedagogies of sensitivity, humanization, subjectivities, and movements, but also in terms of pedagogies that emanate revolt, crises, and confrontation. This, therefore, is a complexity of teaching: between the beauty of teaching and learning lies the harsh reality dominated by capital, which constantly insists on reducing us to numbers, instruments, and nothing. And it is up to us to undertake the complex task of mediating education as a practice and experience of liberation, in the face of the imprisonments of the colonial legacy and the imperial-neoliberal domination over us.

When I speak of the ultra-neoliberalism that dominates Brazilian education today, I refer to all that has been part of our initial teacher education at the university, the continuing education offered by municipal and state education departments, and the curricula. Everything revolves around the “world of work,” which, as we know, has dense historical and social roots in Brazil and globally. I could cite studies such as those by Saviani (2010) and Laval (2019), which have been important references for understanding these forms of domination, but to grasp this issue as teachers, it is only necessary to look around us. In a sly, well-articulated, and alienating process, we have increasingly been captured by perspectives that exalt and overvalue what neoliberalism defines as the core of working-class existence: serving the market.

For example, the study by Sousa, Furtado, and Furtado (2024) observes the alienating mechanisms of entrepreneurial education in the policies, materials, and curricula that have dominated Brazilian education. Analyzing specifically the Federal District, the authors identify the major influences and propagations of corporate institutes such as SENAI, and on this matter, they attest that “This dynamic demonstrates how the public-private relationship, under the pretext of promoting educational quality and innovation, instrumentalizes the public school system to serve market interests” (Sousa, Furtado, & Furtado, 2024, p. 8, our translation).

When we observe the school becoming an extension of businesses, we are confronted with the paradigm of stagnation, superficiality, and the alienation of teaching and learning processes and practices. In this sense, among the many aspects of ultra-neoliberal domination that I could highlight as part of my/our experiences, I will focus on symbolic violences (Rosa

# ENTREPRENEURSHIP, MINDSET, AND OTHER FALLACIES: THE PRACTICE AND RESISTANCE OF TEACHING IN TIMES OF ULTRA-NEOLIBERAL DOMINATION

Arthur Cardoso de Andrade

& Brito, 2009) and the ways in which our critical subjectivity has been tested, persecuted, and eroded day by day.

These symbolic violences can also be understood as pedagogical and, in turn, existential violences, considering the subjective dimension of teaching practice. Among other things, these violences relate to the way neoliberal metrics have been used to validate pedagogical practices and to determine whether they are deemed important. As I have pointed out, almost everything in our schools has been oriented toward entrepreneurship, life projects, and the world of work, and the impact of this on our professional practice represents a tremendous challenge for teachers.

In this movement, I refuse to accept any positive definition or understanding of entrepreneurship, its practices, or its discourses. I refuse because what I experience and observe is the reinforcement of capitalist oppression and alienation, which blames the oppressed for their failure, as Portuguese sociologists Campos and Soeiro (2016) remind us. In reflecting on entrepreneurship as a fallacy, they caution that the critique does not diminish the importance of creating dignified employment and income for all, a point I reiterate here. What Campos and Soeiro demonstrate is how entrepreneurship has dominated multiple social dimensions and perpetuated alienation through labor and income for the working class. The entrepreneurial fallacy seeks to persuade us that our failure within the capitalist structure of our world is our own fault, stemming from a lack of action in the face of existing “profit opportunities.”

I assert that no entrepreneurial discourse can stand without appealing to the fallacy of meritocracy, which, in turn, re-signifies the historical myth of racial democracy, now encompassing other social markers within the lies of success and upward mobility based on effort. Along this path, academic theories and knowledge have been used to scientifically support these forms of domination, such as the overuse of the concept of *mindset* in all lectures and training sessions promoted within Entrepreneurial Pedagogy (Melo & Wolf, 2015), both within and beyond educational contexts. Beyond yet another forced borrowing from contemporary business language, the term can be translated as “*mentalidade*”. To be successful, one only needs to think and act as a winner. According to this concept, the psychology of success holds that social mobility depends exclusively on individual actions. We are told to educate our students to adopt a “success mindset” and that this alone will enable them to succeed and “entrepreneur” in life. Although fallacious, these notions now pervade our debates and are increasingly present in curricula, teacher training, and primary/secondary education lectures. In one of the first continuing education sessions I attended as an in-service teacher, the

# ENTREPRENEURSHIP, MINDSET, AND OTHER FALLACIES: THE PRACTICE AND RESISTANCE OF TEACHING IN TIMES OF ULTRA-NEOLIBERAL DOMINATION

Arthur Cardoso de Andrade

speaker spent part of the time explaining how multimillion-dollar companies emerged from garages, solely through the decision-making power of their creators, almost all of whom were white men from the Euro-American world, something that was not highlighted. They, of course, represent actual examples of “success cases.”

This entire focus on money and profit threatens the already fragile efforts to combat social inequalities that permeate our reality. It is painful to witness how projects addressing cultural, subjective, sensitive, and politically committed issues are neither seen nor considered relevant to the school context, in which only what is profitable gains recognition. As is well known, the historical and crucial laws 10.639/03 and 11.645/08, and the most recent law 14.986/24, are widely ignored (Santos et al., 2025), and, when implemented, they fail to overcome superficiality. It is necessary to understand that the movements of colonial/imperial alienation are complex and also re-signify themselves within society to perpetuate power relations, inequalities, and non-places. Critical projects and practices have increasingly been erased and devalued because they lead students to understand that the vulnerabilities and inequalities they face cannot be overcome solely through effort but require mobilization and struggle for social justice.

As a teacher in this context, I have learned that there are no rewards for those who challenge the status quo. There is no visibility for those who act against inequality. There is no space in officially and implicitly prescribed curricula to accommodate forms of resistance that counter the market logic, the subjugating relationships of everyday life, and the processes of colonial alienation in which we are immersed. Thus, I alert readers to a cruel mechanism of neoliberalism in education: the delegitimization of critical, emancipatory teaching mobilized around liberation. By delegitimizing teaching, it delegitimizes teachers, trajectories, and lives. At a time when technologies are promoted as solutions to educational improvement, those who seek to engage in dialogical approaches grounded in reading, thinking, and student voices increasingly find no validation.

This is, in fact, another face of neoliberal domination, since, through innovative discourses, or what Laval (2019) calls the “cult of innovation,” public schools are blamed for their own failure. As we have observed in recent times, technologies and digital social networks are not neutral; they serve prevailing economic interests. In public schools, training, materials, and practices focused on technology often present it as a panacea for all problems. When we express the challenges and difficulties we face in the classroom, such as student disengagement and performance issues, we are asked, “Have you tried teaching differently?”

# ENTREPRENEURSHIP, MINDSET, AND OTHER FALLACIES: THE PRACTICE AND RESISTANCE OF TEACHING IN TIMES OF ULTRA-NEOLIBERAL DOMINATION

Arthur Cardoso de Andrade

Embedded in this question lies a statement: the blame is yours. By posing this question and proposing active methodologies and digital resources as solutions, we are imposed with the responsibility for solving problems far beyond what we can do as teachers. This is one of the most complex forms of pedagogical violence we face: the imposition of responsibility. Gradually, the discourse of neoliberal conservative movements has spread, influencing public opinion and the development of public policies that result in persecution, embarrassment, and the reduction of teaching to villainy, based on the myth of indoctrination that never existed and the great fallacy of Brazilian education as a victim of Freire, whose methods and philosophies were never truly valued or widely implemented as state policy in our country. This persecution stems from ignorance and pernicious ideologies that deny the contributions of those who dare to challenge structures of inequality.

When I see colleagues venting about the precariousness of our situation, and especially when I experience these challenges myself as a young teacher, I feel my hope to transform my practice into a movement for social change taken away. Without romanticized expectations, I have always aimed for my practice to reflect the values I consider essential to constructing a civic identity: the struggle for urgent changes for ourselves, for whom society must change. And this does not mean accomplishing great feats; it can also be achieved through small actions and choices, as I have reflected elsewhere (Andrade, 2023). The fact is that often, despite being aware of the importance of resistance, we are exhausted, and as Souza, Santos, and Almeida (2016, p. 93, our translation) note, we hardly have the capacity to perform even the basic duties of our profession, because

The obligations imposed on teachers, from themselves as professionals, from the educational system, and from their colleagues, have only increased, consequently overburdening them. As a result, they do not feel capable of fully carrying out the only role granted to them, that is, teaching.

In these words, a paradigm of contemporary teaching practice emerges: teachers are being prevented from teaching. When I read about this issue, I am immediately led to consider how the capitalist structure depends on the maintenance of inequalities. By overburdening teachers with continuing education courses, motivational lectures, excessively technical lesson plans, and demands that are always urgent, the school is prevented from contributing to the development of essential critical and social skills for students, such as preparing for university entry, which, within the social configurations in which we find ourselves, has become a way to achieve social mobility and access jobs with more dignified salaries and working hours. At this point, I agree with Libâneo (1992) on the social function of curriculum content and the

importance of committing ourselves to ensuring that our students can read, write, interpret, understand, and go beyond, reaching what is necessary to become more (Leite, 2021).

All of this leads us to reflect on the fundamental reason for resisting: our students. It is through firm belief and work in people who can change the world that the subjective movement of teaching is propelled by those who are part of it, the students.

## The Characteristics of Resistance

Teaching, for me, has always been associated with disobedience. From the limited discourses of my initial training to the prescribed and enacted curricular impositions that surround and stand above my practice, I continue to disobey. This ideological, pedagogical, and epistemic disobedience is connected to the foundation of my teaching, namely, critical perspectives on what school means and on the identities of teachers and students.

The ideologies that guide, sensitize, and move me are those of inclusion, humanization, and care. This, of course, does not mean that I am exempt from the harsh difficulties and complex dilemmas that permeate teaching practice in public schools today. Quite the opposite. Sensitization leads us to constantly fear making mistakes, because it connects us to the people who share the classroom with us. At the same time, it places us in a position of indignation and revolt in the face of the norms governing educational practice within our institutions.

When I think about pedagogical disobedience, I reflect on the need to break with existing power relations within schools and classrooms. If there is one thing I learned from Nidelcoff's (2004) proposal on the ways a popular-teacher acts, it is that those who commit to liberation must see their students as people, trajectories, and complex knowledges.

I once wrote that we must celebrate our students. Those whom we educate and by whom we are educated constitute the central object of our practice. Thus, contemporary forms of resistance in public school teaching in Brazil have, or must assume, an essential premise: there is no teaching without learning.

Academically, crucial proposals have been developed around this relationship. From the concept of *dodiscência* in Paulo Freire's pedagogies (2011) to the notion of *ensinagem* (Anastasiou, 1998; Anastasiou; Alves, 2006), educational theorists and researchers have emphasized the importance of understanding schooling processes in a decentralized, dialogical, and constantly moving way.

# ENTREPRENEURSHIP, MINDSET, AND OTHER FALLACIES: THE PRACTICE AND RESISTANCE OF TEACHING IN TIMES OF ULTRA-NEOLIBERAL DOMINATION

Arthur Cardoso de Andrade

Everything that I propose, and that we collectively propose, regarding ways of resisting neoliberalism in our everyday teaching practices is, in fact, related to students. Often, we view students as different from ourselves when in reality, we are alike and face the same challenges. By re-signifying the power relations that exist in our classrooms, we open ourselves to transformative possibilities of education.

Placing this reflection in times when teachers increasingly deal with violence in the classroom may seem naive. However, when we consider gaps in maturity and emotional balance, we immediately observe how the structures of inequality in which we are embedded explain such behaviors. The fact is that these problems lead us to recognize something we have long denied: the school is not outside society; it is society. People are not educated to act in society because the school itself is society.

Having thus assumed an understanding of teaching as a movement between the educator as a person and others (Freire, 2011), it becomes necessary for teachers to comprehend the traps of neoliberal fallacies in what we do and in what surrounds us.

It is distressing to observe the violences to which today's teachers are subjected. Beyond violations of our ethics, there are also practices that devalue and persecute our work. Each year, more Brazilian states adopt accountability policies and performance-based remuneration systems (Silva, Silva, & Freire, 2022), which represent yet another neoliberal mechanism for blaming public schools for their insufficient performance.

Blame is thus shifted onto teachers who are deemed unproductive, as if schools and teachers alone could address the structural, social, and economic problems responsible for dropout rates and the failure to consolidate curricular skills. To summarize, we are useful only when we are productive, and we deserve our wages only when we are.

Another critical point is that our practice and our resistance are not, and will never be, directed against ourselves. Responsibility for illness and precarization does not necessarily fall on those who occupy positions above us. Governmental systems also dominate and often lead many leaders, sometimes also teachers, to reproduce and pass on the pressures imposed upon them.

Keeping this perspective in mind is essential to understanding that our struggle is not against educators, but against a world-system that insists on telling us how to educate and what to teach, distancing us from any possibility of education as a practice of freedom (hooks, 2017; Freire, 2019).

# ENTREPRENEURSHIP, MINDSET, AND OTHER FALLACIES: THE PRACTICE AND RESISTANCE OF TEACHING IN TIMES OF ULTRA-NEOLIBERAL DOMINATION

Arthur Cardoso de Andrade

When I reflect on the challenges facing basic education today, I turn to the university and to educational research, seeking to understand where this field has directed its investigations. This is because educational research has enabled us to understand the influences of neoliberalism on educational policies, curricula, and pedagogical practices, as clearly attested by Fávero and Trevisol (2020, p. 17, our translation), who, when analyzing academic productions dedicated to the study of these influences, establish that

Even though academic literature points to the negative aspects of neoliberalism in education, in practice neoliberal elements are present and widely disseminated within educational proposals. It is important to note that discourses of productivism, efficiency, employability, innovation, competitiveness, and performance are easily accepted and introduced into the school environment.

Unfortunately, in line with the foundations of academic research, educational inquiry is often also extractivist (Grosfoguel, 2016). When it visits primary and secondary schools to study their problems, it does not return to share the data obtained; instead, these data are formalized and shared only within academia and through its methods.

This distancing prevents the mobilization of critical perspectives on pedagogies of entrepreneurship from reaching many of us and, as a result, resistance is not effectively realized. For this reason, corporate institutes have become increasingly present in our spaces, fostering neoliberal ideologies and leading many of us to remain under the naturalization of fallacious discourses (Carvalho, 2014).

Despite its historical problems, it is still within the public university that we produce and encounter perspectives that oppose the market and its logic. This is undoubtedly why the institution is currently subjected to attacks and dismantling practices, which help explain why many programs and researchers are unable to mobilize forms of resistance that extend beyond campus walls.

In sum, we resist all of this: the standardization and massification of pedagogical practice and of teachers, the reduction of schooling to labor-market training, and the distancing from the knowledges and feelings rooted in our territories and lived experiences. Thinking and enacting a form of teacher resistance that counters all of this seems impossible, given how pervasive ultraneoliberal domination is.

Within my personal and collective search for emancipatory meanings in teaching, I came to understand the need to seek other ways of existing, living, and thinking (Walsh, 2013), as proposed by decoloniality, which is not merely a theory but a systematization of liberating practices anchored in everything that opposes the (neo)colonial matrix of power.

## **Pursuing Decolonial Paths**

In times of such perplexity, the game of imperial–neoliberal–neocolonial domination over us, our bodies, and our work evokes, as it has for more than 500 years, the need to follow our own paths of liberation and emancipation. In this ongoing construction of my identity as a teacher-researcher, I have encountered Afro–Latin American knowledges and, from them, I have built within myself refuges and strongholds.

I do not, however, have novelties to offer to those who resist alongside me. I cannot point out which paths should be followed, as I believe that guidelines must emerge from the movements and subjectivities of each person and each context. This, of course, taking into account that pluriversality is the central decolonial proposal. It is in no way of interest to the exercise of opposing those who dominate us that we reinforce the values of modernity–coloniality, grounded in universalization, totality, and erasure.

Nevertheless, I never want this notion to be mistaken for a lack of understanding or for the absence of concrete propositions about how to resist and what resistance means for our practices, both in our enacted curricula and in our teaching and learning processes. In this sense, I invite you to turn your gaze toward forms of wisdom that are not necessarily new, but that have long been resisting and developing around the struggle for liberation.

When I speak of liberation, I am referring to Latin American liberation thought, but I do not wish to limit my considerations to a single social-epistemological paradigm. Not that clarity regarding the assumptions that ground our practice is unimportant, but rather that it is no longer sufficient for our positions to be defined as belonging solely to one spectrum or another. What truly matters to us is to resist and to mobilize our students to mobilize themselves through emancipation, or, as I have already stated in this text, to become more. I understand that this choice for a gaze and an approach that transcend formal structures is, in fact, aligned with a decolonial epistemological paradigm and perspective; however, I emphasize the understanding that decoloniality is, by necessity, an open and dialogical theory-practice that recognizes interlocutions, movements, dialogues, and contributions from all forms of thought that join in the construction of an emancipatory, sensitive, and truthful path, one that counters productivity, exploitation, and the maintenance of inequalities.

With this in mind, it is necessary to establish what the adjective decolonial means and, consequently, what the noun decolonization entails. Although I have recently come to understand that these concepts go beyond words, if I must choose a definition to present to you,

# ENTREPRENEURSHIP, MINDSET, AND OTHER FALLACIES: THE PRACTICE AND RESISTANCE OF TEACHING IN TIMES OF ULTRA-NEOLIBERAL DOMINATION

Arthur Cardoso de Andrade

I turn to the way ancestral knowledges are organized by Rufino (2021, p. 5, our translation), who defines decolonization as a

A daily practice committed to diversity and to the ecological character of existence. The capacity to respond with life to a system of death. Warrior acts that honor and share in aspirations for freedom and justice, and that combat forgetting.

When I first read and observed the beauty of Luiz Rufino's words, I was reminded of everything that represents resistance against the capitalist and ultraneoliberal world-system: an approach to life. For us, this means acknowledging that it is impossible to allow our schools to serve what the market demands, because the market does not see life in us, only service, utility, and numbers.

It is unacceptable that everything that is part of the dimension of life be erased by a mode of existence centred on the profit of those who already dominate. And although I have already warned about this at the beginning of this text, I emphasize once again the importance of understanding these reflections not as a discourse against work, but in favor of dignity, justice, and the appreciation of humanity.

In this sense, following the paths of a decolonial education is fundamental because it "is implicated in a politics of life, that is, its acts are focused on countering the dictates of the dominant agenda" (Rufino, 2021, p. 14, our translation). When we think from our contexts, when we understand existence as the necessary complexity, when we begin to see work not as the most essential thing in life, but only as a part of it, we understand which path to follow. Within the limits of what we can do as teachers, it is our responsibility to embrace the de-alienation of who we are and who our students are. It is our responsibility to help them understand the constraints and inequalities of the world, as well as the many historical, political, and social factors that make our struggle for a dignified life so difficult.

I understand that all of this may seem merely a collection of words from someone who does not know the overwhelming reality of being crushed by a sickening and sick system. But this is not the case. I distance myself from discussions of primary/secondary education by those who have never experienced it. Not because I deny the possibilities of knowledge developed through investigative-dialogical approaches, even without having lived in that context. But because all too often, such discourses are neither ethically nor politically situated alongside us, they act instead as amplifiers of neoliberal ways of thinking. I, on the other hand, speak as someone who has felt dominated and wonders why so many around me fail to see the absurdities

in the ways that, especially, the continuing education programs imposed on us are filled with these pompous, impactful, and evidently false discourses.

Among many reasons, this writing also stems from the understanding that the first step in combating something greater than ourselves is to share. Against *exchange*, there are the *sharings* (Santos, 2023) of knowledges, experiences, and modes of resistance by those who, every day, occupy the classroom to educate about what is not useful (Krenak, 2020), but life-giving. It is not profitable, but liberating. It is not valued, but it is strengthened by the refuge-strongholds we find in the power of refusing to remain silent.

### **And so that we do not remain silent...**

Here, from the very ground of the school, I shout in silence. Let us not allow our bodies and minds to be tamed and dominated by neoliberal neocolonialisms. In summary, I propose to my professional community that we understand these challenges and their complexities for ourselves and for our teaching practice, both in their individual and collective dimensions. In this understanding, recognize that acts of resistance must also be guided by everyday disobediences and collective mobilizations, even through a simple dialogue or the indignation expressed in side conversations in the classroom, at the end of meetings, while lamenting the overload and devaluation we experience, or even while organizing a practice or project related to art, culture, and the fight against inequalities in our school spaces, cracks created by us and by our voices and actions that do not cease, despite everything.

To my fellow early-career academics, especially those navigating the path between university and primary/secondary education, even while aware that constant disobedience is necessary, I call attention to the importance of occupying the space of research with transformative, dialogical, and contextualized intentions, fully aware of the fundamental challenges faced on the school ground, engaging with those who are there, moving back and forth, dialoguing.

Engaging in and decolonizing academic research is, within the framework of higher education, a contribution to the dissemination of transgressive knowledge, which in turn should resonate in the initial and continuing education of teachers so that they can resist and serve the logics of humanization, social transformation, care, and engagement with contexts, countering ultra-neoliberal logic, which thrives on hyper-productivity, massification, subalternization, and disenchantment. After all, I reiterate what many have said, “Educational researchers have

sufficient reasons to protect schools from neoliberal incursions” (Fávero & Trevisol, 2020, p. 17, our translation).

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ENTREPRENEURSHIP, MINDSET, AND OTHER FALLACIES: THE PRACTICE AND RESISTANCE OF  
TEACHING IN TIMES OF ULTRA-NEOLIBERAL DOMINATION

Arthur Cardoso de Andrade

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TEACHING IN TIMES OF ULTRA-NEOLIBERAL DOMINATION

Arthur Cardoso de Andrade

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**How to cite this article**

Andrade, Arthur Cardoso de. Entrepreneurship, Mindset, and other fallacies: the Practice and Resistance of Teaching in Times of Ultra-neoliberal Domination. **Revista Educação em Páginas**, Vitória da Conquista, v. 5 n. 5, 2026. DOI: 10.22481/redupa.v5i5.18563