



International Economic System, Ideology and Higher Brazilian Education

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ABSTRACT

The present article aims to develop a theoretical reflection on the role of the international economic system and neoliberal ideology in the formation of a model of higher education in Brazil, linked to the expectations of the productive world. It is an institutional process of transforming teaching into something, a product of buying and selling, even the public, with a focus on training to do so at the expense of thinking. Methodologically, it was used the examination of educational institutions in LDB and in BNCC (Common National Curricular Base), as well as references to the advent of the international economic model and ideology as a strategy to consolidate the precepts of this model. It is concluded that the international economic system, dominated by ideological power, is a significant factor in the emergence of the labor market as an end to the teaching process, especially in the higher education system. However, it is also considered that the process of transformation into something inherent in the teaching system is not only what can be understood as the purpose of learning and teaching, but something more complex is added in this process as is the case, above all, in the focus of meritocracy. This, meritocracy constitutes the main ideological factor and individuality to the detriment of the collective, from the act of doing to the detriment of thinking.

KEYWORDS

Economic system. Ideology. Higher education

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RESUMO

O presente artigo tem como objetivo desenvolver uma reflexão teórica acerca do papel do sistema econômico internacional e da ideologia neoliberal na formação de um modelo do ensino superior no Brasil e atrelado às expectativas do mundo produtivo. Trata-se de um processo institucional de transformação do ensino em coisa, produto de compra e venda, mesmo o público, com foco no treino para o fazer em detrimento do pensar. Metodologicamente utilizou-se do exame da institucionalidade educacional na LDB e na BNCC (Base nacional comum curricular), assim como referenciais do advento do modelo econômico internacional e da ideologia neoliberal como estratégia de consolidação dos preceitos desse modelo. Conclui-se que o sistema econômico internacional, capitaneado pelo poder ideológico neoliberal, constitui-se como um fator expressivo no aparecimento do mercado de trabalho como fim do processo de ensinar, especialmente no sistema de ensino superior. Porém, considera-se também que o processo da transformação em coisa inerente ao sistema de ensino, não se encontra apenas naquilo que se pode entender como a finalidade do aprender e do ensinar, mas algo mais complexo se agrega neste processo como é o caso da meritocracia. Esta, a meritocracia, se constitui um aspecto ideológico neoliberal cuja individualidade sobrepõe-se à coletividade, do ato do fazer em detrimento do pensar.

PALAVRAS-CHAVE

Sistema econômico. Ideologia. Ensino superior

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RESUMEN

El presente artículo tiene como objetivo desarrollar una reflexión teórica acerca del papel del sistema económico internacional y de la ideología neoliberal en la formación de un modelo de la enseñanza superior en Brasil el atrelado a las expectativas del mundo productivo. Se trata de un proceso institucional de transformación de la enseñanza en cosa, producto de compra y venta, incluso el público, con foco en el entrenamiento para hacerlo en detrimento del pensar. Metodológicamente se utilizó el examen de la institucionalidad educativa en la LDB y en la BNCC (Base nacional común curricular), así como referenciales del advenimiento del modelo económico internacional y de la ideología como estrategia de consolidación de los preceptos de ese modelo. Se concluye que el sistema económico internacional, capitaneado por el poder ideológico, se constituye como un factor expresivo en la aparición del mercado de trabajo como fin del proceso de enseñanza, especialmente en el sistema de enseñanza superior. Sin embargo, se considera también que el proceso de la transformación en cosa inherente al sistema de enseñanza, no se encuentra sólo en lo que se puede entender como la finalidad del aprendizaje y de la enseñanza, pero algo más complejo se agrega en este proceso como es el caso, sobre todo, en el foco de la meritocracia. Esta, la meritocracia se constituye en el principal factor ideológico y de la individualidad en detrimento de la colectividad, del acto del hacer en detrimento del pensar.

PALABRAS CLAVE

Sistema económico. Ideología. Enseñanza superior

The present article aims to develop a theoretical reflection on the role of the international economic system and ideology in the formation of a model of higher education, especially in Brazil, in keeping with the expectations of the productive world. It is a process of institutional transformation of the teaching of thing, of product of purchase and sale, involving the public, with focus on training the action instead of the thinking. This reality, of course, applies to any other system of education, but in the higher education this reality is aggravated by the preoccupation with the preparation of specific skills for the labor market.

That is, the argument that is constructed in this article is that the international economic system and the ideology constitute in expressive factors in the appearance of the precept of considering the exercise of work as an end of the process of teaching, especially in the system of higher education. However, it is also considered that the process of institutional transformation of teaching into something, inherent to the education system, does not materialize only in what can be understood as the purpose of learning and teaching associated with the exercise of the work, particularly adding the act of doing instead of just thinking and of the individualities instead of e collective.

This is a historical trajectory involving, on the one hand, the various stages of economic thought and, on the other hand, the emergence of industrial society, as will be analyzed in this article. The Renaissance was a certain reaction against all that represented the old structures, pointing to the world the realm of reason. Political power was democratized in order to free itself from clerical subjection, although it remained in the hands of the aristocracy. In this context, the social question emerges to the fore, as it relates to reactions to the scandalous conditions of life under which many of the human people lay at that historical moment. On the other hand, over time, the greatest challenge of civilization emerges, from the emergence of industrial society, the interests of the economic model and the real human needs. At the root of this problem is the conflict between capital and labor, the demand for the formation of a productive and consumer subject, in addition to training for thinking. Society is thus seen as a set of free individuals who relate to each other as owners of their own capacities. However, at the turn of the century, individuality was shaped by the international economic system and by ideological power, transforming it into a productive product of capitalist exploitation. In this process, the institutional collection of internationalization of higher education among emerging countries plays a fundamental role, as Moreira and Ranincheski (2019) consider; Alves & Gonçalves (2019); and Mészáros (2002).

Thus, the institutional model of education in Brazil is analyzed, explaining in the institutional lines an educational model focused on competence for the practical exercise of doing, without giving thought. Then the role of the economic model and then the ideological one in the effectiveness of this educational system is analyzed.

The Institutional Model of Education in Brazil

The educational system shapes the economic dimension dominated by multinationals and international institutions. As Dardot & Laval (2016) say: "The new school and educational model that tends to impose itself is initially based on the more direct subjection of school to economic reason. It depends on a seemingly simplistic "economicism" whose main axiom is that institutions in general and schools in particular only make sense within the service they must render to business and the economy".

Although Art. No. 43 of the LDB (Brazil, 1996), in Paragraph I establishes as an aim of Higher Education to stimulate cultural creation and the development of the creative spirit and scientific thought, in Paragraph II, the objective is to form graduates in different areas of knowledge suitable for insertion into professional sectors, thus leaving room for the exercise of doing in the productive world as actually occurs.

But in the sense of individualization, "objectification" and training to do the BNCC (Brazil, 2017) is more accurate focusing on meritocracy and no longer the social being reflexive. In the Brazilian case, this precept is very clear with the recent one, explaining a relationship of subordination of the national educational system to the international neoliberal project by establishing as curricular focus the individual competences in the perspective of attending international assessments.

That is to say, BNCC's pedagogical foundations focus on the development of competences by saying that: "The concept of competence adopted by the BNCC marks the pedagogical and social discussion of the last decades and can be inferred in the text of the LDB, especially when establishing the general purposes of Elementary and Middle School (Articles 32 and 35) "(BRAZIL, 2017, p.13).

Regarding the fulfillment of international demands focused on individual competence, BNCC clarifies that: "In addition, since the last decades of the twentieth century and throughout the beginning of the XXI century, the focus on the development of competences has oriented most of the States and Municipalities Brazilians and different countries in the construction of their curricula. This is also the approach taken by the Organization for Economic Co-operation and Development (OECD), which coordinates the International Student Assessment Program (PISA) and the United Nations Educational, Scientific and Cultural Organization (UNESCO), which established the Latin American Laboratory for the Evaluation of the Quality of Education for Latin America (LLECE) "(BRAZIL, 2017, p.13).

Therefore, it is clear, that there is an international commitment of the Brazilian teaching model to the focus of the development of individual competences to the practical exercise of the scope of economic production.

The Economic System and the Educational Model

The interest for the human being arises from the necessity of its subsistence. It is the only living being to systematize the production organization in the short and long term. Diversification of work, as well as the notion of exchange between different regions - besides showing a degree of complexity - emerges as an organizational form of the first human societies.

According to Sandroni (1996, p. 386), the economic system is " An Organized form that the economic structure of a society assumes. It encompasses the type of property, the management of the economy, the processes of movement of goods, consumption and levels of technological development and division of labor".

This definition highlights important structuring categories for the operation of economic activities, as is the case of the assumed organization; the management of the economy; the processes of formation and circulation of goods and services; available technology and work.

Therefore, economic activity is a system. For Holanda (1976, p. 1118), "system is a set of elements, among which some relation can be defined. Arrangement of the parts, or of the elements of a whole, coordinated among themselves, and which function as an organized structure".

Thus, the economic system is an organized structure, interrelated with the purpose of better managing economic activities interconnecting the parties within a whole and with social priority objectives. In order to understand the importance and meaning of the economic system of a society, two important aspects can be highlighted: The technical-structural-economic interrelationship and the political-ideological approach. The first concerns the configuration of economic agents involved in the system. The second concerns the ideological conception of the interrelationship between agents for the functioning of the economy.

From the perspective of the structured, structured intervention Castro & Lessa (1974, p.21), explain that "an economic system is the diverse elements that participate in the economic life of a nation, as well as its connections and dependencies." The constituent elements of this configuration are: market of goods and services; market of factors of production; agents involved: companies; government; families; and the rest of the world.

Therefore, the great economic questions which existed since human creatures inhabited the earth began - as they are now known - when human groups have found it possible to remain in one place and survive. Gradually, they abandoned the lives of livelihood collectors at a fixed location and started economic activities of the cultivation of the soil and the respective harvest, as well as, rudely developed artisan activities and support services secondary to the sedentary life. Key issues suggest since then that they highlight the prime

objective of the economy, that of attending human life, as the case of full use of resources; the choice of what to produce; of the distribution of the results of the production effort; the organization of economic life into society, etc.

A new and equally old approach to the effectiveness of economic activities according to specific ends is given by Santos (2014, p.8), when he mentions reference to the great question of human solidarity. "Human solidarity is conditioned by the biological nature to which we are subordinated, or it is a cultural question that goes beyond any possible determinism coming from the natural sciences".

It is important to contemplate this approach, because the economy exists only because there is a shortage of resources to meet the unlimited needs of humanity. Thus, the connection between the interdependent relationship of beings in society and life to a dignified and doable existence is axiomatic.

Thus, the economic questions implicit in the process of formation and distribution of wealth that happens through the circular flow given the economic-juridical-social configuration are emphasized. Economic emerges from the social and social perspectives from the economic perspective, thus restoring its two-way social function. The economy as a social science rescues from the historical trajectory its main north, the human being and, consequently, its human dignity. In this sense, historically appears an important element in the management of the relation economic production and respect for human dignity, the State.

There are different theoretical and ideological conceptions regarding the relationship between the State and the economic system.

Prior to the historical milestone of its formalization as classical economic theory with Adams Smith in the *Wealth of Nations* the economy was termed as "Moral Philosophy." According to Fusfeld (2003: 3) "Only about two hundred years ago, there were no economists themselves and economic theory was a branch of moral philosophy".

At the beginning of economic studies in the perspective of its objective, the fact that stood out was its social importance, the service of human life. In the classic definition of traditional economists "economics was the science that dealt with the best use of the scarce resources of nature to meet the boundless desires of man".

In this definition, it is possible to highlight some points that converge to its main objective, the right to use correctly the scarce resources of nature to attend humanity represented by man.

The process of formation and distribution of wealth is connected to this goal, for wealth must be produced and distributed with the primary purpose of meeting the needs of man. The issues of an economic order arise from the need for better use: What to produce, how to produce and for whom to produce.

Economics as we know it today did not exist, however, the variables of production and distribution of wealth existed. Over time - from economic history - it is observed that the appreciation and perception of how to lead the process of formation and distribution of wealth is divergent, and fields of theoretical applications were revealed in the adequacy of policies to context and circumstances.

The first exception to the rule of adequacy and respect for the relative importance of certain specific conjunctural and situational factors lies in Karl Marx's view that Western economics involves an ideological justification for the formation of a system of exploitation.

The fiercest ideological discussions of the modern era involved the fundamental ideas of such great economists as Adam Smith, Karl Marx, and John Maynard Keynes. They have gained a great reputation more in function of the social philosophies present in their economic theories than in reason of the scientific advances that realized.

The central idea of classical economists' thesis described a "perfect" circular flow in which, when the total product of the economy was acquired, the same amount of income was generated, which in turn would be used to buy the total product in the market. The self-regulation. They considered that the only possible failure would be the mismatch between savings and investment. The belief of the classical economists that this would not occur, justifying their confidence that there is an equation of equilibrium between investment by entrepreneurs equal to the level of saving. They believed that if there were pressure on the imbalance of these variables, the interest rate would enter to maintain this equality between savings and investments.

They assumed that business investment planning was dictated by the interest rate. Having to pay more for the cost of money (interest rate) would be discouraged to invest. They believed that savers were attracted by the remuneration of their savings. Higher interest rate plus savings and less consumption.

Thus, classical economists were convinced that a capitalist economy would be inherently very stable.

The Flexibility of Wages and Prices Act seemed very convincing at the time. However, economic developments have, unfortunately, tended to ignore it almost completely.

The emergence of strong unions, minimum wage legislation and extreme public dislike of wage cuts meant that wages in particular were not as flexible as initially thought.

What happened to change this long abandonment of the problems of economic stability? The root of the answer lies in the simple but entirely obvious fact that the historical background of unrestricted capitalism is not sufficiently satisfactory.

The significant transformation of classical economics to the New Economy (Keynesian) has its genesis in the constant cycles of prosperity and depression throughout classical history from Adams Smith to the Economic Crisis of 1929.

This "classical" system and its *laissez-faire* ideology were remodeled, creating an orthodoxy that prevailed until the 1930s when John Maynard Keynes practically alone constructed the modern theory of national income determination and justified policies of state intervention in economy in order to remove it from stagnation in times of crisis and depression.

The Great Depression of the 1930s and its important effects forced the recognition of the irrelevance of the old ideas of the "Classic" economic system that: the market in times of crisis is self-regulating; the State should not intervene in the economy; freedom must be unconditional, unrestricted, and free private property.

In this direction, Nunes (2007, p. 586) points out that "The Great Depression has thrown down liberal myths and exposed the limitations of monetary policy".

Observing the Great Depression, Keynes noted that it could not be explained in monetary terms, arguing that it is the real forces of the economy (government, business and consumer plans) that determine the behavior of prices and, therefore, equilibrium of the economic system.

For Keynes, the need to overcome situations of insufficient effective demand to combat unemployment required "a broader and more coordinated intervention of the State".

In the face of an important depression (1929) (KEYNES, Apud J.Stein, 1976, p. 1), he argued that "... situations of imbalance and crisis are inherent in capitalist economies, where full employment situations are "Rare and ephemeral".

For Keynes (1936, pp. 372-374), the striking vices of capitalism are: "the possibility of involuntary unemployment, and the fact that the distribution of wealth and income is arbitrary and inequitable. Correction of such defects is the primary responsibility of the State".

For the Keynes model, the state has a double role in the system: as agent that predominantly spends and in the responsible action of maintaining the sustainability and balance of the system. Companies as agents in the system predominantly invest. Families as agents predominantly consume. The rest of the world establishes economic relations in the participation of the economic system, directly or indirectly, through investments through transnational corporations, public private participation in structural investments, consumption in the participation of citizens who buy and live in the country.

From Smith to Keynes, therefore, numerous scholars have laid the foundations for current social welfare policies by criticizing the approach of traditional economic science and its theories.

Keynes was the father of the macroeconomics for having developed an explanatory model for the great crises of capital, to which he replaces the State, not only as agent of the economic system, but mainly with the role of managing the balance between supply and demand in a fair and equitable way. But monetarist and neoliberal conceptions in general differ from Keynes's proposals for the understanding of economics and society, and especially, in particular, as regards the role of the State in the economy and society.

According to Nunes (2007, p. 592), in reference to neoliberals, he emphasizes "Faithful to the liberal ideals of *laissez-faire*, the invisible hand and Say's law, today's neoliberals argue that capitalist economies spontaneously tend toward full equilibrium employment in all markets ...".

It is noted that the liberal ideology did not go out in time even with the frequent - and in less time - capital crises. The debate between neoliberals and Keynesians continues, especially with regard to political economy as a scientific discipline. It is presented today, by virtue of the circumstances, which are not the same as those of two centuries ago, with new characters, new themes, new arguments, in a new institutional framework. It is an academic debate interconnected with the economic system mediated, on a large scale, by the ideological context. With this diminishing the role of the State in the definition of important actions as is the case of the education system.

The Ideology and the Educational System

The notion of ideology is not univocal, which is why it is necessary to make a reference definition that converges to the meaning used.

According to Bobbio; Matteucci and Pasquino:

In practical political language as well as in philosophical, sociological, and political-scientific language, there is perhaps no other word that can compare ideology by the frequency with which it is employed and by the range of different meanings attributed to it. " (BOBBIO, MATTEUCCI, PASQUINO, 2007, p.585)

The diversity of its meaning makes its concept complex, which is why it is essential to understand the changes that have occurred considering the socio-political context of each epoch and to highlight its relational development, with the objective of establishing a reference, whose understanding allows the understanding of the reason why it is a structuring and fundamental theme of this study.

According to Bachelard (1996, p. 18) "In scientific life problems are not formulated spontaneously (...) For the scientific spirit (...) Nothing is evident (...) Nothing is gratuitous. Everything is built. "

For Heywood (2010, p.15), "We all think politically. Whether or not they are aware of this, people use political ideas and concepts whenever they express opinions or say what they really think".

As to the fate of the meaning of ideology, this was centered in the relations between two constituent poles of its formulation: the character of ideological falsehood and its social determination.

In this direction Bobbio; Matteucci; Pasquino (2007, p.585), propose to call the "weak meaning" and "strong meaning" of ideology. For Abbagnano (2012, p.615) these two meanings or poles are identified at two distinct moments in history. The first, he highlights the philosophical content from the theorization of Destutt de Tracy (Ideologie - 1801) in the designative design of "the analysis of sensations and ideas", according to the Condillac model. "Ideology constitutes the philosophical current that marks the transition from Enlightenment empiricism to traditionalist spiritualism and that flourished in the first half of the nineteenth century".

Yet for Abbagnano, as some ideologues were hostile to Napoleon:

The term was used in the derogatory sense, intending thereby to identify them as "sectarian" or "dogmatic", people exempt of political sense. Here begins the modern meaning of the term [...] held by the clear or hidden interests of those who use it. (ABBAGNANO, 2012, p.615)

The trajectory of ideology as an essential political term originated in Karl Marx. His use of this word and the interest of generations of later Marxist thinkers explain the prominence of ideology in modern political and social thought.

The meaning of the term in Marx is very different from those present in the dominant political analyzes:

The ideas of the ruling class are at all times the dominant ideas, that is, the class which is the dominant material force of society is at the same time the dominant intellectual force. The class which has the means of material production at its disposal has at the same time control over the means of mental production, so that in general the ideas of those who lack the means of mental production are subject to it. (MARX and ENGELS, 2007, p.64).

In this conception we see two important characteristics, both aligned with Bobbio's conceptions of "weak" and "strong" ideology. The term ideology is associated with illusion and mystification, producing a false or misleading view of the world. Engels later called "false consciousness". Marx used ideology as the purpose of unmasking a systematic process of mystification. Thus, like Destutt de Tracy, Marx classified his own ideas as scientific, with precision in order to reveal the functioning of history and society. The contrast between lie and truth was vital to Marx's use of the term.

In relation to the false consciousness of the ruling class, Chaui points out that:

... to exercise power and justify its exercise, "the dominant must act in a way that causes all manifestations of difference and contradiction to remain hidden thanks to a discourse and coercive practice that guarantees all members of society the feeling that they are part of it in the same way and that the contradiction, be seen as different equally legitimate ways of being part of the same society. (CHAUI, 1977, p2)

In this way, the ruling class, to ensure an ideological unity within the socioeconomic system, prevents the dominated class from becoming aware of the contradictions.

In this sense Lukács (1973, p.40), as an organic unit between the socioeconomic structure and the ideological superstructure, emphasizes that they "form a unitary block, insofar as they are organically linked to each other. The organic bond is carried out by determined social groups: the intellectuals".

Regarding the determination of the direct relationship between the socio-economic structure and ideological superstructure, Lukacs (1973, p. 40) reference to "[...] superstructure employees are linked to the ruling class and convey representations of reality to these concerns, the ideological inculcation that one wishes to impose on all classes and strata of society."

In the capitalist system, the ruling class aims at maintaining the system of private property, the configuration of the minimum state and unrestricted freedom, as well as market self-regulation, the division between capital and labor, and the social relations established in terms of commodity. These foundations of the capitalist model of wealth formation and distribution have different means for their effectiveness. This distinction of means causes the ultimate common ideological horizon to be translated by ideological versions, sustained by an equally distinct and intentional constellation of power of the ruling class.

From this, it is perceived that one intends to use the term ideology in two ways, complementary to each other. The first sense is based on a functional description. The pretension to perform a historical reconstruction, at the level of the discourses of the dominant segments, revealing disparate and non-homogeneous ideological versions, imposed a descriptive definition, which at first was below the fundamental discussion.

In this conception Schaff (1986, p.9) points out that in a functional perspective "Ideology is a system of opinions which, based on a system of admitted values, determines the attitudes and behavior of men towards the desired goals of development of society".

The particular and singular position that the human being occupies in the universe, compared to other beings of nature, makes it capable not only of acting, but also of representing its action and expressing it in an objective way. Thus, in creating and re-creating reality (what it is), human beings seek to represent it (discourse on that which is). In the human discourse concerning its action, the interpretative possibility of the identification of what is with what is discourse on what is opened.

In this direction according to Berger (1973, p. 70), the history of the evolution of humanity shows that "human self-production is always and necessarily a social enterprise".

In the economic system, people occupy different places as entrepreneurs, rulers and consumers. In each function it will exert influence in the fundamental economic processes of formation and distribution of wealth. However, in this relationship as agents, there is a constellation of interests and power, in the direction of determining the economic drivers for the functioning of the economic system. The guiding ideas will be defended and used to build an ideological construct on which to act.

For Gabel (1970, p. 195), "Speeches are always subject to the particular pressures of each party, in their particular interests, against the social class to which it belongs." Hence the ideological representations are determined by the structure of social relations, which in turn are conditioned and seconded by the former.

The second sense clarifies and bases the previous one, is the one that defines the ideology from the social class. In this sense of ideology from the social class, Furter (1970, p.53) points out that: "The ideology of the ruling class is the elaboration of the" false consciousness "that leads to the need to conceal the true class relations in order to guarantee their real interests, through a false and falsifying representation".

It is, therefore, a conception of the world of its own, that it is the very dynamics of reality that the conditions that determine it are found to be inculcated in the classes and strata of a universalized conception as a response to the concrete social conditions that determine it.

For Althusser (1996, p. 123), "What is represented in ideology, therefore, is not the system of real relations that govern the existence of individuals, but the imaginary relation of these individuals to the actual relations that they live.

According to Pecequilo (2012, p.175), the superiority of the liberal model unleashed "[...] the gradual dissemination of these parameters throughout the system, toward the homogenization of forms of thought and action".

In the economy, it is not easy to mark the boundaries between scientific knowledge and ideological acceptance. In a way, this difficulty reinforces the biunivocal relations of the economy with other branches of social knowledge.

In this sense, Rossetti (2016, p.31) points out that "ideology arises from the requirement of legitimation, common the most different forms of institutional ordering".

But what happens is that ideological justification covers itself as a veil of the scientific argument. The result is the link of synergy between science and ideology. The need to legitimize certain institutional orientations is determined and is generally carried out by dominant groups or by groups that aspire to power. Thus, in general, there is the dominant

ideology, to which it opposes emerging alternative ideologies. Each one with its distinct base of beliefs, values and convictions; therefore, proposes different norms for the direction or reorganization of society, in its more specific manifestations, among which the economy stands out in its international gravitation of globalization to globalized. The first represents the orientations of international institutions of free appreciation, and the second representing the totalitarian orientations of international institutions, through the guidelines associated with the power of command of central and hegemonic ideology, today, neoliberalism.

No social science can fulfill its objectives if it does not understand that problems can only be clearly understood if information is crossed between inquiries about normative guidelines in the institutional sphere and the resulting social facts, a condition in which interpretations can be validated in qualification scientific basis.

In synthesis, between the different conceptions of ideology, certainly Chauvi accurately synthesizes the conceptual bias of ideology better to explain the phenomenon analyzed in this article. For this author, the emergence and consolidation of a given ideology occurs in three different moments:

1. It begins as a systematic set of ideas that thinkers of a rising class produce for this new class to appear as representative of the interests of the whole society, legitimized the struggle of the new class for power.
2. It proceeds via popularization, becoming a set of beliefs and values accepted by all who are contrary to the existing dominant structure and consolidating itself as it is internalized by the consciousness of all non-dominant social categories of society.
3. Once internalized and settled, the proposed ideology gives rise to a new structure of domination, even if the interests of the social categories from which it emerged are stifled by the particular interests of the new ruling class. (CHAUI, 1993, pp. 36 and 38).

This explanation above clarifies well the case analyzed in this article, the fact that a system of teaching linked to the interests of the international model of production, to do at the expense of thinking, is accepted as a truth.

Neoliberal Ideological Strategy - Globalization and the Educational System

Herz and Hoffman (2004, p. 46) point out that "a striking orientation in this literature of the 1970s is the relationship between the constitution of the international system and the role of international organizations".

International intergovernmental organizations (IGOs) are political groupings that have founding member states in the member states and are relatively short in historical terms when in the twentieth century they gain prominence and scale. According to Pecquillo (2012, pp. 68-69), "OIGs therefore have a dynamic character in keeping with the changing international political context and the needs of its member states." There is an ambiguity - for the legitimate exercise of its "purposes" - of autonomy and dependence, whose main obstacle to be faced, on the one hand, is the imposition of the member states that founded them. On the

other hand, in addition to the financial question, they relate to those referring essentially to the will of their majority founders, whether or not to respect the rules of which they form part, even if this may mean a diminution of their autonomy or part of their sovereignty.

Transnational forces are international non-governmental actors, among them the trilateral commission (manager and teacher), which in its membership, after its foundation, enlarged its members, on the occasion of the invitation, engagement, international institutions, reformulations of political and economic interest of their member states. Cox highlights the constituent forces:

International institutions embody rules that facilitate the expansion of the dominant economic and social forces yet allow subordinate interests to make adjustments with a minimum of attrition. (COX, 2007, p.119).

It is very clear, in Cox's words (2007), the dominant institutionalist bias of international power groups for the formulation of global, totalitarian guidelines for developing countries (BRICS) of their market interest.

In reference to neoliberalism, the main product of the trilateral commission's work, Souza (1995) emphasizes: "... it is an attempt to respond to the dual necessity of modern capitalism: to have a positive ideology, legitimating the system, and at the same time justifying of the new action of its monopolies throughout the world".

The impact of this new institutionalized world-structure, governed by a new transnational capitalist class with international powers, makes up, by academic debate, the theory of dependence or complex interdependence.

Within the tradition of dependency theory, Evans (1986, pp. 791-808) was one of the first to analyze the "triple alliance" between multinational corporations, the local capitalist elite, and what he calls the "state bourgeoisie" as a base dynamics of industrialization and economic growth of a semi peripheral country.

This new configuration institutionalized and hosted by international institutions, is reflected in the domain of economic globalization. The new pro-market economy has brought important changes to the interstate system, the political form of the modern world system.

The impact of internationalization, in the construction of the new globalized world economy, regulates the nation-state, internationalizing its functions in alignment with the guidelines institutionalized by international organisms, making them minimal, which means depoliticizing it, to minimize ideological conflicts between capital and social.

According to Santos (2011, p. 37), "The pressure on the state is now relatively monolithic - the " Washington Consensus "- and in its terms the market-oriented development model is the only model compatible with the new global regime of accumulation ...".

The proclamation of liberal democracy as a universal political regime, the global imposition of the same model, will have significant impacts on the direction of the peripheral and semi peripheral economies, whose social results will reveal the resulting inequalities.

All the demands of the "Washington Consensus" require massive legal and institutional changes to the effectiveness of the neoliberal model expressed in its decalogue.

The internationalization of the national state fundamentally modifies the fundamental role for which it was created. The state no longer serves the citizen and society, but mainly the dominant elite, which holds the transnational capital.

According to Santos:

... the liberation of markets; the privatization of industries and services; the deactivation of regulatory and licensing agencies; the deregulation of the labor market and the "flexibilization" of the salary ratio; the reduction and privatization, at least in part, of social welfare services (privatization of pension systems, sharing of social service costs), [...] expansion of the so-called third sector; [...] the creation of markets within the State itself; less concern about environmental issues; educational reforms aimed at vocational training rather than the construction of citizenship; etc. (SANTOS, 2015, p.38).

Thus, the importance for the world economic system of the "depoliticization" of countries resistant to the neoliberal movement and the restructuring of international institutions, seen as the foundations of a process of hegemony of the neoliberal model in the long run.

In this perspective, for Dowbor (1997, p.12), "the great metropolises of the world are gaining a new weight in the management process of our societies, as poles of a set of internationalized activities, and as articulators of internal policies".

The materialization of globalization, as a process imposed by the liberal movement on the economic system, by modifying the political role of states, giving them greater relevance within the national state itself, creates the possibility of formatting a new development strategy of the state itself, resulting from the sum of the development of each one of its units. This new model, which gives the State significant changes as an actor of the system, puts it in an unfavorable condition to defend the control and protection of its subnational units, from the devastating external effects (mainly economic), resulting from the deepening of the complex interdependence generated by the centralizing model of international politics, neoliberalism.

Keohane (1984, p. 35) complements by referring to the theory of complex interdependence by pointing out that "in this way, political problems can no longer be satisfactorily resolved without cooperation with other nations or even with other non-state actors." The frontiers were widened without the consent of national sovereignty, which should protect strategically, the national interests and its citizens.

This explains the advent of the precept of associating the social with the international economy, as is the case with the national education system. Thus, in the statement of Mészáros (2008), p.16), "In the realm of capital, education is itself a commodity." This influence of capital in education reflects in society in general, deconstructing its development of human potential - of creating, thinking and developing autonomy - in the construction of the dignity of the human person.

Final Considerations

It is concluded, therefore, that higher education in Brazil meets the expectations of the international productive world. It was a historical process of institutional transformation of the teaching in thing, in product of purchase and sale, involving the public, with focus in the training to do it to the detriment of the thinking. This reality, of course, applies to any other system of education, but in the higher education this reality is aggravated by the preoccupation with the preparation of specific skills for the labor market.

The international economic system and ideology constitute expressive factors in the emergence of the precept of considering the exercise of work as the end of the teaching process, especially in the higher education system. However, it is also considered that the process of institutional transformation of teaching in thing, inherent in the educational system, does not materialize only in what can be understood as the purpose of learning and teaching associated with the exercise of work, but something more complex is added in this process as is the case of doing at the expense of thinking; of individualities to the detriment of the community.

This was a historical trajectory involving, on the one hand, the various stages of economic thought and, on the other hand, the emergence of industrial society, viewing as a root of this problem the conflict between capital and labor, the demand for the formation of a productive subject and consumer beyond thinking training. Society is thus seen as a set of free individuals who relate to each other as owners of their own capacities. However, at the turn of the century, individuality was shaped by the international and ideological economic system, transforming it into a productive being and product of capitalist exploitation. In this process, the institutional collection of internationalization of higher education among emerging countries plays a fundamental role.

In this sense, the educational perspective becomes the individualization from the precept of meritocracy and no longer the reflective social being. In the Brazilian case, this precept is very clear from the explanation of the objects of higher education in Article 43 of the LDB and more precisely with the recent BNCC (National Curricular Common Base), explaining a relationship of subordination of the national educational system to the project neoliberal when establishing as curricular focus the individual competences in the perspective of attending the international evaluations.

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