



REFLECTIVE HIGHLIGHTS ABOUT POLITICS IN EVERYDAY LIFE: IRONY AS A METHOD OF SURVIVAL (AND AS A PASSWORD TO BREAK ENCHANTMENTS)

DESTAQUES REFLEXIVOS SOBRE POLÍTICA NO COTIDIANO: A IRONIA COMO MÉTODO DE SOBREVIVÊNCIA (E SENHA PARA QUEBRAR ENCANTAMENTOS)

REFLEJOS SOBRE LA POLÍTICA EN LA VIDA COTIDIANA: LA IRONÍA COMO MÉTODO DE SUPERVIVENCIA (Y CONTRASEÑA PARA ROMPER ENCANTAMIENTOS)

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ABSTRACT: This text aims to highlight provocative elements of the 35 texts produced by Luiz Felipe Pondé, in this work that deals with very broad and (apparently) distinct themes – in which the author will use irony as a method, which he claims to be of survival. If survival is taken in its deepest sense, it is possible to realize that this method contemplates a very revealing perspective, especially under the author's argument that everyday life has repulse to a policy without expectations and utopias. This is a highlight of the approach that requires reading the entire book and its competent dialogue with several classic and contemporary authors. In the midst of the complexity of the chaos of these times, the criticism of marketing, which turns everything into fetish in the rhetorical manipulation of words, concepts and realities, opens possibilities of identifications and nuisances that allow breaking enchantments. The irony is then method and password.

KEYWORDS: Politics in everyday life. Survival. Philosophy.

RESUMO: Este texto objetiva destacar elementos provocativos dos 35 textos produzidos por Luiz Felipe Pondé, nessa obra que trata de temas muito amplos e (apenas aparentemente) díspares – em que o autor se utilizará da ironia como método, que ele afirma ser de sobrevivência. Se sobrevivência for tomada em seu sentido mais profundo, é possível perceber que esse método contempla uma perspectiva muito reveladora, especialmente sob o argumento do autor de que o cotidiano tem ojeriza a uma política sem expectativas e utopias. Eis um destaque da abordagem que requer a leitura de todo o livro e seu competente diálogo com vários autores clássicos e contemporâneos. Em meio à complexidade do caos destes tempos, a crítica ao marketing, que a tudo fetichiza na manipulação retórica de palavras,

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conceitos e realidades, abre possibilidades de identificações e incômodos que permitem quebrar encantamentos. A ironia é, então, método e senha.

PALAVRAS-CHAVES: *Política no cotidiano. Sobrevivência. Filosofia.*

RESUMEN: *Este texto pretende resaltar elementos provocativos de los 35 textos producidos por Luiz Felipe Pondé, en esta obra que trata temas muy amplios y (sólo aparentemente) dispares, en los que el autor utilizará la ironía como método, que afirma ser de supervivencia. Si la supervivencia se toma en su sentido más profundo, es posible darse cuenta de que este método contempla una perspectiva muy reveladora, sobre todo bajo el argumento del autor de que la vida cotidiana ha ojerizado a una política sin expectativas y utopías. Este es un punto culminante del enfoque que requiere la lectura de todo el libro y su diálogo competente con varios autores clásicos y contemporáneos. En medio de la complejidad del caos de estos tiempos, la crítica al marketing, que a todo fetichiza en la manipulación retórica de palabras, conceptos y realidades, abre posibilidades de identificaciones y molestias que permiten romper encantamientos. La ironía es entonces método y contraseña.*

PALABRAS CLAVE: *La política en la vida cotidiana. Supervivencia. Filosofía.*

The book "Politics in everyday life: irony as a method of survival", produced by the philosopher Luiz Felipe Pondé, is part of the collection Cotidiano, published by Contexto.

The methodology used is the production of small aphorisms, in accessible language, without representing fragments or discontinuities. The object of study is the politics of everyday life - *with tiny p* - in its different strands, under the waters of irony - showing possible lies that are sedimented in the structures of society.

In this perspective, the author begins the preface by situating the reader about what would be a policy without expectations and utopias, considering that daily life has ojeriza to this. Pondé likes the policy to an "open wound" (PONDÉ, 2021, p. 9, our translation), partially infected, for whose treatment proposes that philosophy and science should play specific roles, without the intention of healing it, because the author advocates a policy as a state of constant conflict, based on Aristotle.

Thus, he uses seminal and contemporary theoretical contributions to refer his provocative writings, whose authors are quite plural in their approaches, although all the critics of society: Michel Foucault, Simon Critchley, Peter Singer, Nelson Rodrigues, Theodor Adorno, Max Horkheimer, Zygmund Bauman, Fiódor Dostoievski, Jordan Peterson, Eduardo Viveiros de Castro, Peter Sloterdijk, Friedrich Nietzsche, Yuk Hui, Frank Furedi, Jerry Muller, among others.



Thus, the provocations allow the understanding of the kaleidoscope that is presented in several nuances of politics in everyday life, in a panoramic way, with a plot of comings and goings and multiple interrelations. Topics such as power, marketing, metric, stupidity, sexuality, animals, corporate world, cultural wars, sacred, fear, depression, loneliness, violence, democracy, rational ignorance, happiness and success, death as ethical impasse, gene editing, nihilism, conservatism and progressivism, university, narrative, imperfection, paranoia, productivity as *mindset*, epistemology, science, social networks, education, art and culture, fetish of the tolerant young, Chinese quietism and sad system, are addressed in the development of the thirty-five texts of the work.

Below, we highlight some representative chapters, without, however, diminishing the relevance of the other ones, in order to encourage reading.

In the first instance, in the chapter "Marketing as a daily policy", Pondé draws attention to the exacerbated exposure to which the ordinary citizen or professional politician has undergone, in contemporary times. The author mentions about the concept of instrumental reason engendered by Adorno and Horkheimer, Frankfurtians of the first generation of the Frankfurt School, and ironically states that they would be ashamed of the instrumentalization of people in the *face of the marketing* of their own life. He reports that shadows, secrets and lies are essential to everyday life so that it remains minimally salutary, however, in the name of a "net surveillance" – a concept coined by Bauman – everyone sees themselves and wants to be seen. This imperative of visibility will provide great profit for the psychotropic sector and charge the account of human existence.

In "Metrics as a policy of *life*," the author criticizes what mocks the tyranny of metrics, a concept used by the American historian Jerry Z. Muller, to bring up the politics of measurement in various areas of everyday life, both in the professional world, in the academic and in the private world. It analyzes the metric as a pathology embedded in the ways of life, in which people need to follow certain standards, beat quotas and goals, to be happy and achieve success, without prospects of change.

In the chapter "Violence as a policy", Pondé asks the reader: "Can violence be a legitimate tool in politics?". (PONDÉ, 2021, p. 54, our translation). It states *that*, considering the political circumstances in force at the time, this response may be positive and continue with its validity. And clarify why. Even if by murmurs, without the public declaration of identification for lethal purposes, the amount of defenders is considerable.

"Politics of happiness and success" argues that "[...] happiness is made political when it is our obligation to be happy to be able to exist." (PONDÉ, 2021, p. 62, our translation).



This policy is imperative on different aspects of daily life, leading people to believe that happiness must be demonstrated at all times, at all costs, at risk of loss of affective relationships, jobs and sociability. There is no room for sadness and failure. And, for this very part, depression and panic are present in such a succinct way in contemporary reality.

In the chapter "Politics in the daily life of the university", the author sheds light on the dynamics of animosity that occurs within this institution. With a view to the goals to be fulfilled and the productions to be published, there is an obstacle between those involved as a game of vanity, in which what is in vogue is internal political survival and the homogenization of thought as power. Even the student becomes secondary in this logic.

In this wake of understanding, in "Productivity policy as mindset" the author deals with contemporary life that converges to productivity in both the academic and professional spheres. In this act, everyone should use creativity at maximum power and fit standardized metrics. Pondé mentions Adorno who has already identified that productivity policy in bourgeois modernity is the end of the line and is at the service of market logic.

In chapter 31, "Politics in Education", the author states that there are great competitions for better-paid positions in the hierarchy and with corporate guarantees and calls into question the belief that the student is the end activity of a school. He also asserts that, in private school, the teacher is an appendix to market logic, representing a facilitator of his harmful web.

In the "Quietism of Chinese political daily life", the author evidences a recurrent behavior in China, in which a good portion of the population shows no interest in politics, which presents itself as a subject for professionals and expresses the fear of this model overlooking the Western one.

These are some of the provocations outlined in this work. It is an open language, albeit provocative by the fine irony, which leads the reader to travel through the themes treated fluidly, opening a range of identifications and annoyances, to think about politics and its expressions in everyday life, without indicating outputs, expectations or utopias, as announced in the preface of the work, but takes its readers from the enchantment: "[...] what is always at stake is the sadness of never ending human conflict" (PONDÉ, 2021, p. 102, our translation), especially in everyday life.



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