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EDUCATION AND LEARNING FOR ALL: SINGULARITY PARTICULARITY – UNIVERSALITY

EDUCACIÓN Y APRENDIZAJE PARA TODOS: SINGULARIDAD PARTICULARIDAD-UNIVERSALIDAD

EDUCAÇÃO E APRENDIZAGEM PARA TODOS: SINGULARIDADE PARTICULARIDADE-UNIVERSALIDADE

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Abstract
Education and learning for all is a universal aspiration and need. Seeking to understand this phenomenon, based on documents from international organizations, the research conducted aimed to conduct a study on the power that the World Bank and UNESCO have over various countries, mainly Brazil. This text attempted to highlight the actions and recommendations that the World Bank and UNESCO documents present regarding agreements with countries that have accepted them, and how these agreements influence their public policies. In this line of thought, the National Common Curricular Base is present in Brazil. The methodological procedure adopted in this research was a bibliographic review. Regarding the main results, it was observed that the actions implemented by international documents deal with a market-based education that seeks to promote a training that is far from achieving social emancipation, as the ideals of neoliberalism increase social fragility. The main conclusions/contributions of this article point to an attempt to offer educators an alternative that can assist in the formation, not only market-based, but universal of learners in the dialectical perspective of singularity, particularity, and universality.

Keywords: Education and learning; World Bank; Unesco; Teacher formation.

Resumen
La educación y el aprendizaje para todos es un deseo y una necesidad universal. Con el fin de entender este fenómeno, la investigación se basó en documentos de organismos internacionales y tuvo como objetivo analizar la influencia que el Banco Mundial y la UNESCO ejercen en diferentes países, especialmente en Brasil. En este texto se buscó mostrar las acciones y recomendaciones contenidas en los documentos del Banco Mundial y la UNESCO sobre los acuerdos con los países que los han adoptado, así como el impacto de estos acuerdos en sus políticas públicas. En esta línea de pensamiento, en Brasil se implementa la Base Nacional Comum Curricular. La metodología utilizada en esta investigación fue la revisión bibliográfica. Los resultados principales indican que

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las acciones de los documentos internacionales fomentan una educación mercantil que dista de lograr la emancipación social, dado que los ideales del neoliberalismo incrementan la fragilidad social. Las principales conclusiones y aportes de este artículo apuntan al intento de ofrecer a los educadores una alternativa que contribuya a la formación de los estudiantes, no solo desde una perspectiva orientada al mercado, sino también de manera universal, en consonancia con la perspectiva dialéctica de la singularidad, la particularidad y la universalidad.

Palabras clave: Educación y aprendizaje; Banco Mundial; Unesco; Formación docente.

Resumo
Educação e aprendizagem para todos é um anseio e uma necessidade universal. Buscando entender este fenômeno, com base em documentos dos organismos internacionais, a pesquisa realizada teve como objetivo fazer um estudo sobre a força que o Banco Mundial e a Unesco têm sobre os diversos países, principalmente, o Brasil. Neste texto, tentou-se evidenciar as ações e as recomendações que os documentos do Banco Mundial e Unesco apresentam sobre os acordos com os países, que os aceitaram, e, de como estes acordos influenciam suas políticas públicas. Nesta linha de pensamento, no Brasil, se faz presente a Base Nacional Comum Curricular. O procedimento metodológico adotado, nesta investigação, foi a pesquisa bibliográfica. Em relação aos principais resultados, observou-se que as ações implementadas pelos documentos internacionais tratam de uma educação mercadológica que busca promover uma formação que está longe de atingir a emancipação social, pois os ideais do neoliberalismo fazem aumentar a fragilidade social. As principais conclusões/contribuições desse artigo apontam para a tentativa de oferecer aos educadores uma alternativa que possa auxiliar na formação, não apenas mercadológica, mas universal dos educandos na perspectiva dialética da singularidade, particularidade e universalidade.

Palavras-chave: Educação e aprendizagem; Banco Mundial; Unesco; Formação docente.

Introduction

Education is a universal phenomenon that manifests itself in diverse forms across all times, cultures, and social contexts, seeking to address human needs in various ways. In contemporary society, education, beyond all domains in which human beings are immersed, is strongly expressed in the schooling process. It takes on a specific characteristic, predominantly through the teaching and learning of historically produced and widely available scientific-cultural knowledge.

The characteristics that education assumes in each era and society are always linked to often contradictory forces, as the educational system is an interdependent social structure. The economy, forms of work, technology, politics, culture, family structure, material and immaterial aspects of life, the media, international influences, and especially the capitalist or non-capitalist mode of production and its ideologies are phenomena that do not determine but strongly condition education in general, including school education.

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In this scenario, is the school merely another cog in the social machine? We know that one of the basic functions of school is to prepare young people for universality, but also, especially, for work. This is because work is an important aspect of students' formation, along with universality, for the specific integration of each student as a human being into the social environment in which they live. From this perspective, we cannot ignore the influence that certain socio-economic and political institutions have on education in a broad sense, as well as on the school teaching and learning process. These institutions may focus their orientations in a single direction or may point to the need for the integral formation of each individual.

It is possible to affirm that in the capitalist system of production there is a directionality towards an education that serves the same system and its reproduction. As Harper et al. (1980, p.94) already warned us in 1980:

> But it is equally true that it is above all the demands of the productive system, of the mode of production, that determine, at each historical moment and in each socio-cultural context, what knowledge and skills should be acquired and what values and modes of behavior should be inculcated in students.

It is understandable that, in order to maintain power and reproduce itself, each system of production wants to adopt all the resources available to it, highlighting among them education, the school, the state, and ideology. When international organizations signal to the state financial resources for it to assume a certain line of conduct in education, the school becomes the most specific means for this to materialize, becoming an ideological apparatus of the state, as Althusser (1974) points out.

Seeking to understand some dimensions involved in this theme, we structured the article in three moments in which we seek to make explicit the forces that act on the educational process. First, we highlight the World Bank document that signals, with financial resources, for countries that adopt its line of conduct. Then, we present UNESCO's proposal on education: *Educação: um tesouro a descobrir* (Education: a treasure to be discovered). In this second moment, the Base Nacional Comum Curricular (National Common Curricular Base) can be included as a Brazilian proposal. Finally, without denying the strength of the capitalist mode of production that seeks its maintenance and reproduction, we suggest a path of critical education in which, contradictorily, the learner can know the various paths that lead to their universal and specific formation, through a pedagogical process that highlights singularity, particularity, and universality.

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Methodology

Every investigation requires a methodological process to answer the challenging problem or the proposed objective. Bibliographic research constituted the process by which this work was conducted. According to Severino (2016), "Bibliographic research is that which is carried out based on the available record, resulting from previous research, in printed documents, such as books, articles, theses, etc." (Severino, 2016, p. 131) (Translation ours).

This methodological procedure, in our case, consisted of reading, studying, analyzing, and interpreting aspects of documents from the World Bank and UNESCO on education, seeking improvement and critical updating on this topic.

Learning for All: World Bank Document

The document *Aprendizagem para Todos: Investir nos conhecimentos e competências. Estratégia 2020 para a Educação* (Learning for All: Investing in Knowledge and Skills. Education Strategy 2020), by the World Bank Group (2020), presents the vision that investing financial resources in knowledge and skills can generate a strategy for everyone to learn.

Analyzing this international declaration, which, among various topics, addresses education and school learning processes, is a huge task and a challenge for all those who are professionally engaged in teaching.

Among the various objectives of the proposal, the line of action that emphasizes learning for growth, development, and poverty reduction stands out, as the solution to these problems depends on the knowledge and qualifications that people acquire and are evidenced in a diploma that could open employment opportunities. This implies that the worker has competencies for a certain productivity and ability to adapt to new technologies and opportunities.

The document states that learning must be encouraged from an early age, both in informal and formal settings. It emphasizes that a child's brain must be stimulated, in informal education, as a way of preparing them for formal education. The declaration points out that, in the primary phase, it is essential to work with students on basic literacy

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and arithmetic, as the individual will use them for the rest of their lives. According to Moreira et al. (2020, p.4):

> The essential point of the World Bank Group's education strategy is: Invest early. Invest wisely. Invest in all. Firstly, fundamental skills acquired in childhood enable a lifetime of learning, so the traditional view of starting education with primary school is too late to meet the challenge. Secondly, to get the best value for every dollar invested in education, it is necessary to make wise investments - those that have already proven to contribute to learning. Quality must be the focus of investments in education, with learning gains as the key measure of quality. Thirdly, learning for all means ensuring that all students, and not just the most privileged or talented, can acquire the knowledge and skills they need. (Translation ours)

According to the authors, the essential factor is to invest early, wisely, and in everyone, especially those who are economically disadvantaged. The document states that, first, a lifetime of learning begins in childhood. Second, it is necessary to make wise and useful investments, thus getting the most out of every dollar invested in education. Third, knowledge and skills should be part of the learning of all students.

From this perspective, countries with different levels of educational development face different challenges and have specific priorities for support and exchange. According to the World Bank Group, there is the possibility of development groupings, based on a country's income, such as: middle income, low income, or fragile, each with different priorities.

In the eighties of the last century, public debates aligned with what Brazil needed: more and better education, to become competitive, integrate into global markets, and ensure the sustainability of economic growth. The workforce needs more years of schooling, with quality schools and better conditions for distributing technological innovations; thus, individuals are more likely to integrate into the global market.

And according to UNESCO (2004), better-educated workers are more capable of operating productive equipment and adapting more quickly to management and production organization systems. Companies, entrepreneurs, executives, public and social institutions, also of good quality, promote the development process.

Furthermore, according to UNESCO (2004), within society, there is a concern about young people aged 15 to 24 in Brazil, because the majority of them are from the working class. The Youth Development Report (2003) shows that 18% of white youth neither study

nor work, and within black groups, this proportion is 23%. It also reports that only two-thirds of students attend primary school; with this delayed schooling, the risk of leaving regular school education increases.

> In short, young people present unique vulnerabilities, especially if they are poor, but they are also rights holders. Among other rights, they have the right to participate in the elaboration of aspirations for social participation, aiming for the recognition of their specificities and identities, creativity, and innovation in public policy planning, to treat them as they truly are: relevant subjects of rights and sociability (UNESCO, 2004, p.20). (Translation ours)

According to Jimenez and Segundo (2022), after the 20th century, many global meetings, such as forums and conferences, have been outlining goals, deadlines, and strategies, organized by the United Nations (UN) and the World Bank. One of these proposals is the Millennium Declaration (2000). This document has as its central focus the eradication of extreme poverty, thus constituting an instrument of the Millennium Development Goals, with global discourse as its central axis. In this sense, according to Jimenez and Segundo (2007, p.121):

> To eradicate extreme poverty, according to the UN, means reducing by half the number of people living on less than US$1.00 per day, a calamity that, in 2000, affected a staggering one billion and two hundred million people. (Translation ours)

In this way, the authors report that, in the name of neoliberal theses, two programs survived, both educational and compensatory in nature, for low-income individuals: the first for preschool-aged children, in order to prepare them for regular schooling; and the second referred to the professional development of young people, aiming at their entry into the labor market. With education driven by equity, it would be up to promote social inclusion and citizenship, for the adjustment of individuals in a globalized world order, transformed by the technological revolution, in a knowledge and information society.

With globalization, a differentiated dynamic also emerges in the global economy, in which the market seeks technological innovations, generating, in turn, the growing concentration of capital, which occurs through the reach of new markets. In this sense, there is an increasingly deep integration of the free circulation of goods and capital.

In the race for capital restructuring and its market, in recent decades, education has been considered a central element in the organization of the new economic model and in meeting its fundamental requirement: competitiveness among countries as a key element for obtaining and maintaining capital.

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UNESCO: Learning and the Globalized Economy

Education and learning for all are permeated by thinkers who have left their legacy so that we could study and investigate where education has gone and is going, and how it can contribute to everyone. Thus, for example, in the mid-1980s, the focus was on learning for growth, development, and poverty reduction, as the solution to these factors depended on the knowledge and qualifications that people acquired, because they, through a diploma, could open employment opportunities.

At the social level, according to the UNESCO document (2004), it was necessary to measure the learning that people were acquiring through research that showed the strength of the workforce; while the results of international student assessments, such as the Programme for Student Assessment - PISA (Student Assessment) and the Trends in International study of Mathematics and Sciences - TIMSS (Mathematics and Science), predicted higher economic development rates than average school grades.

The document mentions that it has been measuring learning levels in developing countries, especially in disadvantaged populations. The results in these environments have been of weak learning with the acquisition of some skills in school, showing that graduates, in some countries, about 25% to 50%, cannot read a simple sentence. Thus:

> To achieve learning for all, the World Bank Group will channel its efforts toward education through two strategic paths: reforming education systems at the country level and building a high-quality knowledge base for educational reforms at the global level (Moreira et al., 2020, p. 5) (Translation ours).

However, for educational progress to occur, according to the document, adequate school facilities, qualified teachers, and textbooks are necessary, as these resources are fundamental to providing levels consistent with education systems, which can accelerate learning. With a new strategy, it will be possible to give more importance to the educational process and situate the entire school process in a context of evaluation and reform. The document emphasizes that, with the new strategy, it seeks greater accountability and results. By strengthening education systems, it affirms the need to '[...] align government, school management and teachers, funding rules and incentive mechanisms, with the objective of learning for all [...]' (World Bank, 2020, p. 5) (Translation ours).

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The UNESCO document (2020) reports that the World Bank will focus its action more on the financial and technical areas in reforms that yield significant results in learning. Thus, the Bank will assist partner countries in building national capacity to manage education systems, apply quality and equity standards, and measure the performance system.

> For example, in middle-income countries, where a higher proportion of available jobs will likely require higher skills, a priority will be to ensure quality and funding for tertiary education and to develop the workforce. In many low-income countries and fragile states, the focus remains on achieving the Millennium Development Goals (Moreira et al., 2020, p.7). (Translation ours)

Worldwide documents remind us of what was happening in Brazil in the mid-1980s. This is shown by the *UNESCO no Brasil: consolidando compromissos* (2004) (UNESCO in Brazil: consolidating commitments), which brings us a mention of the organization's ideals in the country.

> One sector that is critically important for generating such scenarios and conditions, without a doubt, is education. However, it would be an exaggeration to expect it to fulfill its missions solely through conventional school systems, technical and vocational education agencies, universities, and post-secondary institutes (UNESCO, 2004, p.12). (Translation ours)

According to UNESCO (2004), there is a disparity between people living in cities and rural areas. There are significant differences in these environments: where agribusiness predominates, education is equal to or better than that of cities.

The 2000 Brazilian Demographic Census, according to UNESCO (2004), confirms that poverty and exclusion have heterogeneity according to the geoeconomic situation in which Brazilians are located. When people are excluded from the labor market, the document mentions that their social and political exclusion can be verified through the economic dimension. Not only the lack of resources, but also the lack of working conditions can be a factor that generates poverty of citizenship and culture.

> It is not surprising, therefore, that many general social policies, or specific public policies for serving the poor, have achieved very modest and low-impact results. This is certainly because social disparities accumulated over centuries and so extensive in a large population like Brazil's will only be significantly reduced after prolonged and persistent development efforts with strong structural changes (UNESCO, 2004, p.14). (Translation ours)

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According to UNESCO (2004), the poorest social groups do not always have the practice of improving themselves, which increases their frustrations and decreases their self-esteem.

> Nevertheless, the limits of this access to real and symbolic goods of 'likeness' gradually increase their perception of the social distances to which they are compelled to live. And with this perception, the risk of anomie increases, insofar as society does not offer sufficient and effective institutional means of social and political organization, which allow excluded groups the means to overcome the situation of poverty, or resources to influence public policies aimed at reducing poverty and exclusion. And one of the implications is the growing vulnerability of numerous and important social groups to the effects of the growing violence that is settling in the most important metropolitan centers of the country (UNESCO, 2004, p.17). (Translation ours)

Although young workers are often not poor, the fact of working and studying at the same time hinders their scientific and cultural formation. Considering, however, that many of them are effectively poor, it is necessary to reduce poverty so that they are not excluded from the social benefits to which they are entitled.

Jimenez and Segundo (2007) mention that the role attributed to education highlights the responsibilities assumed by governments, international organizations, citizens, and institutions of civil society and the private sector, which are willing to collaborate actively to banish poverty from the face of the Millennium.

> In this sense, for example, support for education, training, and digital inclusion programs for children and youth for future insertion in the labor market, alongside educational actions aimed at training the workforce in the production of basic foods; and programs to reduce functional, family, and community illiteracy are listed as educational tasks that should have important effects in the crusade to reduce extreme poverty statistics by 50% worldwide by 2015 (Jimenez; Segundo, 2007, p.121). (Translation ours)

In this way, the authors report that, in the name of neoliberal theses, two programs survived, both of an educational and compensatory nature, for low-income individuals: the first for preschool-age children to prepare them for regular schooling; and the second was for the professional development of young people, aiming at entry into the labor market. With education driven by equity, it would be necessary to promote social inclusion and citizenship, for the adjustment of individuals in a globalized world, transformed by the technological revolution, in a knowledge and information society.

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> The World Bank will therefore require the borrowing country to declare a commitment to economic development and to accept monitoring in the definition of its sectoral policies. In the case of education, devastating changes are imposed, applying to funding patterns and the way education systems are managed, as well as to curriculum definitions, evaluation processes, and teacher training models, strictly applying business and market criteria (Jimenez; Segundo, 2007, p.124). (Translation ours)

The Brasília Declaration (2004), published by the Ministério da Educação - MEC (Brazilian Ministry of Education), according to Jimenez and Segundo (2007, p. 130), recommended a deepening in three central points: "[...] teachers; equal educational opportunities for both sexes; and financial resources [...]" (Translation ours). Thus, the document suggests that it is necessary to develop efforts and modalities that meet each country's specificity, including the exchange of debt for education.

> Indeed, we must admit that the principle that drives the actions of the World Bank's proclaimed support for education as a tool for poverty alleviation (Leher, 1998) is integrated with the primary concern with maintaining political stability, in the face of adjustment measures to the difficulties of reproducing profit implemented by capital that have been advancing in an increasingly invasive way over work and social experience in general, including educational activity itself, aggravating the living conditions for the vast majority of humanity (Jimenez; Segundo, 2007, p.133). (Translation ours)

The document *Education: A Treasure to Be Discovered*, by Jacques Delors (1998) invites us to rethink education for the 21st century. One of its main chapters is "The Four Pillars of Education": learning to know, learning to do, learning to live together, and learning to be.

According to Delors (1998), learning to know aims at the acquisition of codified knowledge, which presupposes mastery of the instruments of knowledge as the purpose of human life. According to the author, the goal is for each person to learn to understand the world around them, as a foundation for knowing and discovering.

> The increase in knowledge, which allows for a better understanding of the environment in its various aspects, favors the awakening of intellectual curiosity, stimulates critical thinking and allows for the comprehension of reality, through the acquisition of autonomy in the ability to discern. From this point of view, it must be repeated that it is essential that every child, wherever they may be, can have adequate access to scientific methodologies in order to become a 'friend of science' for life (Delors, 1998, p. 91). (Translation ours)

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In the dimension of Learning to do, according to the author, professional training is contained. This implies how to teach the student to put into practice what they have learned in their theoretical knowledge and how to adapt education to future work. Learning to do has the task of teaching a specific action and making it participate in the construction of something essential for the human being.

> Indeed, in the salaried societies that developed throughout the 20th century, based on the industrial model, the substitution of human labor by machines made it increasingly immaterial and accentuated the cognitive character of tasks, even in industry, as well as the importance of services in economic activity. The future of these economies depends on knowledge in innovations that generate new companies and new jobs (Delors, 1998, p. 93). (Translation ours)

In "Learning to live together," it is highlighted that this is one of the greatest challenges of education for learning. Throughout the 20th century, according to the author, there were new elements that increased the danger, mainly in relation to self-destruction created by humanity. Thus, carrying out an education capable of avoiding conflicts, of teaching non-violence in school is an arduous task, since human beings overvalue their own qualities and those of the group of people to which they belong, including having unfavorable prejudices in relation to others. Thus expresses Delors (1998):

> Education has the mission, on the one hand, to transmit knowledge about the diversity of the human species and, on the other hand, to lead people to become aware of the similarities and interdependence between all human beings on the planet. From a young age, school must therefore take advantage of all opportunities for this dual learning (Delors, 1998, p. 97). (Translation ours)

Learning to be constitutes a process in which the subject must be prepared with an education to carry out autonomous and critical thinking and to elaborate their own value judgments throughout their life. More than preparing children for society, the author highlights that it is fundamental to offer strengths and intellectual references, which will allow them a more adequate understanding of the world around them, as responsible and just individuals.

> In a changing world, where one of the main drivers seems to be both social and economic innovation, special importance should be given to imagination and creativity; clear manifestations of a certain standardization of individual behaviors. The 21st century needs this diversity of talents and personalities, in any civilization. It is therefore advisable to offer children and young people all possible opportunities for discovery and experimentation - aesthetic, artistic, sporting, scientific, cultural and social - that come to complete the attractive presentation of what, in these domains, were able to create the generations that preceded them or their contemporaries (Delors, 1998, p. 100). (Translation ours)

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According to Delors (1998), educational systems tend to prioritize access to knowledge at the expense of other forms of learning, but it is necessary to offer a comprehensive education. Thus, in the future, new pedagogical policies should inspire and guide educational reforms.

In the article *Banco Mundial e as Recomendações Atuais para as Políticas Educacionais no Brasil* (World Bank and Current Recommendations for Educational Policies in Brazil), Moreira et al. (2020) present relevant observations regarding education in Brazil. The authors mention that the World Bank was created in 1944 during World War II (1939-1945), with the objective of recovering the damaged sectors. Assumed by the United States since its creation, the World Bank was responsible for emergency recovery in reconstruction activities or natural disasters. The authors report that, until 1950, the World Bank intensified its loans primarily to the most industrialized capitalist countries, such as those that suffered less economically from the War.

Moreira et al. (2020) highlight that, in Brazil, the first World Bank loan occurred in 1949, and the institution's priority became education, although linked to corporate reform. In the late 1980s, the World Bank influenced the development of Brazilian educational policies. Its recommendations were given by representatives who, through projects and contracts signed, requested that Brazil agree to structural adjustment policies.

> It is worth noting that it was from the 1990s onwards, specifically in 1995, that the World Bank published the first document for the education system with guidelines and recommendations for Latin America and the Caribbean, entitled Prioridades y Estrategias para la Educacion (1995) (Priorities and Strategies for Education), which highlighted recommendations through six axes: the centrality of basic education, the focus on elementary education, partnership, equity, decentralization, and autonomy (Moreira et al., 2020, p.4). (Translation ours)

According to the authors, primary education was the focus because it would provide individuals with the basic skills needed to enter the job market. In the World Bank's view, it was the responsibility of the private sector to provide additional training for individuals, with the participation of civil society and with the aim of privatizing public education.

> When understanding the World Bank's role in educational policies, Borges (2003) points out, in general terms, that "the World Bank's policy agenda shifted from *strictu sensu* macroeconomic reforms to reforms of the State and public administration aiming to promote 'good governance' [...]" (BORGES, 2003, p. 125). The author also highlights that there were structural adjustment policies that influenced educational policies, so that educational reforms were highlighted in economic adjustment, budget restrictions, a closer relationship with the private sector, and state deregulation (Moreira et al., 2020, p. 5). (Translation ours)

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The World Bank documents analyzed, according to the authors, present an education with a market bias, in order to have returns and return on capital. In this same perspective, we can consider that the Base Nacional Comum Curricular – BNCC (Brazilian National Common Curricular Base) fits in, which is "[...] a normative document that defines the organic and progressive set of essential learning that all students must develop throughout the stages and modalities of Basic Education [...]" (Brazil, 2017, p.7). These learnings refer, throughout Basic Education, mainly to the "[...] development of ten general competencies, which embody, in the pedagogical scope, the learning and development rights" (Brazil, 2017, p.8) (Translation ours).

The document makes it even clearer the line it follows when dealing with pedagogical foundations, stating that:

> By adopting this approach, the BNCC indicates that pedagogical decisions should be oriented towards the development of competencies. Through the clear indication of what students should 'know' (considering the constitution of knowledge, skills, attitudes, and values) and, above all, of what they should 'know how to do' (considering the mobilization of these knowledge, skills, attitudes, and values to solve complex demands of everyday life, full exercise of citizenship, and the world of work), the explication of competencies offers references for the strengthening of actions that ensure the essential learning defined in the BNCC (Brazil, 2017, p.13). (Translation ours)

It is clear that the BNCC positions itself both in its educational policy, aligning with the documents of the World Bank and UNESCO, and in its specific relationship with the pedagogical foundations it assumes, seeking to make explicit the commitment to integral education, evidently within the capitalist mode of production. Thus, it shows that the new historical and cultural context in which we live requires "[...] much more than the accumulation of information. It requires the development of competencies to **learn to learn**, to know how to deal with the information that is increasingly available [...]" (Brasil, 2017, p.14) (Emphasis added) (Translation ours).

In this way, in the educational reforms proposed by the BNCC, an adaptation to the manifestations of the World Bank can be verified, which can be evidenced by the following information:

> During the Temer government's administration, proposals for education had focused, discontinuous, contradictory, and perverse characteristics in the sense of aggravating the ultra-neoliberal measures in education. The reform of High School, subsidized with loans from the World Bank, characterized the beginning of these changes in the configuration of the educational system (Moreira et al., 2020, p.7). (Translation ours)

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The World Bank's education proposal does not only refer to students but also deals with teacher training, because it is they who are responsible for the quality of education. To this end, teacher valorization policies have acted through financial incentives and based on results and merit. In this way, the work of teachers has been tied to the results of assessments, since the teachers who obtain this benefit are those whose students excel in national exams.

Regarding these issues, Bendrath and Gomes (2010) clarify that, in order to understand the assumptions related to the objectives of achieving Education for All, it is necessary to analyze the situation, taking into account the articulation of the interests presented by the States and by society.

> The role of UNESCO as an international body in the area of Education has maintained its attention and actions in the poorest countries with literacy programs, many of these programs financed by the World Bank itself, now having special attention to more comprehensive programs, especially those related to non-formal education (Bendrath; Gomes, 2010, p.161). (Translation ours)

Therefore, it is noteworthy that with the consolidation of the Capitalist State, and the reflection of the influences of international organizations in the search for the elaboration of strategies and recommendations for public policies, based on neoliberal foundations, several goal orientations were created to carry out the evaluation of performance and return on investments.

These directions in the Capitalist State, according to Bendrath and Gomes (2010), are considered from two antagonistic perspectives that have permeated the last 50 years: the Keynesian movement (Welfare State) and the Neoliberal movement (Minimal State).

In this way, the definition of the Capitalist State, as power and representation of society, gains strength at the end of the Second World War, thus giving rise to a new world order and International Organizations of global monitoring based on Capitalism. The development of the Welfare State had as its responsibility to be the provider of economic and social development, in contrast to the liberal movement.

According to Brendath and Gomes (2023), the great intellectuals of the neoliberal movement raise one of the most important issues in the globalization process, the exemption of the State in matters of its interest in favor of private or organized agents of transnational origin. The authors affirm that the State positions itself politically according

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to the dominant forces. The Neoliberal project was mainly driven by the international policy adopted by the World Bank and IMF from the 1970s, when the conception of the provider State gave way to the rules of market laws.

> The disappearance of the centralized state within capitalism and the subsequent emergence of a stateless capitalist society stem from the difficulty of defining the extent of minimal state intervention. This has opened the door to increased international involvement in shaping local public policies, with the aim of privatizing previously state-run sectors such as health, infrastructure, and education (Vieira, 1992, p.94; Bendrath; Gomes, p.161, 2010). (Translation ours)

With financial support and state approval, the authors mention that UNESCO has implemented intervention programs in the field of education with a compensatory public purpose. In this way, the consolidation of the Capitalist State and the influence of international organizations in the management and implementation of public policies, now with neoliberal bases, have created numerous indices and target systems for evaluating performance and return on investment.

As requirements to meet the needs of capital, a series of documents have been discussed and implemented in various countries with the same objective: the construction of education according to the early principles of neoliberal policy. In the capitalist sphere, hegemony in market relations occurs through pressures against nation-states in the formulation of labor laws, political, economic and sociocultural reforms that prioritize the system of capital organization and its maintenance.

For conglomerates, it is always advantageous to set up in states with cheap labor. In this logic, they seek to make the public, private space, also focused on productivity; new categories of workers are emerging, in which the State ceases to be committed to the population, creating molded individuals without the possibility of questioning the system. Consensus and the culture of peace are conditions that have been elaborated by the neoliberal political system in the promotion of individuals who do not question the system (Höfling, 2001, p.33) (Translation ours).

The considerations we have made about the documents of the World Bank, UNESCO and the National Common Curricular Base may give the impression that little can be done about education, since it is an expression of the capitalist political, ideological, and productive system it serves. It is necessary to affirm, however, that education is an

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interdependent instance within the greater whole. In this sense, it becomes a significant instrument of struggle as a response to the capitalist system, evidencing that the human being is constituted not by a single path, but by numerous conditions and determinations that make it universal.

In the next topic, we present some considerations about possible approaches in the singular, particular and universal formation of the learner, as an alternative of struggle for human emancipation.

An alternative to integral education

How to organize the teaching and learning process of school scientific-cultural contents from a critical educational perspective that seeks to contrast with market-oriented education?

Seeking, in some way, to answer this question, we present a suggestion for teaching work that allows teachers an alternative way of organizing the teaching and learning process of contents in their historical-classical dimension, signaling their meaning and sense at different levels of education. Thus, the contents, which are always the specific object of the teaching and learning work, must be worked on from the perspective of becoming an instrument of social struggle in human emancipation, even within the capitalist mode of production.

In this sense, a proposal for action always implies that a safe path is indicated for the action of teachers and students. There are many paths. It is not always easy to choose the best one. The Spanish poet Antonio Machado (2022, p.1) warns us: "Caminhante, são teus passos o caminho e nada mais; caminhante não há caminho, faz-se caminho ao andar" (Walker, your steps are the path and nothing more; walker, there is no path, the path is made as you walk) (Translation ours). If the poem is true, it is necessary, contradictorily, to affirm that there is a way, but it is not yet the path of the walker, because the path is built as one walks.

Didactic-pedagogical methods are the itinerary, but it is through the teaching and learning of specific contents that the path is made in the construction of scientific-cultural knowledge. The contradictory unity between teaching, which is a teaching process of physically and mentally marking the learner, and learning, which refers to the physical-

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mental act of the student of receiving a content and incorporating it, is where all teaching and learning is done. This path is made as the object of teaching and learning, that is, the content, is realized, contradictorily, in the teacher and the student in the teaching process.

Pimenta and Anastasiou (2002), considering teaching and learning as social activities that seek to reduce inequalities between people, affirm:

> Thus, it seems to us that the concept of teaching encompasses the overcoming of the false dichotomy, as it carries with it these ethical, political, and social commitments of the teaching activity towards students, which takes place in a specific institutional space (Pimenta; Anastasiou, 2002, p.204-205). (Translation ours)

Thus, the privileged encounter of the teacher with their students, mediated by the content, always treated from the perspective of its historical constitution in a given context, and resignified now, in another context, constitutes a process of construction of a new level of knowledge in which both characters become, at the same time, teachers and learners. But here, we will use the Portuguese terms “ensinantes” e “aprendentes”.

Thus, it can be understood that learning is considered a process of comprehension in which teaching is transformed into learning, and this becomes a teaching, therefore the actors are always “ensinantes” e “aprendentes”. The initial whole of the teacher and the student, regarding systematized knowledge, may be different, but, on the journey, both grow in the more elaborate search for the initial apprehension, because they perform an action of "apprehendere", from Latin, which, according to Faria (1967), means "to grab, to hold, to take possession of, to catch", carried out at the same time by the teacher and the students, interactively, hence teaching and learning both refer to the teacher and the students carrying out the "com-prehender", that is, to grasp together, the “ensinagem” (the teaching).

The mental and physical process of the “ensinante” is very different from the intellectual and physical posture of the “aprendentes”. In this sense, teaching consists in sending a content, while learning refers to its reception. This determines very different postures in these processes.

But if we take “ensinagem” as the starting and ending point of the didactic process, another, very different, should be the organization of the teaching and learning work, because it is a dialectical conception in which educator and educated are, at the same time, teacher and student. In this sense, both meets, at the starting point of the didactic process,

as empirical-concrete subjects, because both carry with them the individual and social marks that, until that moment, in a plural way, constituted them as concrete singular subjects and, at the same time, universal, each one in their specific condition according to the concrete totality in thought. From this perspective, the dialectical method makes sense.

According to Pasqualini and Martins (2015, p.363):

> The historical and dialectical materialist method [...] aims at the capture and reproduction of the movement of the real in thought. Starting from the premise of the ontological primacy of the real, which means recognizing it as existence *in itself*, human knowledge is understood as a construction of objective reality in thought. Thus, the result of theoretical elaboration represents a form of ideal reproduction of a real process, with the greatest possible fidelity. (Emphasis added by the authors). (Translation ours)

A universality, (although not total), such as capitalism, at first glance, according to historical-dialectical materialism, is always a phenomenal expression, visible, immediate, sensible of reality, not necessarily expressing the essence of the phenomenon, because this requires "[...] the unveiling of its fundamental manifestations and internal contradictions. Therefore, the historical-dialectical epistemology presupposes the understanding of phenomena in their processuality and totality in the unveiling of their concreteness" (Pasquilini; Martins, 2015, p.363) (Translation ours).

In this sense, it becomes necessary to approach an explanation of the interdependence of the dimensions of singularity, particularity, and universality, as one of the principles of the historical-materialist method, which seeks to explain reality beyond its immediate appearance, in the search for concrete essentiality. This seems to us to be a safe path for teachers, each in their specific field of school activity, at the various levels of education in which they act, to show and construct with the learners, through critically worked scientific knowledge, the various paths that lead their formation to universality and not only in the vision of capitalism.

The starting point of the didactic-school process, in the classroom, can be initiated by singularity, which offers us the immediate and external appearance that must be overcome in the search for the essence, both of the learner and of the content to be worked on. In this perspective, according to Pasqualini and Martins (2015, p. 363), it is necessary to consider how "[...] singularity is constructed in universality and, at the same time and in the same way, how universality is concretized in singularity having particularity

as mediation". The empirical presents itself as something singular, visible, perceptible, immediate, sensitive that expresses the external characteristics of the phenomenon. Therefore:

> Singularity itself is on the plane of the phenomenon's appearance. To know it, we must be able to go beyond appearance. "[...] The concrete can only be grasped by thought as a result of an analytical process that overcomes the singular dimension of the phenomenon. The concrete is therefore the point of arrival" (Pasquilini; Martins, 2015, p. 364). (Translation ours)

Even though we understand the concrete as the point of arrival, the singular is itself also a concrete, even if it appears as empirical at first glance. This is because the empirical contains within itself, contradictorily and dialectically, the universal, as it is the result of a historical-social process. Apparently, it is empirical, but in essence, although unknown, it is a concrete that we can call empirical-concrete. The apparent contains within itself the essential that needs to be unveiled to ascend to a higher concrete, in thought. For Saviani (2013, p.4),

> The construction of thought occurs, therefore, in the following way: one starts from the empirical, passes through the abstract, and arrives at the concrete. That is, the passage from the empirical to the concrete occurs through the *mediation* of the abstract. [...] And yet, the concrete is also the starting point. How to understand this? It can be said that the concrete - starting point is the real concrete, and the concrete - endpoint is the thought concrete, that is, the appropriation by thought of the real concrete. (Emphasis added by the author). (Translation ours)

Overcoming the empirical-concrete towards the thought concrete requires overcoming the appearance of the phenomenon, which implies "[...] revealing the dynamic-causal relations underlying it, capturing the multiple mediations that determine and constitute it" (Pasqualini; Martins, 2015, p. 364) (Translation ours).

In this sense, the singular and the universal are inseparably intertwined in a dialectical unity where one has no meaning without its relation to the other. It is therefore a matter of understanding phenomena as opposite poles that constitute the unity between singularity and universality. In this way:

> This means that the relationship between the singular and the universal refers to the **relationship between the whole and its parts**. The singular is part of a whole. This whole, the universal, is created and realized in the interaction of the singular parts. [...] The singular and the universal coexist in the phenomenon, articulate and mutually determine each other: they are the opposite poles of the dialectical unity that gives life to the phenomenon. There is a dialectical tension between the singular and the universal (Pasqualini; Martins, 2015, p.365). (Emphasis added by the authors). (Translation ours)

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The contradictory and complementary connection between the opposite poles of the singular and the universal is concretized through the mediation of the particular. The aforementioned authors continue:

> When it is stated that the particular expresses the universality and conditions the mode of being of the singularity, attributing to the particular the role of mediation between the universal and the singular, it must be clear that the conditioning of the particular is not linear and deterministic. It is precisely this that explains the diversity of singular expressions of the phenomenon (Pasqualini; Martins, 2015 p. 367) (Translation ours).

Particularity, as mediation, is the necessary condition for understanding phenomena. General universal knowledge is applied by the particular to the singular in order to understand it. The more precise the forms of mediation, the more they allow the apprehension of the singular through approximations.

The particular, as a specification and unfolding of universality, conditions the singularity. The same universality, through the particular, can be expressed in different singularities.

> The existence of each individual singularity is a synthesis of multiple determinations. Our effort is to capture, in this process of multidetermination, those that are essential, which means capturing the particularized universal determinations that are expressed in this singular condition (Pasqualini and Martins, 2015, p.368). (Translation ours)

In the school process, which works as scientific knowledge, it is possible to move from the singular to the universal, or the inverse process can be carried out, starting from the universality, mediated by the particular, to reach the singularity. The three dimensions interchange, that is, each one of them contains the others.

"Thus, the particular, as mediation, allows transforming abstract universality into a concrete totality of determinations (particulars) linked to the specific nature of the singularity of the phenomenon or object" (Lavoura, 2018, p. 9) (Translation ours). In other words, the particular is the mediation that brings determinations, both to the singular and to the universal. When dealing with the categories of singular-particular-universal and the dialectic of the concept of education and the historical-critical pedagogical method, Lavoura (2018, p.11) expresses herself as follows:

> It seems clear that, by stating '[...] education as mediation within the bosom of global social practice', Saviani (2009, p.66) sought, in light of historical-dialectical materialism and the categories of the singular, the universal and the particular, to situate educational work as a particular mediation of the relationship between the singular individual and the universal human genus. (Translation ours)

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In this way, the student, as a singular individual, cannot be considered only as an empirical subject:

> This is because that singular student is, in fact, a social being, and should be apprehended as a 'synthesis of multiple determinations', a complex synthesis in which that singularity - as well as the others - is constructed in the universality concretized historically and socially through the social activities carried out by the human genus (Lavoura, 2018, p. 11). (Translation ours)

This process is carried out through the mediation of the particular.

Lavoura complements: "Thus, we affirm the impossibility of materializing classes based on historical-critical pedagogy without a fruitful mastery of its theoretical foundations and, notably, of the dialectical categories of singularity-universality-particularity' (Lavoura, 2018, p. 16) (Translation ours).

On the same topic, Oliveira (2001, p.16) states:

> Singularity cannot be considered as being the reality of the subject in and of itself. On the other hand, universality cannot be seen as a definitive "crowning" of singularities. It is necessary, therefore, to ensure a reasoning that captures the continuous movement of the relationship between the singular, the particular, and the universal in this relativization to understand the problematic of analysis within the context in which it takes place. (Translation ours)

From the perspective of the triadic process – singular-particular-universal – of constructing scientific, philosophical, and artistic knowledge, the particular assumes a central position in the elaboration of teaching and learning, because it constitutes the mediation of the abstract, through which universal knowledge is concretized in the singular. That is why, according to Saviani (2015), "The category of mediation is central to historical-critical pedagogy to such an extent that, for this pedagogical theory, education is understood as a mediating activity within the global social practice. As such, the starting point and the end point of educational practice is social practice" (Saviani, 2015, p.90) (Emphasis added by the author) (Translation ours). In the words of Oliveira (2001, p.17):

> The importance of the particular (in the singular-particular-universal relationship) in the analysis of a given phenomenon lies in the fact that it constitutes mediations that explain the mechanisms that decisively interfere in the way of being of the singularity, insofar as it is through them that universality is concretized in the singularity. (Translation ours)

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The intermediate moments of mediation in Historical-Critical Pedagogy – problematization, instrumentalization and catharsis – are the process by which the actions of the teacher and the actions of the students, which configure the teaching-learning process, constitute the particularity through which the learners, as concrete singular subjects, appropriate the universality of scientific knowledge in its multiple determinations. According to Saviani (2015, p.94-95):

> It is, in short, one and the same indivisible process that unfolds in its constituent moments. It is not a logical or chronological sequence; it is a dialectical sequence. Therefore, we do not first act, then reflect and study, then reorganize the action, and finally act again. It is a process in which these elements interpenetrate, unraveling the thread of human existence in its totality. (Translation ours)

Particularity, as a mediation, expresses the foundation that both the teacher and the student are concrete subjects, since they synthesize within themselves the social relations in which they live. However, as the process is dialectical, both teacher and student are concrete singular subjects, but not closed, that is, even though marked by universality, they can still become more concrete. In this sense, both the teacher and the student are empirical-concrete subjects, always on the way to the more perfect concrete in thought.

The teaching-learning process starts from the assumption that the most advanced systematized knowledge is the domain of the teacher and, therefore, is the starting point of the school's didactic-teaching-learning work plan. This means that the student is challenged to ascend to the level of the teacher, gradually carrying out their concrete process, since the learner, at the beginning of the school process, although they can be considered a concrete being, is in fact still relatively empirical. Hence, the multiple determinations that already constitute their personality make them, in a way, a universal being within their concrete-empirical life. But, as all teaching and learning processes are a journey that goes through abstractions in order to reach the thought-out concrete, this is the challenge for both teachers and students to become increasingly concrete universals in thought.

If the school denies that the student, at the starting point, is not yet a universal being, even if not in all its breadth, and considers them only as a unilateral-empirical student, it will not be able to lead them to a broader and deeper totality.

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Therefore, if the starting point of all teaching work is the most developed content, the didactic-pedagogical process in the classroom begins from the phase in which the learner is a nascent historical universal subject. That is, the learner must explain to the teacher their concrete-empirical worldview about the content to be studied so that the teacher can, from the learner's condition, direct the most advanced scientific content, through the abstractions that will lead them to the most complete universality.

If the documents of the World Bank, UNESCO, the National Common Curricular Base and their developments at the state and municipal levels condition educational policy and the school process from the perspective of the capitalist system, the work of teachers and students should consist in the process of unveiling this structure, through the teaching and learning of the specific contents of each area of scientific knowledge as a way of guiding the formation of the learner, dialectically concretizing the contradictory unity of singularity-particularity-universality.

Final considerations

In this article, we sought to demonstrate, to some extent, that education and learning, in countries that have agreements with international organizations, are changing according to capitalist interests. Education is becoming oriented towards the labor market, in order to meet the interests of the World Bank and UNESCO.

Each loan made with these institutions brings, at the global level, recommendations and reforms that meet the interests of the dominant society, the owner of capital. In Brazil, it was no different, these agreements affected us in such a way that, for example, the current reform of High School, so tumultuous, had its entire curriculum modified and affected by interests, among others, such as the organization of curricular components according to the agreed resolutions.

In the context of the globalization of capital and the creation of emerging policies to guarantee the advances of free trade, the services provided by the public system, as a logical mechanism of economic production, are fundamental strategies to ensure the means of wealth generation, especially for the holders of capital.

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This reality is neither unique nor absolute, but it is dominant in the capitalist system of production. It appropriates science, education, and scientific knowledge to maintain and reproduce itself. Thus, to consider that education can transform this structure is a utopia. It does not have the power in itself to change this organization. On the contrary, it often becomes an instrument for maintaining the status quo.

However, in dialectics, a thesis always corresponds to an antithesis. This does not destroy the thesis but seeks to know it and contest it, with a view to a synthesis. In this sense, Historical-Critical Pedagogy can be a form of work in which, acting on the consciences of the learners, it can help them understand their social responsibility, in the process of transformation towards a more just society.

One of the forms of action of Historical-Critical Pedagogy is to assume the dialectical process that moves from the singular, mediated by the particular, seeking to reach the universal. This path can also be traversed in reverse, starting from the universal, mediated by the particular, until reaching the singularity, since the process is not linear, but each of the instances contains the others within itself, contradictorily. The three moments are interchangeable and interdependent, and it is not possible to separate one from the other in a watertight compartment. There is no dividing line between them, but rather an indivisible whole.

For didactic purposes, however, we can consider that the singularity is the student who, we know, is a concrete being due to the multiple determinations that they already carry within them, but who, for the teacher, at first glance, appears as empirical because they do not yet know everything about them, which becomes concretized throughout the pedagogical process.

Particularity, in turn, is the mediation between the singular and the universal, but it contains the other two dimensions within itself. It can be expressed by education, by the school, by pedagogy, by the teacher, by the content to be worked on, by all the didactic-pedagogical processes that lead the learner to the universality of scientific knowledge.

Universality is the expression of maximum breadth, the global social practice, towards which singularity and particularity should be directed. It consists of all human production in all times, cultures, ideologies, and knowledge. In other words, it is universal knowledge that should constitute the formation of the universal human being in the singularity of each learner. The process of grasping this universality is carried out through particularity which, in the school, corresponds, in our understanding, to the teaching-learning process.

The educational process is an interdependent instance in the global social system. Because of this, it does not have the conditions to change the structure of society by itself. But nor should it wait for the whole to change to start acting. The school is a social institution that must provide learners with the critical appropriation of scientific knowledge so that they can become instruments of struggle for individual and collective emancipation.

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