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# ALGORITHMS OF HEGEMONY: THE PLATFORMISATION OF EDUCATION AS A BUSINESS STRATEGY FOR PEDAGOGICAL DOMINATION IN THE EXPANDED STATE

# ALGORITMOS DA HEGEMONIA: A PLATAFORMIZAÇÃO DA EDUCAÇÃO COMO ESTRATÉGIA EMPRESARIAL DE DOMINAÇÃO PEDAGÓGICA NO ESTADO AMPLIADO

# ALGORITMOS DE HEGEMONÍA: LA PLATAFORMIZACIÓN DE LA EDUCACIÓN COMO ESTRATEGIA EMPRESARIAL DE DOMINACIÓN PEDAGÓGICA EN EL ESTADO AMPLIADO

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## Abstract

This study investigates how the platformisation of education operates as a mechanism of pedagogical domination within the context of the expanded State. It analyses the articulation between digital technologies, algorithms, and corporate interests, questioning their influence over curriculum, teaching practices, and democratic processes in public schools. The objective is to understand how these digital structures are mobilised to consolidate pedagogical hegemonies aligned with capitalist rationality. The research adopts a qualitative approach, based on a critical bibliographic review, supported by Marxist and Gramscian theoretical frameworks. The textual analysis focuses on interpretative reading of documents and core categories that structure ideological domination in the educational field. It is observed that platforms are not merely pedagogical tools but political devices that naturalise market values and weaken the critical

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autonomy of teaching. Algorithmic rationality incorporates principles of control, performance, and efficiency, contributing to the reconfiguration of the school's formative function. Platformisation shifts the centre of educational decision-making to private instances, breaking with the principle of democratic management and limiting intellectual emancipation. The study concludes, in a preliminary way, that algorithms and digital platforms produce consensus and adherence to a school model subjected to business logic, shaping a new form of silent hegemony. This work contributes to the deepening of reflections on the entanglement between technology, politics, and education in contemporary contexts.

**Keywords**: Algorithm. Education. Hegemony. Platformisation. State.

## Resumo

Este estudo investiga como a plataformização da educação opera como mecanismo de dominação pedagógica no contexto do Estado ampliado. Analisa-se a articulação entre tecnologias digitais, algoritmos e interesses empresariais, problematizando sua influência sobre o currículo, a prática docente e o processo democrático nas escolas públicas. O objetivo consiste em compreender de que modo tais estruturas digitais são mobilizadas para consolidar hegemonias pedagógicas alinhadas à racionalidade do capital. A pesquisa adopta abordagem qualitativa, com base em revisão bibliográfica crítica, sustentada por referenciais teóricos marxistas e gramscianos. A análise textual privilegia a leitura interpretativa dos documentos e das categorias centrais que estruturam a dominação ideológica no campo educacional. Observa-se que as plataformas não se limitam a ferramentas de apoio pedagógico, mas funcionam como dispositivos políticos que naturalizam valores de mercado e enfraquecem a autonomia crítica do trabalho docente. A racionalidade algorítmica incorpora princípios de controle, desempenho e eficiência, contribuindo para a reconfiguração da função formativa da escola. A plataformização desloca o centro da decisão educativa para instâncias privadas, rompendo o princípio da gestão democrática e restringindo os horizontes da emancipação intelectual. A pesquisa conclui, de forma preliminar, que os algoritmos e as plataformas digitais produzem consenso e adesão a um modelo de escola submetido à lógica empresarial, configurando nova forma de hegemonia silenciosa. Este trabalho contribui para o aprofundamento das reflexões sobre o entrelaçamento entre tecnologia, política e educação na atualidade.

**Palavras-chave**: Algoritmo. Educação. Estado. Hegemonia. Plataformização.

## Resumen

Este estudio investiga cómo la plataformización de la educación actúa como un mecanismo de dominación pedagógica en el contexto del Estado ampliado. Analiza la articulación entre tecnologías digitales, algoritmos e intereses empresariales, problematizando su influencia sobre el currículo, la práctica docente y los procesos democráticos en las escuelas públicas. El objetivo consiste en comprender de qué manera estas estructuras digitales se movilizan para consolidar hegemonías pedagógicas alineadas con la racionalidad del capital. La investigación adopta un enfoque cualitativo, fundamentado en una revisión bibliográfica crítica sostenida por referencias teóricas marxistas y gramscianas. El análisis textual privilegia la lectura interpretativa de documentos y categorías centrales que estructuran la dominación ideológica en el campo educativo. Se observa que las plataformas no se limitan a herramientas pedagógicas, sino que funcionan como dispositivos políticos que naturalizan valores de mercado y debilitan la autonomía crítica del trabajo docente. La racionalidad algorítmica incorpora principios de control, rendimiento y eficiencia, contribuyendo a la reconfiguración de la función formativa de la escuela. La plataformización desplaza el centro de decisión educativa hacia instancias privadas, rompiendo con el principio de gestión democrática y restringiendo los horizontes de emancipación intelectual. El estudio concluye, de forma preliminar, que los algoritmos y las plataformas digitales producen consenso y adhesión a un modelo escolar subordinado a la lógica empresarial, configurando una nueva forma de hegemonía silenciosa. El

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trabajo contribuye a profundizar la reflexión sobre las relaciones entre tecnología, política y educación en la actualidad.

**Palabras clave**: Algoritmo. Educación. Estado. Hegemonía. Plataformización.

## 1. Introduction

The advancement of digital technologies and their increasing incorporation into the educational field have been reconfiguring the meanings of the public school and the ways of teaching and learning. This reconfiguration does not occur in a neutral manner but responds to hegemonic interests articulated by business groups that seek to redefine the role of the State in education. In this context, digital platforms and the algorithms that sustain them operate as instruments of pedagogical capture, incorporating a technicist and productivist rationality. The phenomenon of platformisation, therefore, is not limited to a technological dimension but is embedded in ideological and structural disputes within the expanded State.

Within this framework, the present investigation proposes the following guiding question: in what ways are algorithms and digital platforms mobilised by business interests as instruments of pedagogical domination in the context of the expanded State, and what are the impacts of this platformisation on the construction of educational consensus in the public school? This question arises from the need to critically understand new forms of domination that present themselves as modernisation but reproduce inequalities and consolidate bourgeois hegemony in the educational field. Thus, the urgency of analysing the intersections between market forces, technology and public policy in the sphere of schooling becomes evident.

The relevance of this discussion is further expanded when considering the social impacts of the digital privatisation of education, especially in countries marked by historical inequalities such as Brazil. Academically, the analysis is situated within a collective effort to resist narratives that naturalise the presence of business actors in schools and redefine the meanings of knowledge, curriculum and teaching. From

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a historical perspective, this phenomenon can be traced back to the instrumentalisation of education by dominant forces that renew themselves under new guises. From a legal standpoint, the presence of such platforms places tension on the constitutional duty of the State to guarantee free, public and quality education.

It is observed that the debate on the role of business groups in education has mobilised numerous studies that analyse issues ranging from the production of curricular policies to teacher education. These investigations point to the emergence of an educational model centred on efficiency, the measurement of results and the formation of entrepreneurial subjects. This model, sustained by digital platforms, has been incorporated into public education systems as a technical solution to structural problems, depoliticising the social role of the school. Within these dynamics, platformisation emerges as one of the most sophisticated expressions of the pedagogy of hegemony.

The present research adopts a qualitative, theoretical and bibliographical approach, grounded in authors who problematise the relationship between hegemony, market forces and education. The text is structured into four parts: the introduction, which presents the problem and the theoretical pathway; the first section of the theoretical framework, which addresses the conception of hegemony within the expanded State; the second section, which discusses the mechanisms of platformisation as a strategy of pedagogical domination; the third section, which analyses the curricular implications and impacts on teaching work; and the fourth section, which reflects on the effects of digital hegemony on educational democracy, followed by the conclusion and references.

This article seeks to contribute to the field of educational policy by offering a critical and articulated analysis of new forms of pedagogical control under digital and corporate logic. By connecting critical social theory with contemporary educational phenomena, the study aims to illuminate processes that remain largely invisible yet are redefining the functions of the public school. Its contribution lies in its capacity to challenge consensuses imposed by the ideology of innovation and efficiency, opening space for the construction of emancipatory alternatives. It is,

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therefore, an effort to strengthen education as a field of dispute and resistance in times of advancing techno-pedagogical corporatisation.

## 2. Literature Review

### 2.1. The Expanded State and the Formation of Educational Hegemony

The school, within the context of advanced capitalism, becomes a strategic field for the naturalisation of power relations. Its organisation is neither neutral nor merely technical; rather, it is grounded in dynamics that operate silently upon the formation of subjectivities. Institutional functioning transforms norms into values, protocols into morality and routine into meaning. Within this machinery, the State is present not only through law but through the consensus that structures social order. This is only possible when, as critically interpreted by Gramsci (2001), the State expands and penetrates the devices of everyday life.

What appears as school routine - the organisation of time, space and relationships - carries a deeply selective rationality. It is not merely a matter of transmitting content, but of shaping types of subjects compatible with the hegemonic project. Pedagogy thus becomes a form of moral engineering, moulding sensibilities and silencing dissent. The educational principle that structures this process is simultaneously pedagogical and political, articulating knowledge with social discipline. From this understanding emerged a deeper critique of the cultural role of the school, as developed by Manacorda (1990), which conceives it as an operator of hegemony.

The power exercised through the school does not depend on explicit coercion, as it operates through the formation of beliefs that become common, legitimate and desirable. When a pupil learns that academic success is linked to obedience rather than creativity, hegemony has fulfilled its function. This mode of operation is not improvised but historically constructed to ensure the maintenance of order. Dominant pedagogy therefore acts not as a doctrine, but as a way of life (Manfredi, 1980), reinforcing subaltern identities under the appearance of educational neutrality.

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Curricula, assessments and school regulations do not operate in isolation but compose an ideological grammar articulated with social structure. Each pedagogical choice - from content selection to assessment format - carries an intrinsic political intention, even when it is not recognised as such. Hegemony becomes more firmly established when these choices are accepted without question, transforming themselves into school common sense. Within this configuration, it is routine itself that produces obedience. Critique must therefore reveal how the school becomes a diffuser of the dominant historical project (Neves, 2005), disguised as innovation and efficiency.

There is no neutrality in teaching practice when the exercise of teaching is invaded by administrative logics, rigid timetables and targets external to pedagogical reality. The teacher, formerly a reflective mediator, is pushed into the role of a technical executor of norms (Paro, 1997). The classroom space is progressively occupied by control devices that undermine autonomy and restrict critical thought. It is not by chance that education is increasingly reduced to the mere application of content. This erosion of the educational function reflects a political emptying of practice, masked as modernisation.

For hegemony to be effective, more than a coercive structure is required; it demands pedagogies that enchant, adapt and silence. When the school promotes adaptation as a virtue and critique as deviation, consensus has already been constructed (Gramsci, 2001). This process is facilitated by an institutional environment that operates through predictability and the standardisation of conduct. The notion that the school should merely “teach content” fulfils this role effectively, as it reduces educational experience to functional training. By dissolving conflict, inequality is transformed into individual failure, thereby naturalising exclusion.

Within civil society, the school occupies a central place as a diffuser of the values of order, while maintaining the appearance of a democratic institution. Its disciplinary function is cloaked in discourses of citizenship, inclusion and freedom, which conceal the reproductive character of its structure (Paro, 1997). By internalising these contradictions, the school subject learns to legitimise the system to which they are subordinated. The school thus does not merely prepare

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individuals for the social world; it represents it. This representation is selective, as it does not encompass the diversity of experiences that constitute peripheral and dissident cultural territories.

The effectiveness of this model lies not in its rigidity, but in its capacity to appear fair, efficient and necessary. Hegemony is not imposed; it infiltrates, negotiates and disguises itself as common sense (Silva, 2025). When a curriculum is presented as “essential” or an assessment as “inevitable”, the process of persuasion has already been absorbed by the school community. The system persists because practices of control are internalised as expressions of responsibility. Consensus is therefore achieved not through fear, but through belief in the legitimacy of what oppresses.

At the core of this process lies the relationship between power, culture and pedagogy, which cannot be conceived outside the field of disputes. The school, like any ideological institution, is a site of conflict, even when this conflict is silenced. The production of hegemony depends on how knowledge, bodies and possibilities of existence are defined. Breaking this cycle requires a pedagogy that is not confused with transmission, but affirms itself as a critical and ethical construction. The school must be understood as a field of symbolic struggle, where what is at stake is the very destiny of society.

For this reason, understanding how hegemony operates within the school requires moving beyond the surface of practices and examining the mechanisms through which domination becomes normalised. The next step is to identify how this same process has become more sophisticated with the advance of educational platformisation. Digital technologies, when appropriated by private interests, are transformed into new vectors of pedagogical capture. What presents itself as innovation is often an updating of old forms of control. It is on this terrain that hegemony reinvents itself.

## 2.2. Platformisation of Education: Digital Instruments and Bourgeois Domination

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The large-scale introduction of digital technologies into everyday school life has been legitimised by discourses that celebrate innovation while concealing the interests of major private conglomerates. This algorithmic logic, embedded within formative processes, imposes criteria external to pedagogy, redirecting the focus of public education towards corporate objectives. Such displacement occurs through silent adherence to the discourse of efficiency, presented as inevitable progress. When these dynamics are examined critically, it becomes evident that education is being captured by commercial interests articulated through private apparatuses of hegemony.

At the core of this process lies the transformation of education into an object of algorithmic governance, in which pedagogical decisions are increasingly mediated by invisible codes. School routines are reshaped by digital interfaces that generate data, categorise students and impose predefined targets (Farias, 2021). This constitutes a pedagogy guided by the logic of predictability, in which the singularity of educational formation is replaced by automation. The internationalisation of these platforms, as evidenced by the articulation between corporate networks and public institutions (Shiroma, 2019), sustains the advance of an education shaped by corporate values.

The expansion of this model is anchored in the rhetoric of modernisation and in the argument that the traditional public model is obsolete (Silva, 2025). Far from neutral, this narrative functions as a mechanism of symbolic adhesion to the corporate project of education. By eliminating teacher protagonism and critical mediation, teaching is reduced to a technical operation (Evangelista; Decker, 2019). In this context, reforms are promoted by institutions that operate according to the logic of global capital, as demonstrated by critiques of the capitalist sociability imposed on education, whose primary focus is training for productivity.

It is therefore not merely a matter of replacing pedagogical tools, but of a shift in the formative paradigm. Within this framework, the insertion of platforms reorients the role of the public school, transforming it into a space for the application of policies conceived outside the educational territory (Ostrowiecki; Feder, 2007). Engagement with such technologies does not result from democratic dialogue, but

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from impositions structured by companies that define what it means to teach and to learn. This logic aligns with the notion of normative educational entrepreneurship, which shapes the school subject in the image of the market agent.

Even the concept of innovation is appropriated and distorted, operating as an ideological fetish for the submission of the school to the logic of performativity. The promise of personalisation conceals the standardisation of formative experiences, while the user-friendly interface of platforms masks continuous surveillance of teachers and students. This symbolic adhesion to a results-centred learning model reveals a reorganisation of the educational field in which technique displaces pedagogy (Schumpeter, 1985). In this scenario, conceptions of development and progress echo a productivist rationality that has long been subjected to critical theorisation.

Platformisation thus introduces a silent pedagogy that redefines school culture. Behind technical language, bourgeois hegemony operates in its digital form, conditioning educational processes to market-oriented purposes. Structures of command become mediated by algorithms, and the act of teaching is translated into automated tasks. This new educational grammar does not promote critical formation, but rather functional adherence to the system. The naturalisation of this model obscures the fact that the public school becomes, through this process, an extension of extra-pedagogical interests.

Technical domination over everyday school life redefines not only content, but also relationships among subjects. Within this horizon, algorithmic management imposes a verticalised relationship between systems and individuals, removing human mediation from pedagogical decisions. In this context, the very notion of assessment is displaced from a learning instrument to a mechanism of control (Batista, 2024). Market logic organises subjectivities, shaping students and teachers according to external demands. The reproduction of these practices, fuelled by digital solutions, legitimises the school as a space for the application of pre-designed models.

This educational reformulation does not eliminate inequalities; it deepens them under the appearance of technical neutrality (Silva, 2025). The false

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universalisation of technology ignores concrete conditions of access, teacher training and infrastructure. Platformisation imposes an educational architecture that fails to recognise territory, context and cultural specificity (Pereira, 2025). Adherence to this model, however, is ensured by the promise of belonging to a modern future. It is a future designed by corporate interests that excludes critical thinking and the production of emancipatory knowledge.

The hegemonic action of these conglomerates is consolidated through the dissemination of technocratic values that influence curricula, teacher education and public policy. The educational field is reconfigured as a strategic sector for the advancement of logics of control and profit. This transformation does not occur through coercion, but through consent, structured around belief in technology as a universal solution. The presence of these platforms in everyday school life reveals that the dispute is not merely over tools, but over the meanings and purposes of public education.

Such understanding requires a deeper examination of the political implications of platformisation as a strategy of pedagogical domination. The process of school digitalisation must be interpreted not as a natural evolution, but as an intentional movement to colonise educational space. On this basis, it becomes necessary to investigate how these technologies articulate with the reconfiguration of teaching work and the very conception of curriculum. These developments will be examined in the next section, dedicated to a critical analysis of curricular reforms and the reconfiguration of teaching under the framework of educational corporatisation.

### 2.3. Curricular Reform and Teaching Work under the Logic of Platformisation

Educational reforms promoted in recent years in Brazil have not emerged from broad democratic pacts, but from agendas established by business groups that condition public schooling to market logics (Silva, 2025). Within this scenario, the National Common Core Curriculum is formulated as an instrument of standardisation and alignment, limiting the scope of educators' autonomy (Brazil,

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2018). This orientation, which operates through utilitarian competencies and skills, empties education of its broader formative character. A critical reading of this policy reveals its tactical function within the project of educational corporatisation, structured around private interests.

The same rationality underpins the New Upper Secondary Education reform, whose discourse of flexibility and student protagonism conceals the fragmentation of knowledge and the erosion of critical thinking. The formative pathways proposed by this reform tend to confine students to productivist routes, reducing the school to a mechanism for labour market preparation (Andrade; Motta, 2020). Under this logic, the teacher is repositioned as a technical executor, distanced from the intellectual role of mediating knowledge (Amâncio de Souza; Ramos dos Santos, 2024). An examination of these transformations reveals a model that undermines the historical conception of teaching as a social practice, downgrading it to an instrumental task.

Within these reforms, the curriculum assumes a disciplinary function, organised around governance by results and a culture of performativity. The teaching–learning process becomes quantified through indicators that ignore context, subjectivity and the complexity of educational subjects (Batista, 2024, p. 3552). This technocratic turn transforms pedagogical planning into an algorithmic operation, reducing the school to a space for the fulfilment of targets (Evangelista; Decker, 2019). Such curricular design is strongly linked to transnational institutions, such as the World Bank, which disseminate competency-based education models aimed at serving the functional needs of capital.

Adherence to these reforms is achieved through ideological persuasion rather than genuine consensus, promoting a pedagogy of training that displaces the meaning of public schooling. Commitment to integral and emancipatory education is replaced by practices oriented towards preparation for work. This transition is not neutral; it expresses the hegemony of an educational conception subordinated to the global market. From this perspective, the school is redefined as an instrument of productive insertion, while teachers are reduced to the condition of educational

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operatives (Decker; Evangelista, 2019), deprived of autonomous pedagogical creation.

By repositioning the teaching role, curricular reforms reconfigure educational work both materially and symbolically. In this context, the intensification of bureaucratic demands, forced adherence to digital platforms and the lack of time for reflection expose a process of precarisation. Pedagogical management, guided by scripts and applications, consolidates a new model of authority centred on compliance with protocols. This reconfiguration affects teachers' subjectivities, producing scenarios of professional exhaustion and political demobilisation. It is within this framework that the notion of teacher professionalisation becomes a strategy of control and standardisation.

Initial and continuing teacher education, aligned with corporate guidelines, reproduces the logic that teaching is about applying rather than thinking, contributing to the hollowing out of educational work. Training programmes offered by institutions linked to private conglomerates shape a profile of teachers who are adaptable, uncritical and manageable. This formatting entails the denial of historical and cultural forms of knowledge, especially those produced by social movements and grassroots experiences. By reinforcing this model, a rupture is produced between pedagogical knowledge and the ethical-political commitment of teaching (Pontual, 1985), which should guide educational praxis.

What is observed, therefore, is a displacement of the centre of pedagogy towards management, whereby educational success is assessed according to corporate criteria. This pedagogy of efficiency empties knowledge of its critical content and subjects school time to a productivist logic (Almeida; Silva; Stribel, 2023). In this scenario, the public school ceases to be a space of dialogue and resistance, becoming part of a mechanism that measures, evaluates and selects. The false universalisation of competencies masks unequal conditions, reaffirming the social hierarchies that education should challenge and transform.

These strategies find fertile ground in the depoliticisation of educational debate, promoted by the rhetoric of technical neutrality and digital modernisation. By appropriating the discourse of innovation, educational corporatisation reshapes the

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collective imagination, rendering acceptable the substitution of human mediation by machines. This symbolic adhesion is reinforced by narratives of school crisis, which legitimise ready-made solutions originating outside the pedagogical field. The absence of listening to school subjects deepens the distance between public policy and concrete reality, compromising the transformative role of education.

Therefore, curricular reform carried out under the sign of platformisation is not merely a technical change, but an ideological inflection that compromises the public nature of education. The curriculum ceases to be an instrument for the construction of citizenship and becomes a vector of adaptation to the market. By shifting the focus of formation towards employability, the educational system abandons its commitment to emancipation. Bourgeois hegemony, in this context, is consolidated through the reproduction of technical discourses that silence critique and naturalise the dismantling of the public school.

In light of this, it is necessary to understand how these reforms also reconfigure curricular structures and the time–space of teaching practice. The next section will investigate the mechanisms that sustain the managerial rationality of education, particularly in the reorganisation of workloads, formative pathways and the exclusion of historical and social content. Such analysis will allow for a deeper critique of the schooling model that presents itself as the only possible one, camouflaging its political intentionality beneath the veneer of efficiency and technological neutrality.

### 2.4. Digital Hegemony and the Weakening of Educational Democracy

The expansion of algorithms in everyday school life redefines pedagogical relationships by introducing an operational logic of control that replaces reflection with calculation. This movement does not emerge as a neutral advance of technology, but as an expression of interests that organise educational space in a functionalist manner. When the discourse of innovation conceals the ideology of performance, the democratic ideal of public education is gradually emptied. In this sense, digital devices produce a technocratic rationality that displaces educational

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praxis towards obedience, thereby placing tension on the role of the school as a space for the formation of critical citizenship.

In articulation with this scenario, the educational debate is reduced to the field of productivity, in which school success is measured by metrics rather than formative processes (Almeida; Silva; Stribel, 2023). The use of platforms becomes consolidated as a hegemonic device for learning management (Pereira, 2025), while simultaneously emptying education of its political content. In the case of Google Classroom, algorithms monitor in real time the completion of tasks, attendance and student participation, converting these actions into indicators of engagement. These data are hierarchised and fed back into automated reports that induce pedagogical decision-making based on technical, rather than formative, parameters.

The Árvore Platform, in turn, is configured as a digital library with an algorithmic recommendation system that selects texts based on students' previous reading behaviour. By assigning weights to variables such as screen time, pages accessed and reading speed, the system defines an ideal formative pathway, restricting epistemological diversity to consumption patterns. In this environment, reading ceases to be a critical and reflective practice and becomes a traceable action with instrumental value. The teacher is displaced from the position of mediator to that of facilitator of a pre-programmed script, shaping the educational experience within performative frameworks.

It is important to highlight that digital hegemony feeds on the crisis of representative democracy, reproducing within the school the centrality of technical decisions over pedagogical principles. School subjects are reduced to operators of systems that exclude the problematisation of reality and establish immediacy as the dominant value (Silva; Barros de Araújo; Conde, 2023). This logic is naturalised through narratives of modernisation that conceal its authoritarian dimension. The erosion of practices of listening and collective knowledge construction becomes a symptom of this process. The production of consensus, in this context, is not democratic, but algorithmically mediated.

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What becomes evident is the substitution of politics by algorithms, such that principles of equality, participation and criticality are reconfigured by automated structures. In this scenario, digital performativity, disguised as neutrality, conceals devices of surveillance and subjective conformity that emerge from these technologies. Education gradually loses its relational character and is transformed into an environment of task compliance. This rationality exhausts the formative potential of the school by rendering invisible the conflicts and divergences that constitute the educational process. Digital governance thus operates as a new form of regulation.

Within this movement, school organisation comes to be commanded by tools that standardise interactions, guide practices and define the content to be taught (Silva, 2025). The Khan Academy platform, for example, operates with adaptive algorithms that generate personalised learning pathways based on correct and incorrect answers, disregarding contextual, historical or emotional factors that shape the learning process. Such standardisation, detached from the sociocultural realities of subjects, weakens teacher mediation and compromises the collective construction of knowledge. Rather than a space of transformation, the school becomes a simulacrum of innovation, emptied of political intentionality.

Conversely, it must be acknowledged that the consolidation of this digital hegemony is only possible due to the articulation between private interests and the fragility of democratic institutions (Silva; Barros de Araújo; Conde, 2023). Consent is manufactured through narrative devices that exalt efficiency and transparency, while rendering processes of exclusion and silencing invisible. Algorithmic management, although presented as innovation, imposes normative criteria of evaluation and hierarchisation. Within this machinery, the role of educators is reduced to the execution of externally defined tasks. This erosion of the teaching function compromises the very idea of pedagogical emancipation.

Moreover, platformisation directly affects the political–pedagogical project of schools, transforming its elaboration into a technical exercise oriented by targets and indices. The bureaucratisation of pedagogical planning excludes dialogue with the school community and restricts possibilities of resistance. Decisions are taken

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by corporate consortia and evaluation institutes that intervene in the definition of curricula, methods and teaching instruments. Rather than democratising access to knowledge, digitalisation has promoted a decline in formative quality. The school ceases to be a public arena of dispute over meanings.

Thus, the construction of digital hegemony is anchored in devices that organise educational space around the logic of performance. The suppression of spaces for listening, debate and pedagogical articulation intensifies the sense of powerlessness among school subjects in the face of automated structures. The reduction of education to individual performance, evaluated by algorithms, demobilises collective and emancipatory practices. This form of regulation reproduces inequalities by masking their structural causes with technical solutions. Meritocratic discourse intensifies and contributes to the erosion of the democratic horizon within the public school.

The most acute risk of this reconfiguration lies in the transformation of the public school into a device for the naturalisation of inequalities (Almeida; Silva; Stribel, 2023), under the appearance of innovation and efficiency. Algorithms, far from neutral, embed values in their code that reinforce a particular worldview while excluding other epistemologies. Rather than spaces of liberation, digital educational environments have promoted the standardisation of conduct and knowledge. Digital hegemony thus operates as a renewed form of symbolic colonisation of the school imaginary, a process that is silent yet profoundly effective in consolidating corporate logic.

In light of the reflections presented, it becomes clear that algorithms and digital platforms, when articulated with business interests within the expanded State, become sophisticated instruments of pedagogical domination. They act upon the formation of educational consensus through the standardisation of school practices and the imposition of utilitarian values. Education is redefined according to market logics, emptying its commitment to emancipation and to the democratic construction of knowledge. This platformisation imposes limits on critical debate and pedagogical autonomy, subordinating the public school to the imperatives of capital.

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## 3. Final Considerations

The investigation undertaken has demonstrated how the platformisation of education has operated as a strategy for consolidating corporate values within the school space. By analysing the articulation between digital technologies and hegemonic projects, it was possible to observe a systematic movement of curricular, pedagogical and institutional reorganisation aligned with the interests of capital. The research confirmed the hypothesis that educational algorithms do not function in a neutral manner, but rather as instruments of regulation and control. The logic of efficiency has progressively replaced the complexity of formative processes, thereby emptying the democratic horizon of public education.

Throughout the analysis, it became evident that the use of digital platforms reconfigures school practices and redefines the roles of the subjects involved. Technological neutrality proved to be only apparent, insofar as these devices operate according to programmed criteria that respond to market rationalities. The study showed that such devices contribute to the narrowing of teacher autonomy and to curricular homogenisation. When combined, these factors generate a school culture anchored in performativity, undermining the critical and reflective function of the school as a space for social emancipation.

Based on these findings, it can be observed that the corporate logic of platformisation imposes new models of school management, displacing the pedagogical project towards an operational plane. The democratic ideal, grounded in the plurality of knowledge and practices, loses ground to the advance of metrics, targets and algorithms. The standardisation of teaching compromises the organic relationship between curriculum and social reality, favouring an education oriented towards the instrumentalisation of knowledge. This scenario highlights the urgency of reclaiming practices that value integral, dialogical and situated formation.

The study also contributes to the theoretical deepening of the relationship between cultural hegemony and the educational apparatus, promoting a critical reading of the political dynamics that permeate everyday school life. By understanding education as a field of dispute, the research broadens

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comprehension of contemporary forms of domination and resistance. The connections between platforms, public policies and private interests were clearly exposed, demonstrating that the management of public schooling is increasingly subjected to market logic. This finding provides a basis for the construction of alternatives committed to social justice and democracy.

In practical terms, the results obtained may support the formulation of educational policies that are more sensitive to local particularities and to the diversity of subjects involved. Strengthening the participation of the school community in decision-making processes emerges as an essential element in confronting standardisation and homogenisation. Moreover, valuing teacher autonomy and democratic management can help to reorient the direction of public education. In this sense, the critique of platformisation does not oppose technology itself, but rather its subordination to economic interests detached from the social function of education.

Finally, this work opens pathways for further investigations that deepen the relationship between algorithmic culture and educational formation. Future studies may explore the implications of platformisation across different stages of basic education, as well as its interactions with counter-hegemonic pedagogical practices. It will also be relevant to examine the subjective effects of this process on students and educators. By revealing mechanisms of control disguised as innovation, this research contributes to the critical debate on the role of the public school in an increasingly digitalised context oriented by privatising interests.

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