

Conception of human formation that is present in the Training Books of Institute of Co-responsibility for Education (ICE)

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Abstract

The main objective of the scientific article is to analyze the understanding of human formation present in ICE's Cadernos de Formação. In the methodology, we used the Historical-Dialectical method and the analysis technique was the Discursive Textual Analysis (ATD) (MORAES; GALIAZZI, 2006). The results show that ICE seeks to contribute to the formation of flexible subjects for a society in constant transformation. In appearance ICE defends a human formation centered on academic excellence and on the development of socio-emotional skills. However, in essence, the defense is aligned with the ideal worker profile required by capitalism today. Therefore, the role of the school, in ICE understanding, is to train people who are productive, flexible and who know how to work in a team.

Keywords: High School. Human Formation. Institute of Co-responsibility for Education.

A concepção de formação humana nos Cadernos de Formação do Instituto de Corresponsabilidade pela Educação (ICE)

Resumo

O objetivo do artigo é analisar qual a concepção de formação humana está presente nos Cadernos de Formação do Instituto de Corresponsabilidade pela Educação (ICE). Para isso, recorremos a esse material para observar quais as principais orientações do modelo pedagógico da Escola da Escolha. A técnica utilizada para trabalhar com os dados foi a Análise Textual Discursiva (ATD) (MORAES; GALIAZZI, 2006) e o método que norteou a pesquisa foi o materialismo histórico-dialético. Os achados mostram que o ICE busca contribuir com a formação de estudantes flexíveis para uma sociedade em constante transformação. Na aparência, os cadernos defendem uma formação humana centrada na excelência acadêmica e no desenvolvimento de competências socioemocionais. Entretanto, na essência, a defesa se alinha ao perfil ideal de



trabalhador exigido pelo capitalismo na atualidade. Logo, o papel da escola, para esse Instituto, é formar sujeitos produtivos, flexíveis e que saibam trabalhar em equipe.

Palavras-chave: Ensino Médio. Formação humana. Instituto de Corresponsabilidade pela Educação.

1 Introduction

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The article aims to analyze the conception of human formation present in the 2nd edition (2019) of the Training Notebooks of the Institute of Co-responsibility for Education (ICE). It should be noted that this collection of texts is used by the education departments of Brazilian states and municipalities and, consequently, by the high schools linked to them. Therefore, they guide the pedagogical action of the institutions that adopt the pedagogical and management proposal of the School of Choice in Brazil.

ICE is an institute that was created in 2003 by a group of entrepreneurs from Recife, in the state of Pernambuco. Throughout its existence, ICE has entered into partnerships with investors such as the Natura Institute, Dream Big Institute, Itaú BBA, FIAT, Jeep, and ESM. In addition to private partnerships, the institute has established relationships with the public sector in several Brazilian states. In this managerialist context, the Instituto Qualidade no Ensino (IQE) and STEM - BRASIL are responsible for providing technical and pedagogical support to the ICE team and, consequently, to the states and municipalities (MORAIS; MONTEIRO; HENRIQUE, 2020).

Therefore, from these relationships, associations between the private initiative and the secretaries of education in the various regions of Brazil are established. In 2004, the Ginásio Pernambucano was chosen as a pilot institution for the development of ICE's pedagogical and management model, in partnership with the government of that state. In the following years, the business institute developed relationships with the secretaries of education in the states of Ceará (2009), São Paulo (2012), Goiás (2013), and Espírito Santo (2015).



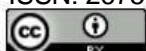


As of 2016, there has been a marked increase in the relationships developed by ICE with state governments. By the year 2019, fourteen (14) states had been included in the process of implementing ICE's full-time high school institutions, according to information on the institution's homepage on the Internet. We point out that in this same period, the Federal Government, through the Ministry of Education and Culture (MEC), instituted the Policy to Promote the Implementation of Full-Time High Schools (EMTI), with the enactment of Law No. 13,415, published on February 16, 2017.

Thus, over seventeen years, ICE has taken the pedagogical and management proposal of the so-called School of Choice to nineteen states (which corresponds to seventy percent of the country's federal units). We call attention to the 280% (two hundred and eighty percent) growth in relations with the education secretariats in the last 4 (four) years, after the publication of the Federal Government's promotion policy for the development of the EMTI schools.

Besides the quantitative increase in the number of state secretaries of education, it seems that ICE's pedagogical and management model has also influenced educational legislation in recent years. The centrality and pedagogical innovation of the Escola da Escola proposal is the students' Life Project, from which it is expected that the students develop cognitive and socioemotional skills.

We found, in the current legislation on school education, a trend towards the insertion of the life project in the curricula, a concept developed primarily by the ICE technical team. As an example, we highlight the current wording of art. 35 of LDBEN No. 9.394/1996 (amended by Law No. 13.415/2017), normatizing that high school curricula should adopt the production of the students' Life Project in socioemotional, physical, and cognitive aspects, echoing the proposal of ICE. In addition to the change suffered by the LDBEN, as a result of Law No. 13.415/2017, we draw attention to the National Curriculum Guidelines for High School (Resolution CNE/CEB No. 3/2018), as they present an explicit defense around the life project and the development of socioemotional skills by the students.





Thus, we can see that an entity linked to private enterprise has been establishing itself in the state public school systems in the country, especially in the last five years. In this same period, changes in the country's educational legislation were approved that incorporate the pillar of support of the ICE's educational model, that is, the life project. These reasons lead us to question what conception of human formation is defended by ICE? And, finally, what model of society does this formation serve? In the historical-dialectical understanding of science, the object of study is situated in the context of objective reality, therefore, it is not possible to separate the conception of human formation from its purposes. For this reason, in this study, we will try to answer these two questions.

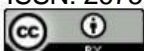
The society in which we live is dominated by capitalism, marked by two antagonistic social classes. The first is the owner of the means of production, therefore, the capitalists, and the second is formed by the workers who sell their labor in the market in order to materially maintain themselves in this society. These classes are in constant conflict when it comes to social organization and conceptions of man, work, society, culture, school, among other issues.

Concerning social classes in capitalist society, Marx (2001) points out that

Two quite different species of commodity owners must confront and come into contact: on the one hand, the owner of money, means of production and means of subsistence, engaged in increasing the sum of values he owns by buying the labor power of others; and, on the other hand, the free workers, sellers of their own labor power and, therefore, of labor (MARX, 2001, p. 828).

By dominating the mode of human production, capitalists present the hegemony of thought and social practices. Nevertheless, workers exert theoretical and practical pressure on this hegemony. School, for example, can be a space of struggle against bourgeois thinking, since the main focus of the educational process should be to offer students the knowledge historically built by humanity from the relationship that men develop with nature.

In this logic, the school can form subjects to passively accept the dynamics of capitalism or to try to transform them. These movements are contradictory and,





consequently, dialectic. The present work is situated in these disputes, considering that it reflects about the conception of human formation of an entity linked to the capital, which is inserted in public schools, that is, which form the workers' children.

In the search to answer the research questions and reach the goal outlined in this introduction, we built 3 (three) more sections, namely: (2) in search of the findings: the methodological procedures, (3) to the findings: the formation of students for the labor market and (4) after the findings: contributions of the study.

2 In search of findings: the methodological procedures

In the search to answer the questions raised in the introduction, we will delimit, in this section, the main characteristics of the research. Taking into account that we discuss the conception of human formation present in the ICE Training Notebooks from the social class dispute, we initially delimit the method, i.e., the historical-dialectical materialism, theoretical-practical basis developed and systematized by Marx and Engels (2019) in the nineteenth century.

One of the characteristics of historical-dialectical materialism is to analyze the object in its essence. According to Feijó (2016, p. 307), "starting from appearance, the Marxian research method aims to reach the essence of the object. The concept is not only thought, it is verified in reality, and then it is thought". Thus, we will seek, with this research, to analyze the conception of human formation presented in the ICE Training Notebooks based on the contradictory dispute involving this formation and the development of the production of capitalist society.

In the apparent and superficial view, the ICE is an institute that seeks to offer pedagogical and management support to the education secretariats and, consequently, operates in public schools. In this logic, according to its webpage, the institute works helping students to build their life projects, making them young protagonists of their own stories. This is a perfect representation of the ICE, however, in line with the method of





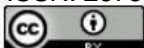
Marx and Engels (2019), we intend to know the essence of this education and whom it serves.

The knowledge about the essence of the object of study goes through the contradictory disputes of the organization of capitalist society itself, as well as its interests regarding the schooling of workers and their children. The main objective of the article is to analyze the conception of human formation present in the *Cadernos de Formação*, however, it is full of mediations, because it is not isolated from the texture and contradictions of capitalism today.

To achieve this purpose, we looked at the ICE's Training Notebooks, between June and July 2021. There were 12 (twelve) notebooks analyzed, referring to the second edition, published by ICE and distributed by the partner education secretariats. We obtained access to the texts through the relationship established with the teachers from the state education system of Rio Grande do Norte. The handbooks are used by ICE teams throughout Brazil; therefore, this article can be used as a theoretical and practical instrument for reflection by the agents involved in the teaching and learning process within the educational institutions in the country that have adopted, through the state secretariats and governments, the pedagogical and management proposal of the institute.

Twelve (12) Training Booklets were analyzed: (1) Conception of the School of Choice model: High School (ICE, 2019a); (2) Concepts: High School (ICE, 2019b); (3) Inclusive Education: High School (ICE, 2019c); (4) Pedagogical model design: High School (ICE, 2019d); (5) Educational principles: High School (ICE, 2019e); (6) The formative axes: High School (ICE, 2019f); (7) Successful methodologies: High School (ICE, 2019g); (8) Educational routines and practices: High School (ICE, 2019h); (9) Educational spaces: High School (ICE, 2019i); (10) Managing teaching and learning: High School (ICE, 2019j); (11) Educational management technology: High School (ICE, 2019k); (12) Easy words to explain things that seem difficult: High School (ICE, 2019l).

The Textual Discourse Analysis (TDA) technique of Moraes and Galiazzi (2006) was used to go over the material and extract the analysis categories. One of the main the





characteristic of this technique is that it seeks the meaning of the texts. It is in the search for meanings that we will be able to analyze the conception of human formation present in the Training Notebooks produced by ICE and that serve as a theoretical and practical foundation for the institute's partner educational institutions.

In short, the DTA begins with the separation of the selected material and, subsequently, readings that trigger units of meaning, that is, fractions referring to certain meanings that are common to the texts. In the search for understanding the meaning of these units, we resort to empirical and theoretical knowledge, as well as to other researchers in the field who have written about that unit. The units can be grouped into categories if they have similar meanings. Thus, it is possible to go from a superficial perception of what the subjects are commenting to a detailed and in-depth view of the discussion evidenced in the selected material (MORAES; GALIAZZI, 2006).

After the data analysis process, we located two (2) categories that converge to the general objective of the article and the two (2) research questions raised, namely: (1) foundations of human formation and (2) purposes of human formation.

3 To the findings: human formation for the labor market

The 2nd edition of the Training Notebooks was published in 2019 by ICE itself. The organization of the 12 (twelve) texts is by Thereza Barreto, pedagogical director of ICE since 2003. In the notebooks, the principles, foundations, and operationalization of the pedagogical and management model of the so-called School of Choice are organized.

The texts, as already explained, have as their starting point the history of the Gymnasium of Pernambuco and, according to the Notebooks analyzed, the success of the pedagogical and management perspective of the institution.

According to Notebook 1 (one), "the mobilization of public power, civil society, and private initiative in the early 2000s in Pernambuco was a moment that is inscribed in the broader framework of the cause of education" (ICE, 2019a, p. 14). It is noted that o





ICE advocates a close relationship between private enterprise and the public educational sector. The genesis of the School of Choice is marked, therefore, by these relationships.

The texts, in general, present the scenario of a society in constant transformation and the precarious situation of Brazilian school education. In ICE's view, the low learning rate of students in large-scale evaluations is linked to the inefficiency of school management and education departments, as well as to pulverized pedagogical models that do not establish relationships with the evaluation indicators.

This finding can be visualized in Booklet 1 (one), when ICE argues that "the country needs to increase the quality standards of the education it offers to its population, because it is still a country that presents dramatic indexes regarding the permanence and proficiency of students in Basic Education." (ICE, 2019a, p. 26). In this sense, they link the quality of education to the indicators of the assessments, that is, it is a school that seeks to meet quantitative criteria of learning, measured by large-scale assessments.

Therefore, the booklets defend a relationship between public and private sector, and condition the learning results to the large-scale evaluations. These two observations are fundamental for us to understand the scenario in which human formation is inserted in the pedagogical and management proposal of ICE.

The purpose and apparent centrality of the conception of human formation presented in the Training Notebooks is the students' Life Project. This should be the focus of the pedagogical work of the school team, of the education departments, and of ICE itself. The Life Project, in this logic, is developed from the very first day of school, integrating the most diverse daily pedagogical practices until the students finish their high school studies. In addition, it is also a subject called Life Project, developed in the diversified part of the school curriculum.

The connection between life project and human formation is evidenced by ICE, since for them the School of Choice, whose focus is the integral formation of the student for the construction of his/her Life Project, "integrates three axes: Academic Formation of Excellence, Training for Life, and Skills Development Training for the 21st Century". (ICE, 2019b, p. 38).





The integral human formation of the student, therefore, is directed to the development of his or her Life Project. This education has three (3) structuring axes: education for life, academic excellence and education for the development of skills for the 21st century. According to ICE, "the mastery of conceptual content is not enough to ensure integral formation, whose dimensions provide for autonomy, solidarity and competence." (ICE, 2019b, p. 37).

It is in Training Booklet 4 (four) that we locate more precisely the formative axes advocated by ICE. According to the institute, academic formation of excellence happens "through effective teaching practices and verifiable learning processes, and they should ensure full mastery by the student of the knowledge to be developed [...]" (ICE, 2019d, p. 45). We observe, therefore, that the formation of excellence is linked to verifiable, quantifiable practices aimed at the assimilation of conceptual and attitudinal knowledge.

Formation for life, the second guiding axis of human formation advocated by ICE, aims to "broaden the student's references to values formed throughout his life in the various environments with which he interacts and that will contribute to a solid foundation in his formation." (ICE, 2019d, p. 45). These are the empirical knowledge that students bring with them from the actual contexts in which they are involved.

And finally, the formation of skills for the 21st century. ICE guides toward a pedagogical practice consists of "skills formation in social, emotional, and productive dimensions and prepares students to meet the challenges of the contemporary world." (ICE, 2019d, p. 45). It is expected that the development of productive and social skills, in addition to the expansion of the repertoire of knowledge and values essential to the training process, contribute to the construction of a protagonist, autonomous and solidary being. (ICE, 2019e).

As such, they construct a narrative that conceptual contents are not enough to form subjects from the perspective of contemporary society. In line with this position, they seek a proactive subject, that is, a protagonist who has mastery over his or her emotions. This issue can be seen in the booklet 2 (two), because, for ICE "to be protagonist is to be able to place oneself as the subject that builds one's Life Project and to see oneself as





part of the solution of real problems, [...] to act as an element that contributes to their solution." (ICE, 2019b, p. 36).

On the surface, the training booklets appear current and concerned with the production of a life project that is beyond the mastery of concepts. They signal the need for young people to build socioemotional skills to act in a society that is constantly changing. They seek protagonist subjects, who master their emotions to know (subjective aspect) how to live in harmony with a certain group (collective aspect).

In essence, the defense of a Life Project centered on the development of socioemotional competences to act in different situations, experienced in groups, establishes links with the needs of the flexible worker, inherent to the capital's flexible regime.

According to Antunes (2009), the flexible accumulation regime is structured in the capitalist production mode after the 1970s crisis and the Taylorist-Fordist regime.

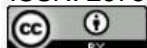
According to Morais and Henrique (2017, p. 69)

The flexible regime is based on an organizational and technologically advanced productive pattern, the result of the introduction of labor force management techniques typical of the informational phase, as well as the expanded introduction of computers in the productive and services process. This has had a direct influence on the world of work. Faced with the crisis scenario, capital took advantage of the situation and began to impose more flexible labor regimes and contracts

Still according to Morais and Moura (2017, p. 68), in this weaving

teamwork and the participative involvement of workers emerged, which implanted, in its genesis, a manipulated participation that preserves, in essence, the conditions of alienated and estranged labor. Polyvalent, multifunctional and qualified work, combined with a more horizontalized and integrated structure, aims at reducing its execution time.

In the flexible accumulation regime, it is fundamental that workers know how to live with the unforeseen events and transformations resulting from the constant technological and organizational changes that a productive activity requires. Besides this, they need to know how to get used to working in a team and, for this, they need a spirit of leadership and emotion management. Therefore, the human formation offered by ICE





walks in this There is, therefore, a reductionism regarding the human formation of the subject to the economic dimension (in the liberal sense of the term). There is, therefore, a reductionism regarding the human formation of the subject to the economic dimension (in the liberal sense of the term). The protagonist subject, so defended in the Training Notebooks, is nothing more than the future leader of a group of people in the productive sector.

After the analytical process, we realize that there is no clear conception of human formation in the analyzed Training Notebooks. They center all the discussion on the life project and, when they present the human formation of the students, they do it in a light-hearted way, without going into depth. We believe that this is intentional, as it seeks to confuse the education professionals with pretty words for a market-oriented education project.

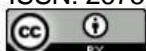
According to Baracho (2018, p. 116),

The concept of integral human formation meets the need to overcome the existing dichotomy between manual work and intellectual work, because it incorporates the formation for life, for political and social action, for the production of knowledge and for the production of subsistence, that is, for work, which allows the individual to participate actively as a citizen and as a professional, understanding the existing relations, fighting the form of alienated work in the society in force and, in perspective, acting towards the construction of an emancipating human work.

In addition to work, according to Ramos (2020), science and technology constitute integral human formation. According to the author,

[...] science is the gathering of knowledge produced by humanity in processes mediated by work, by human action, which become socially legitimized as valid knowledge because they explain reality and enable intervention on it. Therefore, work and science form a unity, since human beings have been producing knowledge as they interacted with reality, with nature, and appropriated it to meet their own needs. (RAMOS, 2020, p. 70).

Besides science, technology also constitutes the integral human formation of students. In our understanding, technology can be understood as the mediation between science and production. It - technology - is responsible for this mediation. According to





Moura (2007), it is essential to understand technology as a complex social construction integrated to the social relations of production.

Besides them, another constituent of integral human formation is culture, accompanied by other two (2) foundations, i.e., values and norms that guide social groups. Ramos (2020, p. 4) says that "social groups share ethical, moral, and symbolic values that organize their actions and the aesthetic and artistic production, etc."

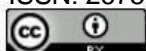
According to Ciavatta (2012), integral human formation seeks to overcome the human being historically divided by labor bound by capital. The researcher also reminds us that it is a matter of going beyond the simplified preparation for work, stripped of the knowledge that is in its scientific-technological genesis and in its historical-social appropriation. On the contrary, the goal is to guarantee the student the right to a complete education in order to read the world and act as a citizen belonging to a country, integrated with dignity in the political society.

According to Morais (2017, p. 44),

[...] such formation should present aspects of criticality, of reflection around the current hegemonic mode of production. It is relevant, in human formation, the understanding not only of natural phenomena, physical, chemical and biological, for example, but also of the history and culture of societies and the contradictions of the capitalist mode of production. This, if worked in an articulated/integrated way, can contribute to the formation of men and women, based on a critical, transformative, and emancipatory perspective.

Thus, integral human formation is not restricted only to the mastery of emotions to act upon problem situations. It incorporates the variables of life and presents a teleological sense of transformation of individual and collective realities, which permeates the capitalist mode of production itself and its regimes of accumulation.

The analysis built from the ICE Training Notebooks points to a training aligned to the interests and demands of capital, in its current regime of flexible accumulation. This formation is reductionist, since it does not integrate the various dimensions of social life, and does not present a teleological sense of transformation of individual and collective realities.





In the institute's view, the globalization of markets has generated greater competitiveness, which requires "improvement in the formative processes of professionals and, consequently, of education." (ICE, 2019a, p 22). In this logic, "human formation, the acquisition of knowledge and the development of socioemotional skills are strategic points for the economic and social formation of a country." (ICE, 2019a, p. 25).

ICE believes that the valorization of knowledge for economic development is linked to the

[...] so-called post-industrial societies, characterized by the predominance of intellectual work. This means, among other things, replacing the merely executive and mechanical idea of work, typical of industrial societies, with a conception of work centered on creativity, flexibility, permeability and collaboration. (ICE, 2019a, p. 32).

ICE's advocacy is, in our understanding, explicit. They seek to align the human formation and pedagogical proposal of the school with the needs required by the globalization of markets and a flexible profile of the worker. In this logic, it is necessary that future professionals receive a repertoire of knowledge and content, but also that they are able to work in a creative, protagonist and flexible way, which would be guided by social and emotional competencies.

Education is, therefore, human capital for the development of capital. Frigotto (2006), when discussing the Theory of Human Capital starts from the assumption that

[...] the output component, which derives from education, is an investment in skills and knowledge that increases future incomes similar to any other investment in productive assets. In this sense, human capital is expected to provide additional future returns for the capitalists themselves. School education is therefore a source of human capital for capital (FRIGOTTO, 2006, n.p.).

ICE aims to train students to maintain capitalism in its current form of capital accumulation, that is, the flexible regime. The objective of the pedagogical and human training proposal is to correspond to a globalized economy, which requires workers with technical and scientific training, but who also know how to live with and adapt to the cruel challenges that capital (small, medium, large, and small) brings group of real people who own the means of production of human existence) imposes on workers and their children.



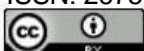


4 After the findings: contributions of the study

The objective of the present research was to analyze the conception of human formation present in the ICE Training Notebooks. To do so, we used the ATD technique and the Historical-Dialectical method. The method produced by Marx and Engels (2019), in the context of the 19th century, requires an in-depth look at the object, so we need to relate the discussion of human formation to social class disputes in the capitalist mode of production.

The results showed that the analyzed texts link the formation advocated by ICE to the labor market and the capitalist mode of production in the current regime of flexible accumulation. For this reason, the vision of human formation is reductionist, since it is limited to the development of a life project aligned with the interests of a small group of people that dominates human existence today. We oppose this kind of formation and strongly reject the use of the term "integral human formation", since it is being used by ICE without its real meaning.

It is through work, in an ontological sense, that men and women constitute themselves as social subjects, produce their existence and, consequently, knowledge. The human formation of the subjects must, therefore, be built on the indissoluble relationship between work, science, technology, and culture. Moreover, it must present a sense of transformation of men and women themselves and of the capitalist mode of production, that is, the replacement of the economic, social, political and cultural hegemony of a small group of people (the capitalists) by those who actually produce the wealth of humanity (the workers). A school that seeks to "conform" rather than to "transform" will never achieve integral human formation.





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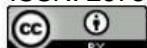
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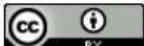
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