SUMMARY

The objective of this text focuses on the search for the apprehension of the determinants that make up the exploitation of teaching work through precariousization in the context of counter-reform of Higher Education in Brazil. Thus, trying to understand in what working conditions this precariousness takes place and what are the competencies demands in this conjuncture of structural crisis of the capitalist system and of struggle for legitimation in the field of hegemonic domination.

Keywords: Exploration; Higher Education; Precariousization; Skills. Pandemic.

RESUMO

O objetivo deste texto centra-se na busca pela apreensão dos determinantes que conformam a exploração do trabalho docente pela via da precarização no contexto de contrarreforma da Educação Superior no Brasil. Tentando, assim, compreender em que condições de trabalho se efetiva esta precarização e quais são as competências demandas nesta conjuntura de crise estrutural do sistema capitalista e de luta pela legitimação no campo da dominação hegemônica.

Palavras-chaves: Exploração; Educação Superior; Precarização; competências..

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1. INTRODUCTION

To apprehend the determinations that conform the precarious logic of teaching work in the current conjuncture of capitalist crisis, it views the necessary approach of this, emphasizing this historical procedurality, that in addition to the economic dimension, its elements ide polycynics uniquely direct the processes of production and social reproduction of capital and work.

Reflecting this theme means articulating dimensions, both economic, political, and ideological, posed by objective and subjective conditions that we are subjected to in the various spaces of performing the professional exercise of the social worker, requiring us to apprehend their implications in living conditions, thus understanding how individuals move to meet their needs and "how these conditions promote or hinder, in the present time, the development of individuality and the formation of the professional subject, in its individual and collective expansion", (SANTOS, 2010, p.696).

It is worth referring, that we do not claim to exhaust in this reflection all the determinations of this process, given, the richness and complexity of reality, because in the course of this work, we will allow ourselves to list, some elements that are intertwined to explain the place occupied by the policy of Higher Education and the process of precariousness of teachers, because their understanding "requires full knowledge of the determinations and implications of the structural crisis of the capital system" (SANTOS, 2010, p.698). Thus, we intend to expose some elements so that the reflection is carried out within the framework of a perspective of totality.

Thus, we start from the premise that after the corporate transformations evidenced, especially at the end of the 1960s and that it was sprained by the years 1980/90 of the twentieth century, it brought changes, both in the process of production of goods and in the reproduction of societal life, both resulting from the structural crisis of the capitalist system, in a process that allowed capital to seek answers/exits to this.

We see the proliferation of so-called policies of "democratic inclusion" to higher education that tries to build a new intellectuality through the reforms of curricula, new plans and guidelines for education in order to respond to the new needs of flexibility and decentralization of capitalist production, or rather, it seeks to build a new worker profile that can respond to the demands of the labor market and thus be able to learn the best said income by its qualified insertion, even if in a precarious manner.
Thus, the ideologues of the capital, rehearse to respond to the intensification of neoliberal proposals in an attempt to build a new pragmatic, which does not mean in any way, abandoning the neoliberal orientations, on the contrary, expands them, where ... the new lies in the fact that the bourgeoisie no longer wants or can exercise its power from above. To universalize their order, it is necessary to form a culture that generates the consent of the classes – that is, a constitution of hegemony, (MOTA, 1995, p. 47). And thus, [...] they realize that neoliberal orthodoxy by defending so ingrainedly the values of the "free market" and "corporate governance" underestimated the elements of political and ideological consensus that must accompany the entire process of social change(MARANHÃO, 2009, f. 218).

This culture will generate an intellectual and moral reform, which will mitigate the conflicts between the classes, obtained through the internalization of new fetish values and professional skills, resulting from the process of counter-reform of education, so that they can meet the prescription of the proposals of international organizations in obtaining economic growth, it is said, seeking expansion / accumulation of capital, compatible with social development/equity and social justice. This process can be materialized through the evaluations of indicators such as income, life expectancy and "educational assets" or, that is, they proclaim to stimulate the development of human capacities, and that among the various alternatives education could perform this role very well. In this interim, a more "fetishized myth" is launched in the resolution of social problems.

Finally, we highlight that the reorganizativo process around a new culture of work, disseminates the adaptation to the new norms of flexible society and a worker profile that more easily fits this logic, and thus, unemployment and precariousness of work transfer to the worker responsibility for his own employability, (MOTA, 2008).

The way brought by modernity, from the dialectical reason of conceiving and reflecting society, of producing knowledge, is no longer being considered central in the analyses, by some theorists who focus on the art of thinking about the problems and solutions of the society in which we live.

Thus, the new reflections brought by postmodernity gain space, bringing the meaning of the fragment, the ephemeral, the circulation of goods, as a central to analyze the production and social reproduction, distorting the necessary articulation between production/exchange/consumption/distribution. This moment was thus called by Luckács (1968), of ideological decay of bourgeois thought, given its superficiality and fragmentation
identified in the apprehension of the real.

2 - Capitalist crisis and its implications for higher education policy in Brazil

Far from exhausting all the determinations that appear in the immanent, dialectical and historical procedurality of the contradictions of crises under capitalism we point out that this crisis that has plagued, since the 1970s of the twentieth century, all the countries of central and peripheral capitalism - and here we must take the historical particularities of the events, which took place in different parts of the capitalist world, in different parts of the capitalist world, but who keep their differences, as is the case of Brazil- has been increasingly witnessing a capitalism that "is confronting, with each crisis, with its historical limits", (ARCARY, 2011, p.01), to "transform its positive potentialities into a destructive reality" (MÉSZÁROS, 2002, p.614), [our griffins], and in this direction lead men and women, to a regressive process, given the social and political consequences, in the context of their living and working conditions, or in the terms of Mészáros (2002), what he calls the barbarization of social life, at the moment when capital is experiencing a phase of exhausted historical ancestry, which will allow increasingly militarized responses by the capitalist state to be conducted, focused on its criminal functionality associated with welfare around social policies.

Thus, it is a structural crisis of capital unprecedented in history for reaching capitalist development, on a global scale and the entire workforce – regardless of their professional qualification – with regard to the increase of unemployment and the precariousness of work in the form of outsourcing and temporary work, (MÉSZÁROS 2002).

That said, we understand that the crisis is not restricted to its economic dimension, but encompasses the dimension of social reproduction, which emphasizes its sociopolitical and institutional processes, as well as the uniqueness of men's daily life. In this way, this crisis affects both the economic, social and cultural spheres in a global way.

The idea of a global or societal crisis (...) concerns all economic, political, social, institutional and cultural transformations that interfere in the process of social reproduction, either in order to incorporate potentially threatening elements of reproduction, or in the sense of catalyzing changes that allow the restructuring of reproduction,(MOTA, 2008, p.88).

In this sense, we understand that the analysis of crises should be considered by
dialectically relating, in addition to these dimensions, which we emphasize above, the educational dimension, because it will suffer strong inflections with consolidation/maintenance/restructuring of this system.

It is enough to think, for example, of the capitalist development that imposed the division of manual and intellectual labor by removing from individuals who work the possibility of material and spiritual access to what was produced by them - they are expressions of the economic root, each in its specific form. Thus, throughout the history of this system, he has been showing his destructive face, which marx has already announced in 'The capital' (1997), when he demonstrated the weight of the introduction of machines and science as technology/productive force, used on a large scale, which would tend to lead to a drop in the average rate of profit, thus precipitating devastating crises throughout this unbridled introduction. As a counter-trend process, capital seeks ways and strategies to clean them up, as Arcary (2011) attest, that the maneuver used by capitalists to reduce the low average rate of profit is: "the brake on the average rate of profit, an expression of the decay of capitalism, is in the cheapieation of raw materials, renewal of technologies, internationalization to the last frontier and, most importantly, the increase in the exploitation of the workforce", (p.120) [our griffins]. Thus, these elements will be in almost all forms of coping with the crisis, with different weights and magnitudes depending on the conjuncture.

Understanding today the systemic/structural crisis of capital requires us to understand that it activates two associated elements, namely capitalist restoration and barbarism, establishing "new/old conservative times". That for Alves (2011) means the socio metabolism of barbarism, identified by the generalization of the society of unemployment, the precariousness of work, the informalization and degradation of wage status, considering the new and old forms of estrangement, social fetishism and the constitution of subjectivity by fear and insecurity of non-insertion in the capitalist labor market.

On the productive restructuring of capital, we must emphasize that it is not merely restricted to technological-organizational innovations, but to socio-metabolic innovations. As a sign of this process, we mention the destruction and reconstruction of work collectives, which enables the reconstruction of new workers to make up the profile of the new productive man, open to new ideals of productivity and performance in companies and/or the public sector. In this way, capital can sediment and operate spaces for capturing subjectivity. Or rather, the constitution of a new hegemony capable of articulating capitalist coertion and
worker consent/persuasion. Thus, says Oliveira (2012, p.05) "consent has always been the product of a class conflict in which the dominant, in elaborating their ideology, which becomes the dominant ideology, work the construction of classes dominated by their image and likeness."

We must emphasize that capture tends to forget past experiences and resistances, enabling the ideopolitical construction of a new world of collaboration and consent for capitalist ideals (ALVES, 2011). These changes operated by the system in the search to restructure themselves led - differently from those obtained, with the proposals of Keynesianism/Fordism - the generalization of concepts and market ideas in the life, work, home and leisure of these social subjects. Thus, the criteria of productivity and performance come out of the universe of the company and spread throughout society, taking the affective relationships, and in the same direction, causing implications in the physical and mental health of all workers.

These elements presented here indicate changes, both in the scope of production, as in the organization and management of the workforce, in addition to the (re)functionalizations of the role of the State and its forms/strategies to respond to the reproduction of the working class.

We point out that these propositions gain in the post-crisis, initiated in the years 2007/2008 in the world and especially in Brazil, other connotations- with respect to the deleterious impacts caused by neoliberal responses, the crisis of the years 1970 to 1990 that drives capital to weaken its ideopolitical hegemony achieved with the toyotista/neoliberal/flexible model, than:

[...] It relies on the flexibility of work processes, labour markets, products and consumption patterns. It is characterized by the emergence of entirely new production sectors, new ways of providing financial services, new markets and, above all, highly intensified rates of commercial, technological and organizational innovation(HARVEY, 2007, p.140).

In this direction, national states focus their efforts on ensuring education, elementary and high school policies. As for higher education, although the presence of the State is important, it must leave its funding to rebound from private initiative.

Thus, the then called castelo (2008), second phase of social-liberalism, or even third way was conducted by some university centers, research institutions, with their representatives, and the great media that began to build a new guiding ideas for policies. From
this understanding, theorists and researchers began to think, how poverty and inequality could be answered, in this current phase of contemporary neoliberal capitalism. They started to list some indicators, which should be taken into account in order to achieve the desired objectives, such as, "[...] 1-differences in the cream characteristics of individuals (race, gender, intelligence and/or initial wealth); 2-differences in the acquired characteristics of individuals, such as education and professional experience; 3-mechanism of the labor market (discrimination, segmentation and projection); 4- imperfections in capital markets and demographic factors (population fertility) [...]" (CASTELO, 2008, p.26) [our griffins].

Thus, they try to ensure that poverty reduction is due to compensatory policies and the democratization of the 'educational asset', together with increased credit for access to these assets, which despite this proliferation of credits, still does not reach all those in need, besides implying the consequent indebtedness.

Given these considerations, it is clear to understand when we look at the law of the guidelines and basis of national education (law no. 9,394/96) in its Art. 1 §2 that says that Education [...] should be linked to the world of work [...], that is, that qualification should be linked to employment. This conception can also be seen in the item that deals with the diagnosis, contained in the national level of higher education when they expose that" higher education faces, in Brazil, serious problems, which have worsened, if [...] not establish a policy that promotes its renewal and development", (2000, p.35) [our griffins]. Noting, though:

No country can aspire to be developed and independent without a strong system of higher education. In a world where knowledge outweighs material resources as a factor of human development, the importance of higher education and its institutions is increasing [...] reducing inequalities [...], (NATIONAL PLAN OF HIGHER EDUCATION, 2000, p.41) [our griffins].

In the track of these notes we explain that the "development category" is well present in the grounds of the proposals and guidelines of Higher Education, however, with a differential, this development, has well-defined areas of knowledge, the so-called hard areas, given their potential in the development of technological innovations. In this direction, it is essential that universities centralize their demands in the field of technological research, as a way to conduct the necessary process of this (new) stage of the capital system.
Therefore, a type of development in Education materializes, typical of the relations established in Brazil with the private system, where the maintenance of the activities of universities, such as teaching, research and extension, is provided with the support of the public sector and in parallel from the private sector in ensuring the supposed quality, associated with the goals and objectives of the most productive intellectual, the number of degrees required, the massification of teaching obtained through distance education, which constitutes the 4th goal of the national plan, and which is being used as a mechanism to expand access to higher education vacancies, without the necessary counterpart of the hiring of teachers, servants, and in the improvement of the spaces for the courses. They are offered by private universities making it a new highly profitable market for national and international entrepreneurs.

There are also criteria for institutional evaluation of teachers, and students, based on Enade, and the curricula increasingly relaxed. Being constituted according to the national plan: "measures as necessary as urgent, so that higher education can face the rapid transformations that Brazilian society goes through and constitute a pole that creates paths for human development" [...], (2000, p.42).

In addition, it exposes that one of the strategies is [...] "think of expansion [...] training in technical and professional areas", (2000, p.41) [our griffins]. Thus, this expansion also aims to reduce the supposed inequalities of the offer of courses, between the different regions of the country, constituting, as a goal of this plan that materializes, also through the (Reuni), which contradictorily, has been causing a process of precarious internalization of the conditions and work relations of teachers, and students, with regard to the infrastructure of universities, the form of hiring, practically temporary and without guarantees, and also the establishment of the numerical relationship between teacher-student. In addition to these elements, the precarious permanence of students in these institutions and not to mention "educational credit, with priority for lower-income students", in private institutions, which before students complete their studies, are already in debt for many years.

That is, this expansion system aims to adjust higher education to the requirements expressed in the documents of international organizations directed by a perspective of quality control, strongly quantitative and competitive between institutions, and students. And in this way it has been articulated with the principles of human capital theory and the theory of social capital in which the development of welfare activities are defended in partnerships with the
private sector, expanding access to education. "In this sense, social capital acquires a civic character and presupposes the association of the idea of solidarity and an individual contribution to solve social problems", (BRETTAS, 2010, p. 17).

In this way they build through education the formation of a 'national human capital.' Thus, educational policies associated with other anti-poverty policies are appreciated as the best way to promote "social equity", but it has actually been representing a new neoconservative "wave" transdressed in democratic and citizen ideals with a technocratic tone, as if they were not going through the struggle of class projects.

As brilliantly attest to us, Castle (2008, p.29):

[...] education is understood as an asset of the investment portfolio of a given individual, equated to a company action to a means of production or any asset that generates income for its owner. The Brazilian State must, at all costs, invest in the formation of so-called human capital, because social returns are high compared to other social policies. While the State must provide a quality education for all Brazilians, in particular those who cannot afford this service, poor individuals should invest their best efforts in school studies, which in the future can generate monetary income. It is formed, then, a kind of virtuous symbiosis of the civic responsibility of the State with the moral commitment of the individual, [griffins of the author].

Combining all these exposed elements we see that the output found by capital is to match the trinomial: opportunity x capacity x effort of individuals.

In view of these elements highlighted, the counter-reform of education in Brazil has been expressed in the flexibilization of labor relations, curricula, privatization and mercantilization, in the control of a supposed quality, in addition to the separation between teaching, research and extension, which in the language of the Ministry of Education, "flexibilize" means: "eliminate the single work regime, the public tender and the exclusive dedication, replacing itself with "flexible contracts", that is, temporary and precarious [...] adapt the undergraduate and graduate curricula to the professional needs of the different regions of the country [...] separating teaching and research, leaving the first at the university and moving the second to autonomous centers", (CHAUI,1999, cited by GUERRA, 2010, p.729).
We conclude that the role of the ruling classes in the face of the process of regressive changes in education in Brazil is to expand their liberal social project as an ideopolitical strategy for the capitalist restorative process, which will imply an "educational project that associates the formation of a market-oriented instrumental technical knowledge, with the aim, among several, to contribute to the maintenance of ideopolitical and economic domination. Thus, education policy is treated as one of the axes of economic policy to achieve economic growth, equity and justice, through qualification and entry into the labor market in a focused, privatizing and marketable way.

In the next item, we will reflect how this movement is based on the mesh of capitalist determinations, the process of precarious teaching work, through its attributions and competencies in the locus of universities.

**Three-one. The exploitation of teaching work: precarious working conditions and the (new) competencies demanded**

Understanding the process of exploring the teaching work combined with increased work intensity and the extension of the work day, which takes place not only in the workplace, but also intensively, in the locus of residence, requires understanding it within the framework of the determinations of the contemporary capitalist system, particularizing functionality in educational policy that incorporates new concepts, demands and competencies in the search for the capture of the involvement of individuals, in this case of teachers, to the new hegemonic project as a response to the changes experienced by the system of production of goods in the context of its structural crisis. What has been in effect in a mix of resistance and struggle.

In this argumentative trail we understand that the exploitation of teaching work presupposes it in the context of the relations of purchase and sale of its workforce in public and / or private institutions articulating with the working conditions, whether physical, material, and human drawn by the employer, which, moreover, conditions as employees their professional autonomy, since it is the employers who determine issues such as: the working day, the schedule, the remuneration, attributions and competencies, and demands to be answered within the scope of the labor market. Thus, in iamamoto's terms:
Employers determine the social needs that the work of the social worker must meet; [...] they also impose labor and occupational demands on their specialized employees and mediate the relations with collective work articulated by them (2008, p.215).

Articulated to this, we understand that this process should be thought, from another category that is articulated to this conjuncture, from this, we can identify the content of these transformations that has been being carried out at the level of form and appearance. In this direction, we point out the concept of employability and competence as a cultivation of manipulative capture and exploitation based on the pedagogy of the very possibilíssimo via acquired capacities.

In view of this assertion, we understand that these concepts hide from the growing logic of unemployment and barbarism in the current conjuncture of capital, which impose, through the massive mediation of the media, the idea of massification of skills and competencies that are demanded by the process of productive restructuring. Capacities are received in the educational field that, once acquired, will enable the insertion in the labor market, the source of demands, and thus, the long-foreseen job would be won. Although inserted in a precarious, insecure way, without social and labor guarantees. Another caveat, given this logic, is that in the current conjuncture the so-called "more qualified" are also experiencing the phenomenon of structural unemployment.

In fact, these concepts play in the sense of impregnating individuals with accountability for their qualification and insertion in the labor market, disregarding their relationship with the capitalist system of producing wealth/accumulation of capital and at the same time unemployment/poverty. In this sense, we emphasize that the very understanding of social inequality generated by the exploitative/oppressor system of capital is transposed to the logic of competence, because they ensure that inequality is a natural process, and that only through new competencies can this inequality be destitute. That is, through individual capacity and meritocratic performance of functionalist liberal view, it plays by holding the individual responsible for their material/social reproduction. The most interesting thing about the discourse is that it has been considering that high unemployment rates are from poor qualification and not from the process of accumulation/crisis/restoration of capital itself.

After all, what kind of skills are demands in this crisis/capital restructuring? The answer must be sought and accompanied by the very complex process of needs engendered by
changes in the pattern of production of goods in the context of technological innovations and the new profile of the requested workforce, or rather, many of the skills are linked to the exact areas, the sciences of nature, the centrality conferred on mathematics, the language of codes and symbols, that has been going through everyday life and universities, whether public or private, begin to gain centrality.

Thus, we understand that in the scope of work, and in this case, centered on universities, the hard-working professors have been subjecting themselves to the rules of the market and the productive sector, being attributed to them, the ability to produce a knowledge that will provide the said changes in the conditions of "misery and "exclusion" of the poor population, achieved by mediating a professional training that empower them to meet the changes of the world of work.

In this statement, we affiliated with Oliveira (2003, p.38), when he points out that:

[...] Capital, by using the concept of competencies, abstracts the performance of a given profession from conflict relations and incorporates only the subjective dimensions directly related to the behavior that the worker must show when developing an activity. This behavior does not give greater freedom to the worker and much less autonomy. It concerns attitudes and ways of thinking that create a relationship of greater subordination to the work dynamics established by capital.

By instituting this concept of competence, capital seeks to remake its political, economic, cultural and moral hegemony. In this sense, a new/old form of formal and real subsumption of the worker to capital is effective, because in addition to the already known increase in working hours, the intensity of work, and the exploitation not only in the workplace, but also in the place of rest and residence, a new form of knowledge is eased by the capital determining what should actually be seized by the worker. That is, its system of knowing, doing, its values, and behaviors are subsumed by capital in this new phase of accumulation by spoliation with a differential "the historical struggle of workers to free themselves from the condition of merchandise workforce perversely becomes today a dispute of workers to keep employment, even under alienating conditions", (FRIGOTTO, 1997, p.140, cited by OLIVEIRA, 2003, p.73) [our griffins].

In this statement we identify that the concepts of employability and skills constitutes a way to masquency the reality in which they disregard the political, economic, and social
determinants of structural unemployment, which is presented as an ideological concept used as the guide of education reforms when "they seek to instill in the social imaginary that the education project is above class contradictions", (OLIVEIRA, 2003, p.40). Therefore, the concept of employability and competence [...] "emerges as an adequate mechanism of the class justifications produced by the theory of human capital", (p.40).

In this sense, the university begins to be thought from an instrumental rationality of an operative practical knowledge, utilitarian, fragmented, focused, with a light, pragmatic, competitive and individualistic formation, in which in this capitalist and oppressive society [...] knowledge, as a productive force independent of the worker, is defined as private property of capital. The worker not owning means of production, but only of his labor force, cannot, therefore, appropriate knowledge, (Saviani, cited by Brettas, 2010, p. 15).

It also seeks, from its compensatory functionality to privilege individuals with low purchasing power, by the option of race, or income to compensate this part of society - "industrial army of educational reserve"- with the ideological artifice of the necessary insertion, which depends on the individual having the capacity to transform into an ideal type and /or model of worker desired by capital and possible of a democratic life that incidentally, means being on an equal footing (read competition) to access the market. This means that the new worker must be multipurpose who will perform various functions in the field of work, including "inspector of himself and others". If before, in the Fordist/Taylorist model we had the figure of the inspector/controller of the workers, now this function is in charge of the worker himself and the others.

In view of the considerations set out above, we ask ourselves: under what conditions have teachers' work been developing and what skills are demands for them at this juncture?

Understanding how this work has been carried out requires inserting it in the context of transformations in the world of work, which has been communing differentiated nature of work with different forms of hiring with an intense process of fragmentation, and segmentation of workers establishing for each institution, whether public or private, working conditions, attributions and differentiated roles, consistent with the current corporate framework. In this direction, Vale (2012, p.139-140):

The teaching work in the public university, which is reorganized in the expansion of the hiring of temporary teachers and in the intensification of the requirements to maintain the standards of competitiveness that ensure the fundraising [...] of the use of the GED (bonus of
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teaching stimulus), an increase in the number of students in relation to teachers. [...] Another foundation for precariousization was the pressure exerted from the idea that teachers should be "more productive". [...] thus, working conditions are listed as strengthening of precarious, through wage flattening, reduction of teaching and research resources, quantity productivity requirements, greater pace and dynamics in work in research groups, such as production cells submitted to "foremen", funding agencies via the criteria of the notices, constant need to update the lattes curriculum, in addition to the intensification of the day, with the need for extraordinary work to complement the salary. [...] From the ideological point of view, the articulation between competition, voluntarism and entrepreneurship comes into play: the serial production of lato sensu graduate courses for salary complementation and equipment acquisition, mercantilized extension services, measured teaching production, classified by quantitactivist criteria, the differences between undergraduate professors and those who can engage in graduate school. There is also pressure for training with the reduction of master's time and for publications, as a condition of a good evaluation of programs and courses. Enumerating these several examples of configuration that today guide the teaching work.

Thus, from the point of view of competencies, what is observed are requirements in the fulfillment of quantitative goals that intensify competition among professionals, causing greater physical and mental exhaustion, since remuneration in the flexible capitalist context of the culture of adaptability, is to prioritize the individual efforts of professionals. Thus, this process leads: "[...] the loss of quality of university education that stimulate ideological mechanisms that facilitate the submission of professionals to the market norms and the depoliticization of the category [...]", (IAMAMOTO, 2008, p. 133).

This reality becomes even more worrisome in the uniqueness of teachers of private institutions, because the [...] work in private institutions has as characteristics temporary contracts, insecurity, instability, turnover, moral harassment, by standards and even students, the reduction of labor burdens, the lack of responsibility of employers for the payment of labor rights [...] the absence of social security contributions, thirteenth salary, vacation [...] the amount of the remuneration of the work paid to teachers does not take into account academic degrees, leveling them down, all with legal support, (GUERRA, 2010, p.729).

This precariousization is, in public or private universities, they manifest themselves in different rhythms, degrees and intensity. Still in the complexity of this process to teaching has been undergoing changes with regard to its conception, because we just visualize, what has
happened with many graduates who, when they cannot enter the labor market, try in the short term to incorporate themselves into the teaching space as a form of wage-earners, even if they are also precarious.

In view of this complexity now exposed, we reaffirm that the strategies used by capital through educational policies play in order to adapt the workforce to the new configurations of insecurity, precariousness and unemployment, configuring itself, in the new pedagogy of hegemony through acquired possibilities in which the educational policy of focalist character has a role that results even more in the intensification of the precariousness of teaching work, by proposing principles, guidelines that guide educational practices, defining the objects of research/intervention, in addition to systematically trying to dismantle the collective struggle of resistance, implying not only the commitment of academic education, but also in political formation.

In this sense, teachers have faced great challenges of a theoretical, ethical, political and practical-operative nature. Being able to submit exclusively to the technical-operative instrumental demands of the most produced, relegating the theoretical and political criticism in favor of a neopositivist, functionalist analysis of reality, without the proper articulations with other important mediations in this debate.

In the next item we will point out our final considerations, articulating our understanding of a non-fetishizing education, but ontological partner basis.

4 Final considerations: for an ontological socio-based education

The education policy has explicitly/and or implicitly a philosophical foundation, which allows us to understand it, pointing out its possibilities and limits depending on the intentionality of those who know it. Thus, we understand that it alludes to a conception of world, man, of knowledge production, of relationship between theory-practice that has been formulated today under the label of immediacy, pragmatism and the (re) mathematical update of science consecrated by neopositivist vis. So that the spread of an inclusive and democratic education put by the ideologues of the international and national capital, nothing more expressed, than an ethical-political appeal that seem to announce a deep opposition to the current order, but which does not reach its deep roots beyond the capital, are therefore part of the current order, mismoving the possibility of a critical conscience.
Thus, we point out as an important mediation of the unveiling of this reality the commitment to the quality of theoretical production, because we understand that the content produced in this context of crisis/restoration of capital, has led to the formation of practices and content, increasingly fragmented, alienated by the submission of the educational process to the rules of the market. The resulting of this is an increasingly unilateral, impoverished and deformed formation.

In this direction the discussion of education in these molds has gained centrality no longer the structure of the social being. Because we understand that education, as well as knowledge, and language are inseparable from the work category, because its effectiveness implies appropriating knowledge, skills, values, and behaviors that allow the work act to take effect.

When considering work as central in the constitution of sociability and being, we do not advocate the ideas that bring education as central, opposing in this sense, the ontological centrality of work. We understand education as a social complex departing from the need and complexification of the social reproduction of capitalist society, thus functioning as an "ideological system of internationalization of values", (MÉSZÁROS, 2005) that legitimizes the dominant interests. Thus suffering inflections with the changes of its material production base. In this sense, we learn education, by mediating the contradiction, indicating to us that,

[...] The role of education is of great importance to break with internationalization predominantly in the political choices circumscribed the democratic constitutional legitimation of the capitalist state that defends its own interests, (p.215). [...] therefore, the role of education is sovereign, both for the elaboration of appropriate and appropriate strategies to change the objective conditions of reproduction, as well as for the conscious self-change of individuals called to realize the creation of a radically different metabolic social order(MÉSZÁROS, 2005, p.217).

In this direction, Lukács assures us (1981): "in the Education of men, on the contrary, the essential thing is to make him able to react adequately to the unpredictable, new events and situations that will appear later in his life", (quoted by TONET, s/d, p.152) [our griffins].

Thus, it is not only a question of receiving the knowledge and skills all ready of past generations, but the differential lies in the possibility of building something new, or its
recreation. Possibility is hindered by capitalist society when they impose/conceal the way/way of knowing, acquiring these knowledge and skills, these thought according to the needs/intentionality of capital barring in this direction the true critical and creative consciousness. In these terms, on the direction of capital, as Lukács (1981) tells us: "the problem of education sends back to the problem on which it is based: [...] influence men to react in a desired way in the face of new life alternatives." (quoted by, TONET, s/d, p. p.153) [our griffins]. Thus the educational process will focus on assimilating what exists - of course, that is assimilation is important to transmit knowledge to future generations, but we are considering the process in which capital prevents the construction/(re) construction of what actually exists for overcoming this order -. That is, influence, individuals in the internalization of values, knowledge and skills of this sociability by mediating the educational action, and managed to induce individuals to act in the way considered compatible with the exercise of each new determination of capital. It should be emphasized, however, that we do not remove from education, its fundamental importance in the process of reproduction of the social being and the possibility of overcoming its alienation process.

After underlining these elements, we emphasize that for as long as this system lasts the forms of work will be alienated, emphasizing the increasing control in the capital and work relationship. Thus, what was civilizing in the capital system encounters an obstacle, with regard to the needs of humanity. This reality is increasingly evident with the destructive production of capital, because as long as there is the constant development of productive forces and increased productivity millions of people die of hunger and will fall into the ranks of the reserve industrial army.

These considerations focus on a perspective that comprises education from the ontological-historical perspective, thus we think of formal education as the possibility of forming people with necessary knowledge, but which also has the function of generating and transmitting values objectified in each socio-historical context bringing in its bulge, ideological conceptions, and world views that legitimize capitalist needs and interests. In this sense, thinking of contemporaneity education as an instrument of violence and brutality as it was carried out at the beginning of the capital system has become a mistake and a real economic waste, because it needs to guarantee consensus, and through this establish a theoretical, political, cultural, and ideological direction of permanence and stability of this system without social disturbances.
Thus, we understand that in the opposite process the internationalization of capitalist values, education can, of course, this alone is not possible, be an important instrument in the process of fighting against this system. And for this we consider essential the understanding and articulation between work and education, both understood as self-fulfilling human activities, from which neither can be viable without the other. Thus, we consider that this relationship should be reflected today, because we can establish from them priorities, mediations and the definition of real needs, through the full and free choice of the individuals involved. Contrary, thus, the alienating, controlling and controlling impositions of the system of second-order mediations of capital.

We also point out that the analysis of reality, in the case of education reform processes should not only focus on the struggle for increased resources for education, which is also indispensable, but we think that we should build methodological theoretical references, which can address the complex relationship between political emancipation and the horizon of human emancipation and thus the reflection on these punctuated issues will not fall into a technical analysis strictly, budgeting and/or reified education, conditions and work relationships, competencies demands for teachers, because we understand that teaching, even with its particularities, is a space for intervention and professional research, which requires a professional project, as an effective guide of their actions, "therefore, dare in the struggle for the decommodification of the various spheres of social life (education, health, natural resources) continues as strategic for an emancipated and egalitarian society" (LEHER, 2005, cited by Brettas, 2010, p. 13).

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