In the dissertation, I try to show that the problem of possibility is a fundamental pedagogical issue that is worth studying in an interdisciplinary way. In the course of research, I am looking for its complex, antinomic formula, while showing that it is something desirable for pedagogical theory and practice. I point to the discrepancy that arises between the classical approaches to the problem of possibilities, formulated within the philosophical and pedagogical tradition, and the understanding of this issue in the contemporary educational culture. I describe this in my work as entangled in the logic of neoliberal biopolitics and the related therapeutic culture. I show that while the classic approach to the problem of possibility in philosophy and pedagogy emphasizes the relationship of possibility with such values as freedom and indeterminacy, in the culture subordinated to the market, the concept of possibility moves away from its model approaches, degenerating into their opposite. The key dimension of neoliberal biopolitics is the so-called therapeutic culture, which in recent years has been increasingly identified also in the field of education, which brings the emergence of such terms as "therapeutic education" or "therapeutization of education". I show that knowledge and therapeutic techniques are, in this perspective, a form of management that constitutes an individual focused around self-management and entrepreneurial activity, for which the logic of potential realization organizes the way of thinking about development and self-fulfilment.

 I describe contemporary understanding of possibility in education as "educational potential" - a simplistic and one-sided concept, constructed by an excess of the positive and a lack of the negative. The theoretical distinction between positivity and negativity is presented in the work on several levels, however overlapping. First of all, I mean the way they are described in political philosophy, where positivity is conceived as referring to social structures, institutions and practices that constitute a naturalized order of things and do not question themselves, and negativity is its opposite, i.e. it is a force of a subversive, dynamic character, which subjugates what is found (Coole 2000; Laclau, Mouffe 2012; Žižek 1993). Positivity understood in this way functions in accordance with the dominant logic and within the current structure that it creates and maintains, constituting a condition for the naturalized order of things. In addition, I also perceive the distinction between these two qualities in a more colloquial sense. Positivity as something to which the slogans of constructiveness, enthusiasm, affirmativeness and optimism would be close, while negativity as something associated with regression, disadvantage, pessimism and the so-called. negative feelings, such as sadness, apathy, helplessness. In the work, I show that the possibility understood only through the prism of what is positive and deprived of what is negative, is related to education understood as socialization and the absence or scarcity of what can be described as the individualizing function of education. I also show that education understood in this way does not increase the independence of thinking and acting, what means it is not a dimension of freedom, but it confirms a certain kind of incapacitation.

 I read Musil's prose as organized around the problem of possibility. I am looking for an ambiguous, complex formula of this issue that would combine the positive and the negative. I try to show that the antinomian concept of possibility allows us to overcome the limitations of the development vision entangled in neoliberal biopolitics. At the same time, it is also an attempt to show that negativity itself is a perverse force with considerable "positive potential." In the pedagogical interpretation of the Austrian writer's prose, I show that it consists among others on the autonomy of the subject and creating a Chance for what in pedagogy we define as individualization. At the edn of the work, I point out that face of problem of the return of nationalism and authoritarianism in Europ and around the world, the theory and pedagogical practice that ignores the serious treatment of the issue examined in the dissertation is not Innocent.

Keywords: possibility, Musil, pedagogy, philosphy, literature