

PROFESSIONAL AND TECHNOLOGICAL EDUCATION: limits and possibilities of human formation in contemporary capitalism

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ABSTRACT

This article aims to discuss and reflect on the formation proposals through Vocational and Technological Education in Brazil. Considering that this type of education has historically been directed towards the training of workers, we ask: Has professional training formed people considering the human development of critical awareness of reality or just labour for the capitalist production system? What formative bases are sufficient to train people in an emancipatory perspective? To answer these questions, we use mainly the ideas of Marx and Engels (1847); Marx (1985); Manacorda (2010); Gramsci (1968); Luckaks (1976); Frigotto (2006, 2018), Saviani (1991), as well as legislations and other authors who discuss the subject. This text is the result of a literature review and demonstrates the need for emancipatory formation proposals that interest the working class.

Keywords: Vocational and Technological Education. Job. Human formation

INTRODUCTION

From a historical perspective, vocational education in Brazil has been achieved through a technical training proposal, which modelled human behaviour with the objective of training workforce to perform specific and routine tasks, serving the labour market. Technical and immediate training directs the worker towards subservience, exploitation, domination by the capitalist production system, and thus degrades human nature, as this labour has the attributes of alienating from productive processes and consumption, that is, the individual sells his workforce just for subsistence. It is a formative proposal in close relationship with the ideas of government and society of each time that make up history (Mizukami, 1986).

According to National Education Council's 19/1999 Opinion, until the mid-seventies, professional training was limited to training for serial and standardized production, with the massive incorporation of semi-skilled workers, adapted to work positions, performing simple, routine tasks, previously specified and delimited. Only a minority of workers needed to have skills at levels of greater complexity, due to the strict separation between planning and execution. In such context, the worker was given little margin of autonomy, since the monopoly of technical and organisational knowledge was, almost always, at managerial levels. Therefore, the low level of education of the working population was not considered a significant obstacle to economic expansion (Brasil, 1999).

Thus, it is understood that the socio-historical constitution of Brazilian school education is demarcated by traditional training bases, through instrumental and content teacher training. For Mizukami (1986), in general, school education carries socio-political conditions that configure different conceptions of man and society and, consequently, multiple assumptions about the role of school, learning, teacher-student relationships, and pedagogical techniques.

Having said that, school education would have the function of helping the construction and consolidation of a democratic society, but this democracy served the state, an ally and partner of capital. On that point, it is understood that the right of everyone to education, in particular Vocational and Technological Education (VTE), arises from the type of society corresponding to the interests of the social class that is consolidated in power, the bourgeoisie.

In effect, Saviani (1991: 18) warns that in order to overcome the situation of oppression promoted by the capitalist system, regarding the realisation of Brazilian education, it is necessary to “ascend a type of society founded on the social contract celebrated freely among individuals to overcome the barrier of ignorance and fight for an emancipatory school”.

With that assertion, it is assimilated that the traditional training of teachers in Brazil spans centuries and presents weaknesses with regards to the training bases and theoretical-methodological proposals that involve the development of critical awareness of teachers and students (Saviani, 1991). In turn, vocational education for human development is enshrined in the assumptions of training people free from oppression, exploitation, alienation and, above all, raising the critical awareness of concrete reality, so that it can be transformed. Thus, the question arises: which training perspectives have predominated in Brazil, in particular on VTE? Is human formation possible in a capitalist world whose foundations are revealed in the exploitation of workers?

To discuss such questions, this investigation is based on the Historical-Cultural Psychology (HCP) of Vigostki (1998, 2009), and on the studies of Marx and Engels (1847); Marx (1985); Manacorda (2010); Gramsci (1968); Luckaks (1976); Frigotto (2006, 2018), among other authors and theorists who address the theme.

The article is divided into four parts: the first one discusses the category of work as the foundation of the human being; then, the human formation assumptions are debated by means of VTE in Brazil; in the third part, reflections on praxis and human formation are presented; finally, it discusses the theoretical and methodological challenges for the construction of an antihegemonic formative reference in Brazilian vocational education. Next, category “work as the foundation of the social being” is discussed.

Work as a founding category of the human being

Work is the founding category of human beings and, therefore, their principle of humanization. Through work, man produces the means of subsistence for individual and social life. In line with Marx (1998), work is a typically human activity because it implies the existence of an activity previously conceived in terms of ideas, which guides the action to be objectified in order to reach an established end – which differentiates man from other animals, which act instinctively.

When carrying out the work, man converts nature into means of production for his subsistence, controlling and executing his actions from his corporeal limbs, giving rise to new characteristics in the constitution of a being who starts to master skills and develop techniques through the knowledge produced in the exchange with the environment, mediated by instruments that he builds, modifies and improves. Thus, man is constituted as a historical, cultural and social being (Marx, 2013).

Lukács (1976) presents the thesis that work is the genesis of the social being. When talking about it, the author clarifies that it is the original activity of the social being, human becoming starting point, through which the formation of his faculties and the domination over himself takes place. Having said that, it is understood that the work itself contains the origin of all other determinations that constitute the “essence of the social being in relation to organic and inorganic beings”. For this reason, as stated by the author, work is the category that allows us to affirm that the

complexo concreto de sociabilidade como forma de ser” e adquire, conseqüentemente, prioridade ontológica pois todas as demais formas de atividade do homem, ligadas aos diversos valores, só se podem apresentar como autônomas depois que o trabalho atinge um nível relativamente elevado. (Lukács, 2012: 348)¹

By that perspective, Lukács (1976), with the purpose of deepening the genesis of the social being, analyses the bonds and the differentiations between the merely organic being and the social being. Such genesis presupposes the passage from one level of being to another, an ontological leap that, contrary to the normal continuity of development, represents a rupture.

The author asserts that it is not possible to investigate the genesis of the social being through an experience that reproduces the moments of transition between the animal and the human being. The historical character of the social being prevents the experiment of reconstructing the intermediate phases of this transition process. For this reason, because it is “a leap, it is impossible to infer the later form of the previous ones, either by deduction or by induction (Lukács, 1976: 312)”.

In this sense, both Marx (2013) and Lukács (1976) make considerations in their analyses about the humanisation process of man, the real human individuals, having work as a foundation for the production of their existence in the exclusively human form, as an assumption of real life that is social process.

The discussion of work as a founding category of the human being leads to the discussion about VTE, and work in the context of human formation, the theme outlined in the next section.

VTE and human formation

Brazilian vocational education historically constitutes, in its formative bases, the technical proposal of generation of workers for the capitalist production system. In this way, training for both the traditional propaedeutic and technical schools promotes cumulative human knowledge. In that logic, the knowledge

¹ [...] concrete sociability complex as a way of being and, consequently, acquires ontological priority because all other forms of man's activity, linked to the different values, can only be presented as autonomous after work reaches a relatively high level (My translation).

transmitted by school institutions is realised in a mechanistic, repetitive and alien to reality, with the aim of memorising and adapting to a given social reality (Mizukami, 1986).

For the aforementioned author, the role of the individual in the learning process is basically one of passivity, because

atribui-se ao sujeito um papel irrelevante na elaboração e aquisição do conhecimento. Ao indivíduo que está adquirindo o conhecimento compete memorizar definições, enunciados de leis, sínteses e resumos que lhe são oferecidos no processo de educação formal a partir de um esquema atomístico. (Mizukami, 1986: 11)²

Indeed, the traditional and technicist training that guided the teacher training curricula in Brazil for centuries and continue to be present in some aspects in current teaching practices, distances themselves from the training process in which the subject, the teaching-learning process, teachers and students develop autonomy, emancipation and human training.

Aiming to discuss human formation from the VTE, this text is based on the understanding of Marx (1985), for whom it is through work that man humanises and develops socially.

For Luckács (1976), work is the genesis of the social being. For his part, Vigostki (1998), an HCP theorist, in his thesis on higher psychic processes, highlights consciousness as a category of human development, because according to him, it is through this specifically human faculty that man develops in society. On top of that, it is conceived that critical awareness of concrete reality makes it possible to overcome the ills of the capitalist world that dehumanise man.

Having said that, the question arises as to how to form free, autonomous and human emancipated people through VTE, which historically is a structure for training fast labour for employment? What formative proposal, through VTE, enables the human formation of citizens with a critical conscience capable of transforming their reality?

It is understood that the VTE, since its genesis, has been characterised by the training of workers in order to guarantee the functioning of the Brazilian economy. Thus, training through this type of teaching promotes the learning of a technique for performing tasks or trades, as well as professions aimed at safeguarding the functioning and development of industry, commerce, agriculture and, consequently, the capitalist system. However, the reality imposed by such economic system promotes in its structural apparatus the dehumanisation of man, reducing him to the condition of thing or object.

The dehumanisation of man is manifested through actions and attitudes that distance the less favoured social groups from access to cultural and material goods historically produced by society, accompanied by other aspects, such as racial prejudice, social class, sexual orientation, among others. If that were not enough, the concentration of income, economic power and the ownership of capital by minority groups promote exploitation, alienation and oppression of the majority – who are the workers who sell their workforce as merchandise. This reality is reflected in the main axis of dehumanisation of man, making him

² [...]the subject is attributed an irrelevant role in the elaboration and acquisition of knowledge. The individual who is acquiring knowledge is responsible for memorizing definitions, statements of laws, syntheses and summaries that are offered to him in the formal education process based on an atomistic scheme (My translation).

an object or “thing”. In the sense of Mészáros (2008: 89), the concept of structural crisis refers to a condition that

afeta a totalidade de um complexo social em todas as relações com suas partes constituintes ou subcomplexos, como também a outros complexos aos quais é articulada. Por isso mesmo, ela põe em questão a própria existência do complexo global envolvido, postulando sua transcendência e sua substituição por algum complexo alternativo.³

For the aforementioned author, a structural crisis is not related to the immediate limits, but to the ultimate limits of a global structure. Thus, the historical determinations of the structural crisis would need to be sought in the process he called “activation of the absolute limits of capital” (Mészáros, 2008: 89). Furthermore, the author establishes a precise relationship between the triggering of the process and the need to overcome the historical order of capital, such as the activation of its absolute limits as a plausible reproduction system that emerged in the historical horizon. However, it will not be possible to avoid facing the issue of how to overcome the destructive structural assumptions of the established mode of socio-metabolic control (capital, wage labour and the State) for much longer.

Thus, the structures of capital enter a process of dehumanisation because they do not form free critically thinking men, denoting the possibility of overcoming the old models of teacher training. Faced with a reality marked by aspects of the alienated fragile formation, the school system admits the forms of dehumanisation that will be discussed in the following section, which deals with the process of humanisation and dehumanisation in the concrete reality of Brazilian society.

This situation could be overcome by raising critical awareness on reality, based on Vigotski's (1998) thesis, already announced in this text. On consciousness, Marx and Engels (1847) clarify that it is the main assumption for the autonomous development of the human being. However, the hegemony of the capitalist production system in Brazil, which imposes models or proposals for teacher training for education in general, and for VTE in particular, is based on pragmatism, comprising that based on superficial contents, far from the concrete reality of students, especially in VTE.

The pragmatic proposal for teacher training is supported by the neoliberal bourgeois ideology implanted and consolidated by the Brazilian State, which determines in education the training of teachers historically based on technical and instrumental rationality, through a teaching practice that disregards the relationship between theory and practice, materialising it based on precarious training of teachers in basic, technical and higher education.

Such reality has perpetuated the distance between academic education and concrete reality for centuries, facilitating the manipulation by the dominant ideology of capital, which contributes to the naturalisation of the precariousness of teacher education, which acts uncritically before all the atrocities of the dominant ideology of the bourgeois State.

³ it affects the totality of a social complex in all relations with its constituent parts or subcomplexes, as well as with other complexes to which it is articulated. For this very reason, it calls into question the very existence of the global complex involved, postulating its transcendence and its replacement by some alternative complex (My translation).

Thus, the question is: what epistemological formative theoretical bases have guided technological professional training in Brazil? What formative references have been realised in the training of teachers in Brazil? The intention to answer these questions is anchored, initially, in Saviani's ideas (2017, p. 32), in defending that systematised knowledge should be

apropriado pelos trabalhadores na escola, pois ele pode se converter em força material, permitindo o desenvolvimento da compreensão acerca das relações sociais de produção. Nessa perspectiva, a organização curricular dos vários níveis e modalidades de ensino deverá tomar como referência a forma de organização da sociedade atual, assegurando sua plena compreensão por parte de todos os educandos.⁴

This training proposal, according to the author, must have criteria to distinguish in education what is primary and what is secondary; the essential of the accessory; what is enduring from what is ephemeral; what indicates structural trends and what is reduced to the conjunctural sphere of society; well with the measurements that constitute people's material and concrete reality. That said, it appears that in the effort to enable Brazilian education and, in particular VTE, to provide critical and emancipatory training, Gramsci, in his work *The Intellectuals and the Cultural Organization*, is manifested as follows:

a divisão fundamental da escola clássica e profissional era um esquema racional: a escola profissional destinava-se as classes instrumentais, ao passo que a escola clássica destinava-se as classes dominantes e aos intelectuais. Desenvolveu-se ao lado da escola clássica, a escola técnica o que colocou em discussão o próprio princípio da orientação concreta de cultura geral de orientação humanista (Gramsci, 1968: 118).⁵

From the statement by Gramsci (1968), it appears that the division between classical school and vocational school in Brazil sediments the division of labour, which even ratifies the division of classes, according to which the classical formation of general culture was and it continues to be directed towards the bourgeoisie, while the vocational school, with technical, uncritical and precarious training, of a behavioural nature, raises the question of the passively acceptance of dehumanisation through capitalism.

In the face of the need for survival, technicians were compelled to take unsafe jobs, in unsanitary conditions, with no guarantee of support for health and social security, although they formed the infrastructure for maintaining the superstructure of economic power. In that context, the vocational education of the technical school had the purpose of modifying or adapting the technical personnel required by the production system, “integrating its culture according to the new needs and preparing new types of

⁴ Appropriate by school workers, as it can become a material force, allowing the development of understanding about social relations of production. In this perspective, the curricular organization of the various levels and modalities of education should take as a reference the form of organization of the current society, ensuring its full understanding on the part of all students (My translation).

⁵ The fundamental division of the classical and vocational school was a rational scheme: the vocational school was for instrumental classes, whereas the classical school was for dominant classes and intellectuals. It developed alongside the classical school, the technical school which put into question the very principle of concrete orientation of general culture with a humanistic orientation (My translation).

specialised employees that integrate the deliberative activity in a collegiate form. The type of traditional political leader prepared only for formal legal activities” (Gramsci, 1968: 119).

For economic and social development, vocational and technical education plays a central role in the development of productive forces. Considering that the state is determined, equipped and subservient to the bourgeoisie, the technical training and preparation of labour for capital imbues the teacher with the feeling that it is necessary and sufficient for the maintenance of the state, through the school as a state ideological apparatus, with a view to economic development. In counterpoint to such reality, the work *Economic and Philosophical Manuscripts*, by Marx (1984), undertakes another formative possibility, through the proposal of integral formation, called polytechnic, developed and deepened by Manacorda (2010) as omnilateral formation. This proposal is situated in the perspective of realising human development, as it allows the formation of man in all its potentialities: cognitive, human, aesthetic, ethical, political. Therefore, it designates the total man, formed by the multiple determinations or mediations of the real world, that is, it is human formation in its essence.

According to Marx (2013: 110), the human essence, which is the social being, unfolds from the external to the internal world, based on the social relations he establishes with himself, with others and with the environment. Through his work, he accomplishes unprecedented objectivities in the social world. In this way, the human being asserts himself in the objective world, appropriating nature in an omnilateral way, in order to confirm his humanity in its totality.

Understanding that omnilateral training enables the formation of the total man, it is argued that professional training, through VTE, provides the development of critical awareness, understood as a highly qualified subject. Vigotski (2009), in his studies, affirms that man develops in social relations and, thus, constitutes himself in a historical and cultural being, this constitution being mediated by concrete situations in real life.

The assumptions of this theoretical basis find parameters in Karl Marx's epistemology of historical-dialectical materialism, which, based on its categories, provides an understanding of a phenomenon investigated in its essence, that is, in its concrete reality. When discussing professional and technological training in Brazil, it is necessary to go into aspects of Brazilian educational policy that, according to Shiroma (2003), are fragile, discontinuous and serve the interests of governments, and not of the State, corroborating the weak training of students in public education in general and, in particular, VTE.

That assertion leads to the understanding that, since VTE has been historically built for the training of workers, in order to maintain the capitalist production system, it has not achieved qualitative leaps to promote human development. On the contrary: it contributes to the precarious training of young people and adults in what concerns the exercise of a trade or profession in the labour market.

In view of the weaknesses of training through VTE, pointed out in the studies by Frigotto (2009, 2018), Frigotto, Civatta and Ramos (2005), Moura (2006), Kuenzer (2003, 2002), it is understood that the training projects professional in Brazil, since its genesis, are marked by clientelist aspects of preparation, qualification and recycling of workers for the productive world, in contrast to the proposals for polytechnic training by Marx (1985), omnilateral training by Manacorda (2010), and critical training by Saviani (1998, 2005).

In the capitalist context, as Frigotto (2001: 96) warns, the corporate and capital project presents education in general, and vocational education in particular, linked to a perspective of training, accommodation, even if polyvalent and abstract training proposals are used. For the aforementioned author, it is a matter of conforming the minimal citizen, who thinks minimally and who reacts minimally with an individualistic and fragmentary formation that qualifies the citizen for a job, a profession, making him/her available for the labour market, under the designs of capital (Frigotto, 2001: 80). Below, reflections on how to build a training proposal through VTE are pointed out, based on emancipation and human development assumptions.

Theoretical-methodological challenges for the construction of a referential for the training of teachers in Brazil, in the counter-hegemony of capital

This section is intended to discuss and propose theoretical and methodological references to overcome formative proposals through the VTE, which for several decades has been consolidated with merely technicist teaching practices. In effect, the realisation of a reference for the education of the working class needs to go beyond mere ideas, especially those contained in the specific educational legislation and policies of the VTE, and reach the proposals contained in the assumptions of the philosophy of praxis, which involves theory and practice as a dialectical unit in Brazilian education, in particular, in VTE, as an assumption of human and social emancipation and development.

It starts with the idea that mechanistic practices impregnated in Brazilian education have become hegemonic, since the State is bourgeois and the education provided by it materialises professional training through VTE in a training and uncritical way.

For this reason, organised civil society, researchers, teachers and students can demand and propose that governments rethink training proposals based on epistemological theory, guaranteeing conditions for supervised internships and practical theoretical classes so that training through VTE in Brazil can form free and emancipated men, so that, in fact, the transformation of life into society occurs.

For Vasques (2007: 75), social life is essentially practical. But this practical-social totality can be broken down into different sectors if we take into account the object or material on which man carries out his transforming practical activity.

For the aforementioned author, praxis is man's action on matter and creation, through which a new reality arises. Therefore, it is argued that VTE recommends in its policies a theoretical-methodological framework capable of fostering a creative, transforming and critical formation of concrete reality.

However, transformative professional training is difficult to materialise in VTE, since education, and in particular, VTE, is impregnated with proposals based on the epistemology of practice, everyday knowledge, learning by doing, entering conformity, considering that teacher training programs in their conception and application are based on bourgeois ideas of subservience, and not of emancipation.

For Lima (2016: 133), it is necessary to suggest and concretise epistemological bases that guide teacher training policies as well as educational practices performed in schools, in order to develop the critical awareness of students and teachers. With that end, it is necessary a revolution, a change in the construction of a theoretical and methodological support that allows the formation of free men.

To discuss the transformation, Marx (2013: 216) is used, who adds that if these traits can be found in the different specific forms of praxis that have a creative character, such as the October proletarian revolution 1917, in Russia, as a manifestation of creative social praxis as a material activity of men, producing a new social regime, which is the overcoming of capitalism.

In that sense, Podossetnik and Yakhot (1967: 66) claim that bourgeois society has survived its usefulness for many years. It has become an obstacle on the road to social progress because it is dominated by private property, the competitive struggle, the economic rivalry of one capitalist with another. So, it is understandable how complex task of implementing a professional training project based on theory and practice can be, in such a way that it enables the formation of free and emancipated men, since the realisation of attitudes, behaviours and values would only come true as social practice effectively changed, as the bourgeois elements were gradually eliminated and communist production relations were affirmed (Tuleski, 2008: 121).

Nagel (2008), talking about the relationship between materiality, necessity, intentionality and work, states that the act of teaching cannot be simply confused with the transfer of knowledge and values considered, *a priori*, illegitimate, as proposed by technical training. Thus, the author clarifies:

partindo do crédito que o homem não nasce feito, mas se hominiza no percurso de sua luta por sobrevivência, no processo angustiante de manter-se vivo, deve-se lembrar dos aspectos culturais, emocionais, sociológicos, comportamentais e intelectuais que vão surgindo, no tempo, na dinâmica das relações humanas (Nagel, 2008: 56).⁶

Therefore, the planning and construction of formative references for VTE in Brazil, so that it reaches qualitative leaps in its production and materialisation, involves understanding that students or men are made up of multiple determinations, and this denotes the need to recognise the different social reality of students, and that the overcoming of training proposals based on content without connection with reality or merely technicians must be overcome, recognising that human relations are dynamic, and this requires reorganisation and implementation of training bases that meet the needs of students and teachers in this teaching modality.

As stated by Mészáros (2008: 19), it is necessary to think education from the perspective of emancipatory struggle, as a mechanism to overcome social inequalities promoted by the division of tasks or activities, due to the capitalist production system.

The technical training proposals (acquisition of a technique) or neotechnical training (based on competences, learning to do) are based on pragmatic pedagogical practices that, according to Ramos (2011), reduce the training of workers to professional skills with observable technical performance, and they still consider knowledge as cumulative and with juxtaposition that emphasises purely technical skills, in learning to do.

⁶ Starting from the credit that man is not born made, but humanises in the course of his struggle for survival, in the distressing process of staying alive, one must remember the cultural, emotional, sociological, behavioral and intellectual aspects that emerge, in the time, in the dynamics of human relations (My translation).

Based on such reality, it is argued that counter-hegemonic formative references are supported by omnilateral formation, in accordance with Marx (1847), being interpreted, rediscussed and expanded by Manacorda (2010).

The concept of omnilateral training for human development, through critical awareness of concrete reality, translates into an integral training of the subject. For this formative proposal to materialise, complete training is necessary; the total development - multilateral, in all senses - of the faculties and productive forces, of the needs and capacity for their satisfaction; and to create the conditions for it, in the face of the atrocities of capital, to stand out autonomously and with a critical awareness of its reality.

In view of this, the ideas of Ciavatta and Ramos (2005) are corroborated, in defending that VTE is a trainer of free men, of critical conscience about their reality, in order to overcome the immediate training for the job market. Consequently, the question arises: what formative reference makes it possible to overcome the current proposals in training through VTE?

Considering that historically, the VTE had an assisting character for the training of labour for the capitalist world, it is suggested references of formative proposals in the VTE, based on the philosophy of praxis, which is oriented towards a type of training committed to the construction of a fair future, seeking proposals for comprehensive training.

As it happens, Marx (1985) argues that material production should be aimed at universalisation, seeking to eliminate the refinement of specialisation, characterising the arrival of the social being to omnilaterality, represented by the multiplicity of skills and activities, as well as the increase in free time for the enjoyment of spiritual and material goods.

In fact, training must be understood as a process of human becoming, the humanising becoming, through which the natural individual presents himself as a historical and cultural being (Severino, 2009: 87). The technological formation defended by Marx (1985) proposes the absolute unity between theory and practice (praxis), starting from the productive activity to the social activity, in order to guarantee the equality of all, regardless of the specific occupations that each individual exercises.

Thus, it starts from the unity between manual training and intellectual training, followed by social, transformative praxis, because according to Vasquez (2009: 279), through social praxis,

o trabalho criador supõe a atividade indissolúvel de uma consciência que projeta ou modela idealmente, e de uma mão que realiza ou plasma o projetado em uma matéria. O produto dessa atividade unitária é, por isso, a culminação de uma atividade consciente do produtor e, portanto, o objeto produzido revela expresso, o homem que o produziu.⁷

Furthermore, with the historical development of humanity, political setbacks, ideological clashes demarcated by power relations, Saviani (2017: 511) asserts that human beings, in building themselves human through work, are educated in a broad sense, in historical processualism and within the social relations of capitalist production, in a contradictory way and always in dispute, creating specific spaces for

⁷ Creative work supposes the indissoluble activity of a conscience that projects or models ideally, and of a hand that realises or shapes what is projected on a matter. The product of this unitary activity is, therefore, the culmination of a conscious activity of the producer and, therefore, the object produced reveals expressed, the man who produced it.

the production and systematisation of scientific knowledge that are linked to the production and reproduction of social life.

Therefore, the legitimacy of education emerges, then, as a communication between free people at different degrees of human maturation. For Saviani and Duarte (2010), human formation coincides, in this sense, with the process of human promotion carried out by education in general, and in particular, by VTE.

As it is, Marx (1989) advocates overcoming alienation with the realisation of the complete emancipation of human qualities and senses, that is, the emancipation of the totality of human beings in the whole of society. With that, the importance of the work of Marx (1989, 1985), who developed his ideas to undertake the foundations of a radically new conception of human formation, whose logic lies precisely in apprehending the correct articulation between spirit and matter, is reiterated between subjectivity and objectivity, between the interior and the exterior of the social being.

For Marx (1989), human formation is analysed based on the relationship between the historical process of objectification of humankind and the life of the individual as a social being. What makes the individual a generic being, that is, a representative of the human race, is the vital activity, which is defined by Marx as that which ensures the life of a species. In the case of human beings, their vital activity, which is work, is distinguished from that of other living species in that it is a conscious activity that is aimed at products, with individuals having functions defined by social practice.

Conclusions

The concrete reality in which we live shows the hegemony of capitalism and neoliberal economic policies that despise the poorest, with prejudice, racism, oppression, and exploitation of workers. The current economic and political forces, led by political and economic groups that command the productive forces and big capital, with the formation of lobbies, induce educational reforms in the name of what matters to those same productive forces. This is the training base that is defended, since it is conceived that it meets the interests and needs as well as the possibility of development of the working class.

Finally, the ideas of Vasquez (2009) are reiterated, in signalling that in order for human formation to take place, the formative proposal through VTE may be supported by productive and non-transformative praxis. That way, human labour, particularly in the conditions proper to highly mechanised production, is outraged by the negative consequences it has for man, for the practical subject, in a reiterative, repetitive, mechanised praxis.

Such proposals do not address the reality of teachers, as they were pragmatic, technical, with no possibility of developing the awareness of teachers and students. On the other hand, scholars and civil society call for education and social quality, here called human formation or critical formation. For that reason, it is necessary and urgent to overcome technical proposals, through the proposition, implementation and continuity of educational policies that materialise in the formation of man with independence, criticality, creativity, omnilaterality.

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