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# Educational universalization in the Brazil

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**Abstract:** This article aims to present some critical considerations about possibilities for democratization and universalization of education in Brazil, in historical and sociological perspectives. We know that correct this seizure study object can only occur through the analysis of historical and ideological formation of Brazilian education. It is concluded that education will be characterized and guided significantly by means of capitalist development, which submits and therefore prevents the democratization and universalization of education in Brazil.

**Keywords:** Democratization and Universalization of Education, History of Education, Philosophy of Education

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## 1. Introduction

The issues inherent in the democratization and universalization of education in Brazil are highly complex, since always contradictory and often these monetary matters have; however, to first order of importance, they urge a constant reflection and discussion, especially in the context of the political philosophy and pedagogy. In this way, it is known that historically inexistent and perhaps does not exist a common point between the various trends that claim for himself an ideal model, or political education, cultural stereotype of citizen, society. In the face of political and economic development in the country and its contradictions, it is important to first reflect on the way with focus on popular education – which has always has as one of its many aspects: preparing citizens for the model of society politically and economically given (in particular, from the Industrial Revolution), because of that, educational deficits and inequalities ethno-cultural features and regional certainly resulting from educational policies as reflected in school, demonstrate that the teleological aspects of education are very problematic and their paths (method) has always been inconclusive, wrong. Because of this, by means of its subject historically involved, education should be reflected, discussed dialectically and experienced, here and now, in its most essential aspect, the future; when to its democratization and universalization, one cannot lose sight of the fact that is inherent in this democratization and universalizing the political desire of owner class of powers, deploying "some kind" of education,

school and educational ideology to the maintenance of structures and situations. Since always, this deployment has been a struggle in various fields of struggle (society, culture, knowledge, the school, etc.) where the classes propose and impose their ideology: not just more resistance<sup>1</sup>, but the possibility of counter-hegemonic actions<sup>2</sup> in the spaces where conceptualizes, proposes, discussing and becomes effective such democratizations and universalizations. From the perspective of discourse of resistance, the ideal of democratization and universalization is not complete, but in the process of dialogue and conflict, and should continue to function as a permanent flag for the advancement of social policies and of Brazilian democracy.

The first chapter titled, "legislation and education, in its early days, in Brazil" discusses the emergence of educational policies in Brazil from the Constitution of 1824 and its implications and repercussions for the Brazilian education. The second chapter titled, "limits of Universalization of education in capitalism" intended to present the paradoxes that mimic the education of the Brazilian people, whereas the education understood in its meaning more fair takes place through a multiplicity of

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<sup>1</sup> Resistance means the political actions engaged making front and barrier against the actions of domination and advancement of oppression on the part of the class that holds the power.

<sup>2</sup> By counter-hegemonic, means the political actions engaged who understands institutions and social spaces as field of struggle (Henry Giroux, Michel Apple, Peter McLaren) to conquer space, structural, linguistic and formal representational of reality and for the Praxis, against the actions of domination and advancement of oppression on the part of the class that holds the power.

social spaces, and not only through the school and still realize the proposal venture capitalist close education to the school formal spaces as a measure of standardization of a *homo faber* object of capitalism. "Critical analysis-understanding of educational policies" in the third and final chapter, puts into question the public policy in its neoliberal ideology, which subject the State to his whims while dichotomist biased game.

## 2. Legislation and Education in Brazil, in Its Early Days

In relation to what had been discussed in the introduction, his speech more generally always comes with speech also the decentralization of education as affirmation of transparency and political experience of democratization, (not while distribution of responsibilities as reliable proof and justification for the autonomy of others). Now, in the face of the proposed decentralization, knowing that education, until then, was precarious extremely, without guidelines and made with the slovenliness of the State, this would only magnify the negative aspects of negligence to which education since much was implicated through the State.

For example, the Constitution of 1824, whose project before presented in September 1, 1893, and transformed in law in October 15, 1827, proposed education from the "creation of schools of first letters or pedagogy across town [...] villages and most populous places" (Sucupira, 1996, p. 58). This fact is effective, but with some caveats. Twenty years later, *Vicoste de Macaé* broadly surveyed report that denounced "the lack and qualification of masters" and "the deep discontent in living the teaching staff resulting from the 'lack of pecuniary reward enough.'" (*Ibid*, p. 59) and, in reaction to the kind of student who was going to school, it is worth remembering that the concept of citizen didn't include slaves, which at that time was a considerable part of the population.

With regard to education, the Constitution of 1824 has emerged as compromise of the Empire, to ensure free primary education to all citizens; This was confirmed in 1827, by the law of 15 October, which provided for the creation of schools of first letters in all the cities, towns and villages and consequently enabling its decentralization in broader aspects and see if one of the first attempts at decentralization of public instruction in Brazil "(Chizzotti, 2001, p. 33), in other words, it was with the promulgation of the Additional Act of 1834, who had been delegated to the provinces the prerogative to legislate on primary education, this made the central Government to stay away from the responsibility to ensure elementary education for all [through this ideology of decentralization] (Lima, 1969, p. 46). However, there were no schools for all. Even so, there was no social conscience nor political will for that education would concern the State. Because of this, there was no unanimity about the Additional Act. There was the

argument that the provinces had no "competence" (verses private competitor), because, he principle of educational decentralization enshrined by the Additional Act of 1834 was not accepted peacefully without criticism. Lawyers, politicians, educators questioned the exclusion of central power in the field of primary and secondary education (Sucupira, 1996, p. 61).

The General Chamber was against paddling as contribution of the subject's control inside the classroom, but that hasn't stopped this practice continues until the first quarter of the 20th century. The method of "legalized torture" Lancaster Method. Second Chizzotti (2001, p. 30), the choice of this occurred by the Imperial Government because it was tied to the idea "of what had been one of the success factors of capitalism". Since the deployment of universities in Brazil since the nineteenth century<sup>3</sup>, did not match the purposes of higher education, but as Sucupira (1996) points out, the political expediency of addiction in partisan argument prejudiced, because the real reasons for the establishment of the Academy, lost in parochial interests, Frank, each wanting to locate the College in their province at the expense of rhetorical arguments with little or no relevance for the University problem as such (Sucupira, 1996, p. 56).

There were two opinions about the issue of University of Brazil: a crucifix of Portugal and another of own Brazilians. The first revealed the great centralism and authoritarianism by the monarch who did not consider higher education as the priority via with great suspicion; already the brazilians interested in University (Incidentally, the scholarly, farmers, people of the nobility), saw the University in Brazil as a threat to their political, cultural and economic hegemony. Thus, we can affirm that the story of the creation of the University in Brazil reveals considerable resistance initially, whether Portugal, as a reflection of its policy of colonization, whether on the part of Brazilians, that they saw no justification for the creation of an institution of this genre in the colony, considering more appropriate that the elites of the time seek Europe to fulfill their higher studies (Fávero, 2006, p. 20. *Apud*. Moacyr, 1937, p. 580-581). Anyway, at birth in Brazil the first University, already appeared contaminated with certain bad-politic and various rancidness that over time has been widening in the complexity of problems we face today. Overall, the Brazilian School of the 19th century, guided by the Constitution of 1824 and in its further development until the Constitution of 1946, (with the free primary education, at home and at school), a set of processes re-democratizing limited, this is elitist and not responsible for part of the State when one more time if not stipulated the obligation in providing it. It is possible to foresee such irresponsibility as a result, today in our schools.

<sup>3</sup> The Constitution of 1891 no commitment, on the part of the Government, with the birth of the Brazilian University. But only in 1912 arises in Paraná the first Brazilian University—lasted only three years. In 1920 the University of Rio de Janeiro, UFRJ.

### 3. Limits of Universalization of Education into the Capitalism

The universalization of education under capitalism has, at various levels, their limits, *roughly*, economic demands. Second Maceno (2010, p. 124), there are two limits: that which is "intrinsic to social reproduction under capitalism" and the limit that occurs because of the "crisis" of the Capital structure. But, as the process of universalization, no opposition because the universalization promoted by capital is ontologically distinct from an authentic universality ", (Maceno, 2010, p. 124), the essence, the *ôntica* characteristic, of being of this universality is inherent in the capital as a result of himself, for himself and, which reproduces in its microcosm, the mechanisms and the contradictions of which the capital is used to perpetuate, as a mediator "for the social reproduction" of certain model of citizen and citizenship.

According to the critical perspective of historical materialism, each historic period is characterized by economic and political aspects in different models ranging from feudalism to bourgeois economy until Late capitalism (Mandel, 1982, p.29 ) and neoliberalism (Anderson, 2007, p.09-23 ) . Each of these periods determined the *paideia* and what was and was not the *arete*, it is convenient due to its time. Especially in bourgeois society, try this in view, the role of education and the place where she effecting, was changing over historical time, and this paper also followed the progress and the "needs of society" in order to meet the economic demands political and social , through trasformations interested, ideologically, and unilateral culture; this in turn administered culture and *recreated* the needs of his time - "it because equality held by bourgeois society meant genuine equality" (Maceno 2010 , p.124 ). New forms of organization of society were emerging through the unilateral process "improvement" civizador in which the school was deeply involved. Marx makes us glimpse the education as divided by economic inequality, separating the bourgeois workers, "a process unable to perform equal access to spiritual and material patrimony socially constructed" (Maceno, 2010, p.125), but stated that a civilizing role "positive in his speech, a simulacrum." The emancipation held by capitalism effective one, insubstantial merey formal equality" (Ibid 2010, p.125), so "this peculiar mode control without a subject, wherein the controller is actually controlled by fetishists requirements sistem own capital" (Mészáros, 2002, p. 126). It is said that after the French Revolution, the school emerges as a fundamental institution for constitution the historical individual and himself, through data models but constrained in their ideological prerequisites. Marx says that men make their own history; However, don't make it of my own free will, because they're not the ones who choose the circumstances under which it is made, but these were forwarded to them as they are. [...] just when they seem committed to transforming themselves and things, to create something never seen before

[...] they conjure the spirits of timidly past, borrow their names, their watchwords. (Marx, 2012, p. 25-26).

However, the school as a social institution, educational system, and even with its proposal to emancipation, long subject to the tutelage of own school and society policy, has goals and objectives that if certain guidelines and oriental with certain purposes, employing and reworking the socially produced knowledge with interested purposes, thus the subject involved experience without condition of every, a generalized model and generalizing citizen, who never completed in the midst of its own contradiction, because "in the modern State, bourgeois, shall meet the generic life of man" (*Ibid*, 2010, p. 125) and right there, as *Tom Zé*<sup>4</sup>, "faulty robots," those who do not (with) form totally preventing the universalization of education according to the desire of the State. Thus, "the man is living a double life. One in abstract State, represented by the universality and the other in concrete reality" (*Ibid*, 2010, p. 125) that clash, in dialectical game between the subject and the subject's historical simulacrum – more subjacent the educational Praxis visible, this is another aspect of limiter universalization of education. Your reflexes are felt strongly in school, especially in its function to prepare him for the job. Still on the "generic" life the author claims based on Marx, that the generality of mankind "is stolen when *the alienate* in the production process. Indeed, "crisis in the capital, are recurring processes and if substantiated in a fall of aptitude of accumulation and overproduction" (*Ibid*, 2010, p. 142) that will blow you out of the contingent of workers which the school prepares for work. Then, to be alienated from work, the man is alienated from himself, turning his life in individual life generic ingrained "(Ibid, 2010, p. 127), alienation. Behold another limit the universalization of education. Second Bottomore (2001, p. 314-316), reification means "the transformation of humans into beings similar to things that do not behave humanely, but according to the laws of the world of things." Thus, it is difficult to even imagine a more complete degradation of educational ideals, compared to pass further from the capital "(Mészáros, 2008, p. 84). Knowing this, the state uses part of the school to maintain this state of affairs, ie, constant coercion as the universalisation of education. Recalling that since long, the discourse of opposition declares that "conservative and reproductive aspects are inherent elements educative praxis and therefore are present in any historical form of the education (*Ibid* 2010, p.133)."

But, the school itself, within the proposal of experienced society, itself contain essential aspects and counter-hegemonic subjects that lead to his re-humanization, and its ontological awareness of its historical place in the world, and that through a political emancipation in a political society which is part and appropriates dialectically. Therefore, education provided by the school must assume an intentional and systematic character, which aims to focus on the diverse

<sup>4</sup> Musician, that is, multiple artist, is considered one of the most original figures in Brazilian popular music, having actively participated in the musical movement known as *Tropicália* in the 1960s and become an influential voice in the alternative music scene in Brazil.

intellectual development, open to new epistemologies. However, don't neglecting the cognitive, experiential aspects such as social, moral, physical, emotional.

#### 4. Critical Analysis-Understanding of Educational Policies in Their Dichotomies

Do you understand that the more you decentralize education, the more she loses in quantity, on a clear relationship between dichotomous quantity (of people served) and quality (education offered) which is interested, dishonest and biased for strategically designed with neoliberal purpose, so to speak, that kind of dichotomy is imminent to the entire Western civilization.

School educational policies, there are results that imply dichotomies; such antagonism evolve through the dyad that may suffer reversals with the passage of time, however much neo-liberal capitalism demands conditionals:

- Centralization/decentralization
- Public/private
- Quality/quantity

All this is reflected in the school field, through the mechanism that oppose and reverse of importance:

- School/learning statistical significant income
- State/Society
- Official curriculum vitae/résumé of praxis
- The IMF's interests/needs of the community
- Formal idea of the school/school effective reality

The consequences of inversion of priority would be, for example, in abandonment, as has been said, the democratization of access and permanence of all in elementary school on behalf of the quality of education. But, caution that the concept of "democracy", since the *Polis*, is exclusionary, not observed the classes which the concept of "humanity" does not contemplate.

In the opinion of Gracindo (1997, p. 2), "there are points in common educational policies as school management, funding, curriculum, and teacher training evaluation" that interrelate from two ideological props that dialect-*ing* each other, State and society. Educational policies, by the State, are currently based on neoliberal ideologies that underlie its decentralization by privatization due the eat the experiments "provinces" addressed in the first subtitle, anyway, neoliberalism attacks public school from a series of strategies of privatizing, by a policy of cultural reform you want to erase ideological horizon of our societies the same possibility of a democratic education, public and quality to majorities. (Gentili, 2009, p. 87). Second Gracindo (1997, p. 3), take a critical stance on the current model of management education in Brazil is only possible within the context of the State and society, focusing on the

underlying relationships between them<sup>[4] 5</sup>, beyond the dichotomies.

The argument that the private sphere has higher efficiency been weakening public services purposefully through even this speech of "decentralization". And its history, to the structure and organization of teaching, is a reflection of the socioeconomic conditions of the country. Still about privatization, there's a very elaborate strategy to undermine the public aiming to privatize everything that exists, by doing so, new educational requirements arise, all the more so when it argues about the needs of these requirements in the face of demands presented to satisfy capitalism built. But the decentralization of education, through dialogue and as a space of struggle can provide areas of autonomy of action and thought, against the aforementioned reifications.

See, for example, some aspects of the decentralization proposed by opposition to neoconservatives (PMDB, in 1977), Libâneo (p. 139):

- decentralization of Administration (as dispersion of responsibilities);
- proposals for "democratic management" from school (still susceptible to patronage as the choice of tenderers);
- participation of faculty and staff in the administrative aspects of the school (decentralization of administrative responsibilities);
- direct election of Directors (which spawned the surreptitious strategies of electoral result from corruption of election experiences);
- full-time school (never minimally effected);
- unionization of teachers.

In fact, decentralization would be "trust decision-making powers to bodies other than those of the central Government, which are not subject to duty of hierarchical obedience, and that rely on democratically elected authorities" (Casassus, 2007, p. 82), but that didn't happen, as currently. For example, Anísio Teixeira was ardent advocate of decentralization through the decentralization mechanism. in his view, the educational decentralization has contributed to democracy and to the modern industrial society and fully developed (Libâneo, 2007, p. 135-136). But educational reforms since then, have deepened the decentralization processes, however, does not seek to solve the ambiguous use of the concept and the paradoxes contained within its own operation. The idea that not everything comes down to "shift from the Center" of a level to another, in the hierarchy of the system, but that, on the contrary, there are several centers, coexisting in different places of the system seems to be an idea better suited to the reality we live in. (Barroso, 1996, p. 12)

The policies of decentralization should lead to the autonomy of the subject and of the institutions themselves. As Cassasus, (2007) the decentralization process coincided with the universalization of school coverage, that is, began "when it passed the quantitative concern for the pursuit of

<sup>5</sup> To paraphrase: SOUZA & FRANÇA. *Education and Democracy: the democratization of the management processes of public school*. 2004, p. 15

quality in education" (*ibid*, 2007, p. 130). But you need to understand the ideological content of this "concern" when the elites of the country neo-conservators appealed to both for conceptual change of suit, as well as the "concern" was not in to educate to the humanization and transformation of citizens in historical subjects, implicated, discursive and engaged; the concern was the capital itself and by itself, as the technical training of labor-hands for the machines.

This concern became public through the new discourse of the education in the 80 and 90, when neoconservatives argued "that the poorest countries like Brazil, should give priority to basic education (read basic education), which means less supply of resources for early childhood education and for high school and higher education". (Libâneo, 2007, p. 132). However, at that time, the high school and above, with your contribution and theoretical features, was not interesting for the purposes of neoliberal capitalism – from the early 1990s specialized technical education would solve this separation of politics neoconservatives in the face of the middle and higher, now providing technicians to "quality of training of the worker", for the labor market, according to Libâneo (p. 139).

In the Decade of 90, the average schooling of was 4 years Brazilian workers (*ibid*, 2007, p. 132), because of this, as a reaction, there was "the concern of the Brazilian entrepreneur in expanding this average, not just to 'promote the well-being of people' [...], but also" offer the market a more qualified workforce ". This issue of welfare is, in fact, a decoy, entrepreneurs want to promote themselves, that every year, becomes a more complex, refined Spa, specialized, hedonistic, predatory, parasitic and austere. But most of the speeches seeking reality, an example that to hide that was "the Primacy of education, 1996 study, sponsored by the BM, which said that the basic school education is ' the pillar of economic growth and social development and the primary means of promoting the well-being of people '" (examination, jul 1996, p. 41-42, *apud* in: libâneo, 2007, p. 132).

The aspirations of the industrial capitalism altered social aspirations in relation to education. (*ibid*, 2007, p. 133), and its not otherwise, because there is a unilateral influence, even in the face of the re resistance and fights counter-hegemony, m for tail not only "you can discuss education and teaching without reference to political and social economic issues" [...], although this discussion requires "appropriate for understanding, the use of other categories in addition to the economics and policies" (*ibid*, 2007, p. 133). However, "the power is essential category for understanding the process of centralization or decentralization on problems of educational organization" (*ibid*, 2007, p. 134).

## 5. Final Considerations

On the face of it, it seems to us that appears outside the "democratization of education" and "universalization of education" are two equidistant conceptions and problems in

their conceptualization that is, so to speak, of a linguistic issue relatively flexible social-historical demands, for their understanding in their application, discursive and first after reproductivist trend. In every age and condition, these terms will be reconfiguring ideologically as the demands of classes that holds the power and of which, (a perspective of discursive counter-affirmation), "not" the holds; from a confrontational reaction and dialectics of powers between these classes, if effective in the field of reality the terms discussed above.

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