

**LOCAL CULTURE AND THE POLICIES OF THE INTERNATIONAL
MONETARY FUND AND THE WORLD BANK IN PRIMARY SCHOOL
TEACHER EDUCATION IN MOZAMBIQUE**

LA CULTURA LOCAL Y LAS POLÍTICAS DEL FONDO MONETARIO INTERNACIONAL Y
EL BANCO MUNDIAL EN LA FORMACIÓN DE DOCENTES DE PRIMARIA EN
MOZAMBIQUE

A CULTURA LOCAL E AS POLÍTICAS DO FUNDO MONETÁRIO INTERNACIONAL E DO
BANCO MUNDIAL NA FORMAÇÃO DOS PROFESSORES PRIMÁRIOS EM
MOÇAMBIQUE

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Abstract

The present text, in the form of an article, addresses in a relational manner the policy of primary school teacher education and the influence that multilateral organizations (International Monetary Fund - IMF and World Bank - WB) have had on the formative processes adopted by the State throughout its development as an independent nation. It is a writing that, in its initial phase, reflects on the basic concepts that allow us to understand the trajectory and changes that formative models have undergone; in the second phase, it examines the actions of these multilateral entities. As methodology, we resort to bibliographic review, which enables us to trace the historical context and highlight the forces and ideology that have guided the policies of primary school teacher education in Mozambique. The conclusion points to the lack of consolidation of the educational models; on one hand, there is a need for a systematic study of cultural diversity/difference and the values to be cultivated as a nation; on the other hand, the adoption of policies imposed by international organizations without prior debate and scientific study subjects the country to constant alterations and adaptations.

Keywords: Teacher education; Multilateral organizations; Mozambique.

Resumen

El presente texto, en forma de artículo, aborda de manera relacional la política de formación de docentes de primaria y la influencia que ejercen los organismos multilaterales (Fondo Monetario Internacional - FMI y Banco Mundial - BM) en los procesos de formación adoptados por el Estado a lo largo de su formación como nación independiente. Es un escrito que presenta, en una primera fase, la reflexión de los conceptos básicos que permiten comprender el rumbo y los cambios que han ido tomando los modelos formativos, en la segunda, se sitúa la actuación de estos organismos multilaterales. Como metodología se utiliza una revisión bibliográfica que nos permite hacer un corte histórico y resaltar las fuerzas e ideología que impulsan los planes curriculares para la enseñanza primaria en Mozambique.

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La conclusión apunta que falta una consolidación de modelos en la formación docente, por un lado, falta un estudio sistemático de la diversidad/diferencia cultural y la ideología a seguir como Nación, por otro lado, la adopción de políticas impuestas por organismos internacionales sin previo debate y estudio científico coloca al país en constantes cambios.

Palabras clave: Formación docente; Organismos multilaterales; Mozambique.

Resumo

O presente texto, em forma de artigo, aborda de forma relacional a política de formação de professores primários e a influência que as organizações multilaterais (Fundo Monetário Internacional – FMI e Banco Mundial - BM) exerce(ra)m nos processos formativos adotados pelo Estado ao longo da sua formação como Nação independente. Trata-se de uma escrita que apresenta na primeira fase a reflexão dos conceitos básicos que nos permitem compreender o percurso e as mudanças que os modelos formativos foram tomando; na segunda, coloca-se a atuação desses organismos multilaterais. Como metodologia recorre-se a revisão bibliográfica que nos permite fazer o recorte histórico e evidenciar as forças e a ideologia que conduz(iram)em as políticas de formação do magistério primário em Moçambique. A conclusão aponta para a falta de consolidação dos modelos na formação docente; por um lado, carece de um estudo sistematizado da diversidade/diferença cultural e de valores a serem construídos enquanto Nação; por outro lado, a adoção de políticas impostas pelas organizações internacionais sem um prévio debate e estudo científico coloca o país em constantes alterações e adaptações.

Palavras-chave: Formação de professores; Organizações multilaterais; Moçambique.

Introduction

Thinking about teacher education in Mozambique in the 21st century involves understanding the connections that were established between the formative policy and the field of practice, in a combination of academic, professional, and epistemic knowledge. The transformations occurring on a global scale are reflected in the field of education and challenge us to seek a new form of educational thinking, always intertwined with cultural psychology, which is based on the understanding of cultural differences, in interculturality.

Despite these social changes, education remains one of the main mechanisms through which ideas are sought to be established and dominate the world. The ruling class and capitalism view the school as a space for reproducing their worldview – their socio-cultural existence. To ensure this reproduction, teacher education takes center stage – through future teachers, it would become easy to perpetuate the transmission of a world that, only on the surface, respects heterogeneity.

However, in our view, it's not possible to reflect on the field of teacher education and the curriculum by claiming ignorance and disregarding identities and differences, as these fields are fiercely contested by forces of knowledge, wisdom, and power – given their centrality in shaping human personality. Today, an expanded conception emerges, contrasting with the “conservative” perspective, viewing the curriculum as a space-time for the production and construction of cultural symbols.

The purpose of this text is to give continuity to an academic debate on teacher formative processes in Mozambique that shifts away from the ghostly idea of territorial fixation – an education centered around ethnic groups – towards the notion of autonomous fluidity and the absence of demarcated identity boundaries, within a relational perspective that can better address the aspirations of both local and global cultural groups.

The Teacher Training Policy and Multilateral Organizations in Mozambique

Before we delve into the discussion at hand, it is important to reflect on the perspective we take for the term “policy.” Generally, the word “policy” is used to refer to the set of decisions and actions capable of leading to the survival and progress of a particular society. The term originates from the Greek “polis,” meaning closely related to the city-state, and can be conceived as “the possibility of civilizing, of moderating the customs of the State through institutions, through culture” (HUISMAN, 2001, p. 397).

Aristotle devoted a significant part of his work to discussing politics as a science that aims at human happiness – it constitutes a scientific exercise that concerns collective happiness and is situated in the realm of sciences that seek knowledge as a means for action.

Ham & Hill (1993) indicate that politics is a process of action or inaction, an interconnected set of decision-making processes. In the view of Ball (1990, cited in Raposo, n.d.), politics represents the set of means through which power is employed with the objective of influencing the nature and contents of governmental action. It constitutes a matter of authoritative establishment of values promulgated in

operational declarations whose intention is prescriptive, embedded in well-defined social contexts, and seeking to project images of an ideal.

In this way, politics is action driven towards the common good, that which transcends the individual and contributes to their social fulfillment. Raposo was more thorough when thinking that politics “qualifies what pertains to the collective life of a group of citizens” (RAPOSO, 2018, p. 301).

Having discussed the term “politics,” we now proceed to present some notes on the curricular policy as a foundation for the materialization of educational praxis or teacher training, ensuring the implementation of education plans on a macro scale. Articulated, on the one hand, within the context of policy as it conforms to a specific time of implementation, it involves contexts of influence or discourse preparation, text production, practices, and evaluations (BALL, 1994, cited in MAINARDES, 2006); on the other hand, it fits as curriculum by serving as a guiding framework between the levels of production and reproduction, and concurrently, for organizing daily practices in schools (PACHECO, 2002).

Gimeno (1988, p.129) writes that curricular policy represents

all decisions or conditioning of content and curriculum development practice from political and administrative decision-making contexts, which establish the rules of the curricular system’s game [...] It plans parameters of action with a degree of flexibility for different agents shaping the curriculum [...] the first direct constraint of the curriculum and, indirectly, it is through its action that other agents are shaped. [emphasis added]

Pacheco (2002) asserts that curricular policy allows for the rationalization and real perception of the curriculum in schools; it serves for the appropriation of knowledge, which is the visible face of the school’s reality. The curricular policy represents a set of laws and regulations that prescribe what should be taught in schools and in teacher training processes.

As an instrument that represents the ideology of central structures, curricular policy encompasses decisions defined at the central level as well as at the level of school contexts, implemented through three instruments: normative documents explicating the objectives of laws, decrees, and ministerial orders; interpretative and subjective normative documents such as circulars and circular letters; and finally, direct support guidance documents produced within schools.

Curricular policies are thus perceived as philosophical constructs representing the ideology of the State, which, in their implementation, involve institutions from the central level to intermediate education governing bodies down to schools. The latter ones are the ones that materialize the curriculum in various contexts, in which they produce discourses and make decisions based on their realities.

Curricular policy presupposes a set of texts-ideas-parameters originating from central administration, which cross the official discourse of the State by aggregating diverse interests and commitments developed at various levels of action; however, real praxis indicates the exclusion of local commitments, allowing us to assert that curricular policies are “macropolitical texts that fit within a line of technical rationality when micro-political decision contexts are marginalized” (PACHECO, 2002, p. 16).

Primary School Teacher Training Curriculum in Mozambique

Paulo Freire, in his extensive body of work, allows us to envision a primary school teacher training curriculum from an intercultural perspective that allows itself to both learn from and establish a dialogue with everyday life, incorporating discursive dimensions of differences and diversities. This approach moves away from the modern universal conception carried out by the neoconservative right, which reproduces a hegemonic social ideology. New conceptions have highlighted a crisis within these models.

Having invoked the word “Mozambique,” let us present brief notes about education in this country, providing readers with elements that help them understand our origins and standpoint. It is a piece of land situated in the African continent, in the Southern region, with approximately thirty-two million inhabitants who speak around forty Bantu languages, a number that coincides with local ethnicities.

Similar to Brazil, Mozambique was a colony of Portugal and experienced the barbarism of colonization, which lasted for nearly five hundred years. Its independence was achieved through an armed struggle initiated by the Mozambique Liberation Front (FRELIMO), founded in 1962 in Tanzania. In 1964, FRELIMO began a

ten-year armed insurrection that ended in 1974, the same year Portugal experienced the Carnation Revolution.

In 1975, the year of independence, Mozambique inherited a precarious, elitist, and separatist education regime, a product of the hierarchical organization of the fascist Portuguese regime. Despite efforts to break away from colonial ideology, some remnants appeared among the early intellectuals who were shaping and advocating the interests of the former metropolis.

In the colonial regime, the teacher was a transmitter of Western culture; their relationship with students was not creative, but manipulative, as they maintained and ensured the perpetuation of culture through imitation, transforming their students into domesticated and docile beings. School curricula and teacher training conveyed a worldview through metanarratives that dominated the modern era, providing explanations and knowledge considered comprehensive and unique for understanding nature, humanity, and the world.

During the long night of colonization in Mozambique, from 1498 to 1975, an effort was made to construct a stereotyped and demeaning image of the national languages, which the former regime saw as a savage manifestation that needed to be eradicated. For this reason, the colonial regime believed that the

The state, not only as sovereign over semi-barbaric populations but also as the repository of social authority, should have no scruples in obliging and, if necessary, forcing these rough blacks in Africa, these ignorant outcasts of Asia, these semi-savages of Oceania, to work... (MANOEL; LANDI, 2020, p.143).

However, the anti-colonial revolution served to bring new conceptions: the construction of the New Man, the eradication of illiteracy, the fight against all forms of discrimination, and the establishment of the National Unity. Nevertheless, this process proved to be somewhat “intolerant” of concrete and local realities, seeking external models considered superior and “modern.” Santos (2005, p. 31) maintains that there was an effort “to apply and disseminate scientific results transferred from the North, both in the productive battlefield and in cadre training”.

The first education and teacher training policies in the first decade of independence led to higher education courses, such as Philosophy, Law, and Medicine, not being conceived for Mozambicans from the lower classes. These mechanisms were used to regain a field that the colonial dominant class had lost in politics – now they would regain control through culture and education.

Furthermore, after the independence, the issue of national languages was not adequately debated, as it was believed that only the Portuguese language, inherited from the slave regime, was capable of constructing a “National Unity”. The adoption of some national languages could raise tribal issues. However, in 1983, FRELIMO recognized that such an approach could have led to academic failure and social exclusion among the lower classes (GONÇALVES, 2012).

Although there was talk of expanding education during the early years of the anti-colonial revolution, the practice within the Mozambican education system moved in the opposite direction. Teachers were unable to break free from the confines of prescription, reproduction, and political, cultural, and linguistic intolerance. During this time, teachers portrayed the authoritarian, mechanical, and hierarchical nature of education inherited from the colonial era – a practice that persisted until the end of the First Republic.

The second constitution of Mozambique, in 1990, for the first time, granted a prominent place to national languages, recognizing them in formal settings. Thus, a bilingual education model was attempted, which, during the experimental phase from 1993 to 1997, was implemented in the provinces of Gaza and Tete. Xichangana/Portuguese and Cinyanja/Portuguese were used as the languages of instruction in the initial grades. In addition to addressing negative outcomes that characterized education in Mozambican schools – many children who did not speak Portuguese were dropping out –, the aim was to achieve cultural recognition for local communities.

Given the results of the experimental phase, expansion was pursued through a curriculum reform of basic education in 2002, with implementation in 2003. In this context, bilingual education involves using the native language spoken by students for teaching in the early grades as either a subject or merely as an aid to learning.

However, studies from the past decade reveal that bilingual education is understood in many ways in schools, and its implementation faces challenges: the lack of instructional materials in the national languages, monolingual teacher training, and discrepancies between monocultural training and the need to implement bilingual education.

After nearly five decades of anti-colonial independence, the social sciences, especially teacher education, are challenged to consider a Mozambican pedagogy that involves the careful selection of oral and written knowledge stemming from the experiences of local communities. As Paulo Freire challenged us, the best theories are of no value if they do not find ideological and cultural integration with those towards whom education is directed (FREIRE, 1982). Supporting this, Silva (2015, p. 139) states that curriculum policy has to embrace a “cultural turn in curriculum theorizing to diminish the boundaries between, on one hand, academic and school knowledge, and on the other, everyday knowledge and mass culture knowledge.”

Globalization and Its Impact on Primary School Teacher Education in Mozambique

Since the turn of the 20th to the 21st century, the world has been experiencing a scenario of social transformations that demand a (re)thinking of public policies. We find ourselves in a period where development and growth policies that serve the agendas of the IMF and World Bank have pushed nations into an economic, humanitarian, cultural, and social crisis. New approaches emerge with postcolonial theories that expose the setbacks experienced in modernity, in which reason and globalized nature propagated the idea of a unitary, universal, and homogeneous school concept subordinated to binary concepts such as civilized/savage, white/black, educated/uncultured, knowledge/expression, among others, that divide the South and the North.

We briefly touch upon Mozambique’s interaction with the mechanisms of the Bretton Woods organizations. The World Bank, initially named the International Bank for Reconstruction and Development (IBRD), was created alongside the IMF in 1944

at the Bretton Woods conference. Its mission was twofold: firstly, to rebuild the economies of countries devastated by war and, secondly, to curb the advances of communism during that period. After the reconstruction of Europe around 1950, the World Bank and the IMF shifted their focus to support underdeveloped countries in Africa, Latin America, and the Caribbean, aiming at boosting their economies. The World Bank and IMF positioned themselves as guardians of socio-economic well-being in the post-war era.

The World Bank, as an institution for development promotion, has the mission to combat poverty and boost and enhance the living standards of communities in developing countries. It provides loans and technical assistance, advises on policy design, implementation, and evaluation, as well as sharing knowledge. Within its structure, we find the International Bank for Reconstruction and Development (IBRD) and the International Development Association (IDA) as holders of financial and decision-making power directly linked to the founding member countries.

The IBRD, which holds the largest capital, provides assistance and loans for the development of countries with medium income; to the poorest, it offers credits with market interest rates. The IDA, established in 1960, operates as the World Bank's arm, providing loans and supporting poverty reduction efforts. The IDA operates in the poorest countries, offering loans with lower interest rates (WORLD BANK IN MOZAMBIQUE, 2003).

Equally important, the International Finance Corporation (IFC), founded in 1965, drives economic growth in developing countries, provides loans for private sector investments, and also catalyzes the efficiency of financial markets. However, more often than not, its activities are carried out under the umbrella of the World Bank, even though it operates with independent capital and contracts.

After introducing the international organizations and their intentions, the following question arises: how and why does Mozambique engage with these organizations? Could it be the need to provide responses to drought, hunger, and the economic crisis? The country's reconstruction hastened Mozambique's access to financing from the IMF and the World Bank. Additionally, we can assert that Mozambique's participation in the struggle for the independence of former Southern

Rhodesia, now Zimbabwe, acted as a stepping stone for contact between the Mozambican State and the British State. Taimo (2010, p.128) states that

It is in the process of the independence of Rhodesia that the Mozambican statesman (Samora Machel) and the British stateswoman (Margaret Thatcher) develop privileged relations, which led to assistance for the Mozambican government, considered communist, to be admitted to international financial institutions.

In our history, the first stage occurs when the country decides to break away from the colonial system by “proposing to create a just society, without classes and without the exploitation of man by man” (MARRACH, 1996, p. 19). The second stage occurs when Mozambique joins the IMF and the World Bank; this moment is characterized by economic liberalization, privatizations, and the subsequent reduction of the State’s role in the economy (MARRACH, 1996). This indicates that with the financing from the IMF and the World Bank, the State’s policy of intervention in education and other social sectors begins to decrease, making way for liberal policies to take effect. Regarding the reduction of the State’s role and cuts in “public expenditure,” Taimo (2010, p. 134) says the following:

We observed that the discussion surrounding the IMF Agreement and the Mozambican government entails various aspects, including the need to reform the State and decentralize it. Hence, topics such as decentralization, streamlining bureaucracy, and reducing the number of deemed excessive personnel were part of the discourse concerning fiscal control.

According to Taimo (2010), the country’s accession to the IMF took place on September 24th, 1984, and the first credit disbursement occurred on June 18th, 1985, with the release of US\$ 45.5 million. In the wake of this financing, the author, citing Santos (2002), writes that

The country was challenged to adopt new legal instruments since the Constitution of the Republic in order to adapt to new challenges. The discussion within the neoliberalism led by the WB/IMF, which was said aloud, was that "the State is inherently oppressive and limiting to civil society, because only by reducing its size is it possible to reduce its power and strengthen civil society" (SANTOS, 2002, p. 41, cited in Taimo, 2010, p. 134).

In this sequence of structural reform, in 1987, the country implemented the Economic Rehabilitation Program (ERP) and carried out legislative reforms aimed at reducing bureaucracy and cutting resources allocated to social sectors. Later, upon realizing that the ERP excluded the social component in its planning in favor of the economic factor, it was restructured into the Economic and Social Rehabilitation Program (ESRP), now including the social aspect. The ESRP was focused on improving the lives of the rural population, which was severely affected by the 16-year destabilization war and the famine and drought of the years 1981 to 1983. It also aimed to ensure minimum consumption levels for the population and alleviate food shortages.

Regarding the crisis of teacher education models in the context of the neoliberal world, new fields of study on the integration of societies in the world are carried out from two perspectives: the functionalist, systemic, structuralist, and Weberian perspective, and the one that seeks to convey its understandings through economic, technological, cultural, religious, and political means (IANNI, 1994). However, few scholars present comprehensive approaches, as we are witnessing the barbarism of capitalism and the technological revolution that have led to the globalization of consumerism, the advancement of military science, and the control of human emotions and freedoms, which translates into a new conservative ideological arsenal.

The neoliberal world and its policies highlight that unemployment, poverty, violence, and an uncertain future are challenging the development policies and agendas advocated by the West. However, there is no intention to abandon them (LEHER, 2003), despite the establishment of governments focused on the popular classes – the traits and influence of liberalism are capitalized upon in the new societies.

The failure of reforms in peripheral states following the IMF and World Bank model is evident. The social sciences have not escaped, as they have not been developed sufficiently, especially in countries where funding has been reduced, as is the case in Mozambique. The current field of Mozambican education is characterized by new empirical, procedural, and methodological challenges of the curriculum,

requiring new theorizations and concepts: cultural difference, inclusion, incorporation of “epistemic” knowledge, expansion, access, and school retention as elements that can strive for the recognition of others in school and better integration into the world.

This is a holistic approach that seeks to reduce the asymmetries between what is conceived as ideal in the West and the realities experienced in the context of the world, as "the more Western society expands, since the 16th century, the distance between reality and the Northern ideal intensifies. Cultural diversity and frequent mutual misunderstanding seem to characterize the real world" (IANNI, 1994, p. 151).

As can be observed, we are facing issues of differences – the recognition of the other – in a cycle of transformations that unfortunately has not been the subject of many studies. In Mozambique, national realities have not received in-depth studies for their systematization and resistance, which leads to the national policy submitting to the global without any consolidated scientific preparation.

This practice leads us to rethink the sovereignty of States and the policies of the IMF and World Bank, while not losing sight of the fact that the independence of African countries was operationalized in two models: first, as described by Nkrumah (2018), as false revolutions or decolonizations, as they were carried out through negotiations between the colony and the metropolis, preventing the full sovereignty of the colonized countries; second, the true revolutions that result from a popular struggle and conquest.

From a procedural standpoint, Mozambique would fit into the model of a true revolution, yet it is not immune to the influences that many Southern states are victims of – neoliberal reforms. As a result, the functioning policy of the State did not break away from the West, as the majority of its financial resources are linked to international organizations.

The country is challenged to integrate into the globalized world in a scenario where economic, technological, cultural, religious, political, and geopolitical dependency on the West remains strong. For Mozambique, globalization did not mean the expansion of the nation, as it did not celebrate diversity.

However, nowadays, the social sciences are concerned with researching the global society without neglecting the national. These studies consider the national society as a classic paradigm, a familiar field. The global society appears to be epistemic and full of uncertainties; the social sciences and the training of primary school teachers are challenged to think in global terms, which requires an investment in the ideological and cultural field, as we witness a synchronic and diachronic movement in society that challenges the culturalist conception – for the reflection of paradigms that permeate teacher training.

In this sense, the aim is to overcome the paradoxes created by globalization, the epistemological void that has shaped teacher training in their practice and weakened their contribution with experiences, cultural histories, and individual knowledge in the construction of the collective good (GIROUX; MCLAREN, 2011).

The primary school teacher training curricula, despite numerous reforms, still carry a strong colonial epistemological dimension that originated from the monocultural ideology propagated by the “modern” knowledge of 19th-century Europe. Regarding these reforms, Leher (2003, p.203) states that they “deepen the country's dependent capitalist condition and expand its cultural heteronomy, worsening educational and scientific-technological apartheid, with serious social consequences”.

Hence emerges the need to (re)think policy from the perspective of the cultural diversity that characterizes the country, as a new alternative for contemplating societies around the world. This effort “allows the emergence of ecologies of knowledge in which science can dialogue and articulate with other forms of knowledge, avoiding mutual disqualification and seeking new configurations of knowledge” (SANTOS, 2005, p.24). Resistance seems to us more than a necessity; it is imperative for the autonomy of states and the formation of free citizens.

The new perspective seeks solutions that enable the creation of collective counter-hegemony, stimulating social movements to fight for a redefinition of the school as a public sphere where everyone is recognized and respected. It presents itself as an open path that challenges us to deconstruct the discourse legitimizing neoliberal reforms, as themes like decentralization, autonomy, and community interaction are debated in their inclusive dimensions.

At the moment when the debate on teacher training policies is becoming more global, it cannot ignore the question of cultural diversity and differences, as their incorporation, as suggested by Ianni (1994), provides central elements for understanding education from its planning and implementation, with the mission of constructing a new knowledge that recognizes and identifies with the populations that the school serves.

It was not our intention throughout the text to immerse ourselves in the essentialist post-colonial line that clings to the local and forgets the global, but rather to engage in a dialogue with the critical decolonial perspective that seeks recognition and respect for cultural and linguistic diversity in teacher training policies. It's a proposal for national repositioning in the face of neoliberal policies, aiming to open new reflections in a contemporary scenario where “the conservative and even fascistic elements in current social relations tend to amplify the material and political control of education and, therefore, of educational work” (CATINI, 2019, p. 33).

Mozambique is currently in a privileged position to reformulate educational policies, as it is one of the countries that, since the beginning of the 21st century, has experienced rapid economic growth due to the discovery of mineral resources that have turned it into a supplier of primary products to European and Asian countries – developing multiple partnerships.

Final Considerations

The inability to establish a social project free from dependent capitalism, as designated by Florestan Fernandes (2021), means that social inequalities persist, and the country continues to experience autocratic control in educational processes in Mozambique. When looking at Mozambican education and primary school teacher training policy, our greatest challenge is to stimulate independent thinking that can show a possible way out to prevent the precariousness of education. This assumption involves constructing a culture of dialogue with the working classes.

It seems valid to assert that monocultural and monolingual teacher training hinders the implementation of bilingual education as a mechanism for recognizing various unique expressions. The school should not continue to serve a Western perspective that claims superiority.

By not incorporating a Bantu language in teacher training and allowing monolingual teachers (who do not understand the language of instruction in bilingual education) to teach bilingual classes, we would not only be experiencing something rather like fiction, but also an education that does not materialize in practice.

Thus, we would arrive at the concept of institutional bad faith, as conceived by Freitas (2018), which involves a

A pattern of institutional action that operates at both the level of the State, through planning and decisions regarding resource allocation, and at the level of micropower, meaning in the realm of everyday power relations among individuals who, based on their position in the social hierarchy, may mobilize material and symbolic resources offered by institutions in different ways. (FREITAS, 2018, p. 317)

For this reason, it is necessary to question the monocultural and monolingual education in the country: Is it due to the lack of systematization of national languages and their potential incomprehensibility? and/or the difficulty in identifying lingua franca in certain regions of the country²? and/or is it a result of the neoliberal political intention to maintain schools as places of segregation? – thereby pushing most children who do not speak Portuguese into the genocide promoted by these epistemicides (SANTOS, 2005) that shape the primary school teacher training in the country.

We need to move towards a new rebirth, advocating for a public education that understands educating for collective self-emancipation as a national and contemporary imperative. However, it is urgent to train teachers focused on diversity, where all knowledge derives from a social context.

² The current scenario in Mozambique indicates that three/four languages can be elevated to the status of lingua franca in the regions: Xichangana in the southern region, Ndau/elomwe in the central region and Khuwa in the northern region.

This is the task at hand for teachers, researchers, and universities – a transition that understands the act of teaching (FREIRE, 1982) as both a technique and a political-critical exercise of their reality, a process of (re)thinking, (re)creating the classroom as a space for grappling with real social issues and the education of individuals. In this regard, the foundation of any interpretation is challenged to acknowledge the existence of a complex and intrinsic relationship, as education requires a political and cultural perspective to become relevant in society, where education becomes a contested space for politics and culture.

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