



Some reflections on the relationship between work and education

Crizieli Silveira Ostrovski^{1*} and Tânia Regina Raitz²

¹Universidade Tecnológica Federal do Paraná, Av. Brasil, 4232, 85884-000, Medianeira, Paraná, Brazil. ²Programa de Pós-graduação em Educação, Universidade do Vale do Itajaí, Itajaí, Santa Catarina, Brazil. *Author for correspondence. E-mail: crizieli@utfpr.edu.br

ABSTRACT. This is a theoretical essay aimed at discussing the concept of work and its relationship with education since both are activities specific of man. For this purpose, it is based on Marx's assumptions (1982), and Marx and Engels (1996) that present work as a human natural need when accomplishing the material exchange between man and nature. And this is what differentiates the human beings from the animals, with the ability to create and to recreate, projecting his/her existence that occurs by the conscious action of work. In developing the theme, we focused on the conception of work as educational principle, as a value of creator and maintainer use, as promoter of satisfactions of human needs. The article has theoretical foundations in authors such as Marx (1982), Marx and Engels (1996), Saviani, (2006, 2007, 2009), Frigotto (2001a, 2001b, 2010, 2011), among others. The theme will be historically contextualized according to the organization of society, work and education. The approach takes into account the man as a historical being and the work as an educational principle, consisting of a fundamental theme that does not end in the epistemological, social and educational contexts.

Keywords: work as educational principle, work conception, man historical being.

Algumas reflexões da relação trabalho e educação

RESUMO. Trata-se de um ensaio teórico que tem como objetivo discutir o conceito de trabalho na relação com a educação, uma vez que se constituem em atividades específicas do homem. Para tanto, fundamenta-se nos pressupostos de Marx (1982) e Marx e Engels (1996) que apresenta o trabalho como uma necessidade natural humana ao realizar o intercâmbio material entre o homem e a natureza. E esta ação é que diferencia os seres humanos dos animais com a capacidade de criar e recriar, projetando sua existência que acontece pela ação consciente do trabalho. No desenvolvimento da temática investe-se na concepção do trabalho como princípio educativo, como valor de uso criador e mantenedor, como promotor das satisfações das necessidades da vida humana. O artigo busca fundamentos teóricos em autores como Marx (1982), Marx e Engels (1996), Saviani (2006, 2007, 2009), Frigotto (2001a, 2001b, 2010, 2011) entre outros. O tema será contextualizado historicamente de acordo com a organização da sociedade, do trabalho e da educação. A abordagem leva em consideração o homem como ser histórico e o trabalho como princípio educativo, consistindo num tema fundamental que não se esgota no contexto epistemológico, social e educacional.

Palavras-chave: trabalho como princípio educativo, concepção do trabalho, homem ser histórico.

Algumas reflexiones de la relación trabajo y educación

RESUMEN. Se trata de un ensayo teórico que tiene como objetivo discutir el concepto de trabajo en la relación con la educación, una vez que se constituyen actividades específicas del hombre. Para ello, se fundamenta en los presupuestos de Marx (1982), Marx y Engels (1996) que presenta el trabajo como una necesidad natural humana al realizar el intercambio material entre el hombre y la naturaleza. Y esta acción es lo que diferencia los seres humanos de los animales con la capacidad de crear y recrear, proyectando su existencia que ocurre por la acción consciente del trabajo. En el desarrollo de la temática se dedica en la concepción del trabajo como principio educativo, como valor de uso creador y mantenedor, como promotor de las satisfacciones de las necesidades de la vida humana. El artículo busca fundamentos teóricos en autores como Marx (1982), Marx and Engels (1996), Saviani (2006, 2007, 2009), Frigotto (2001a, 2001b, 2010, 2011) entre otros. El tema será contextualizado históricamente de acuerdo con la organización de la sociedad, del trabajo y de la educación. El abordaje lleva en consideración al hombre como ser histórico y el trabajo como principio educativo, consistiendo en un tema fundamental que no se agota en el contexto epistemológico, social y educacional.

Palabras-clave: trabajo como principio educativo, concepción del trabajo, hombre ser histórico.

Introduction

In a broader discussion it is suggested that the state is not constituted as neutral, therefore, it is formed by distinct groups that are grouped together and have common goals and fight for their goals to become hegemonic (Apple, 2000). And it is precisely in this space that disputes materialize to form hegemonic alliances. Understanding the state in this way one knows that it is a more complex perspective of the state scope. Another aspect is that of the state seen as a relationship, as a relational field in which different blocks fight for hegemony and wish their ideas to become hegemonic (Apple, 2000). For this author it is fundamental when studying the educational sphere, (also the educational policies), to examine the state, since school education is a state function.

Starting from the hypothesis that education is shaped by daily struggles around hegemonic discourse, it is also understandable that this field is constituted of policies and ideologies reproduced as interests, in this case, by education and the school institution. Therefore, educational policies, in turn, also need to be understood as a field in which hegemonic disputes is present (Apple, 2000). In recent times we have witnessed speeches in the name of efficiency and democratization of the state and the society through political and administrative instruments adapted to the expanded reproduction of capital. These are mechanisms that appear as ideological discursive elements used as added value and social control within a state with neoliberal characteristics, in which the centralization of results, client-oriented management, negotiation of goals and performance indices between the state agencies and the use of market mechanisms in the provision of public services according to Bento (2003).

These characteristics are clearly verified in the new educational policies documents. Therefore, according to the author, these policies should be highly questioned, considering that the business models are not compatible with the principles inherent in truly public education. It is identified that in Brazil, current educational policy presents an instrumental and economical condition that has been ineffective in the process of social demands materialization in political actions of intervention in unequal social structures, especially related to policies and reforms consonant to High School.

In the analysis of the two main reforms pointed out in the Education Development Plan (Plano de Desenvolvimento da Educação [PDE], 2016), for High School, one refers to the propaedeutic aspect, whose purpose would be to break with the old

practice of knowing by heart, transmission to a reflexive one, and the other related to professionalism with the extinction of the mechanistic teaching model, by one hand, are extremely stimulating, on the other, questioning, since even in this model that has been outlined and consolidated, the risks to public education persist, in the sense that the shift to a specific activity adjusted to the so-called free market continues, weakening the public school.

According to Ball (2014, 66), the commercialization of educational practice nowadays involves the transformation of social relations into “[...] calculations and exchanges[...]”, in the form of market. This means that “[...] neoliberal technologies work in us as a docile and productive teaching staff and student body [...]”, in which teachers and students are responsible and must be entrepreneurs, in turn, “[...] this technology of regulation penetrates the school and / or university institutions by a politically calibrated rationality that makes its public and its servants act as if they were in a market [...]” (Ball, 2014, p. 66). In this way, they are constituted as goods producers and compete for the expansion of income margins, target audience and profit. In this perspective, neoliberal educational policies in a failed state must ‘naturally’ compete with the private sector model, thus commercializing the public sector of education. And this is what we have seen, the interests of ‘restless’ capital, already signaling the commercialization of public services in several sectors.

This perspective reaches in a fully way the young people of the High School, students and teachers end up trained in a neoliberal logic that seeks to achieve goals determined by a curriculum with ideas and skills to optimize performances. Thus, viewed as vulnerable and docile the students are academically and pedagogically shaped in the neoliberal perspective becoming producers of results and performances suitable for professional performance, what comes to be called learning.

According to Ball (2014, p. 160), the discourses of educational political reforms “[...] carry on the pain and promise to save schools, teachers and students and parents from the terror and uncertainties that the state has not been able to solve”. For the author these factors are constitutive of a “[...] pernicious consequence already foreseen by the Marxian theory of the subtleties and metaphysical subtleties proper to a world ruled by capital” (Ball, 2014, p. 222). In the light of what was presented initially, we argue that it is important to retake in this article the relationship between Labor

and Education in Education in the Marxist perspective. Considering the establishment of the capitalist system it is well known that the conception of society is constituted of factors, among them the capital and the goods, forming the center of the entire economic activity. The capitalist perspective turns the subject into the delimiter of the capital needs, and is also addressed to the education since it does not consider the social and historical conception of work and of the education, which are specifically human activities.

To the light of Marx and Engel's conceptions (1999), in opposition to the capitalist perspective and the neoliberal conceptions, the article aims at bringing some reflections concerning the concept of work and education. Such reflections are undertaken starting from the presupposition that there is an intrinsic relationship between work and education and that relationship happens in a historically built dialectic process. In that presupposition, the concept of education related to the concept of work is discussed, as a men's ontological need, it is evidenced that the educational process is born with the work and the way man uses to produces his subsistence determines his form of social manifestation.

The theoretical contribution that supports the discussions about the ontology of work and education is backed by authors like Saviani (2006, 2007, 2009), Kuenzer (2000, 2011), Frigotto (2001a, 2001b, 2010, 2011), Nosella (2011) Tonet (2010, 2011), and other authors that develop their researches in the same direction in order to discuss work as an educational principle, as use value, creator and maintainer, as a process to satisfy to the human needs.

Attempting to demonstrate the sense of work and education ontology, starting from Marx and other marxists, the article approaches the man as historical and education as an educational principle, as well as it evidences the stages of development of work from the primitive society to the contemporary society, mainly the one of the 21st century, aiming at understanding the dialectic process in which the relationship work and education is constituted.

The option for such theoretical base is supported by Frigotto (2010), who highlights that the marxismo can be the base to analyze the capitalist nature and specificity, with neoliberal conceptions in the education practices, that stops conceiving the work, the science and the technology as central and as use value and exchange value to satisfy the multiple human needs to order them under the logic of the generation of profit and capital accumulation.

Approaches: work, education and the social organization

The current social context presents marks of the neoliberal, technical and abstract thought, and the break of the frontier with the technology delineating the social and cultural influences. In that understanding, Veiga (2004) and Kuenzer (2000) characterize the hegemony of the neoliberal project for the technical-scientific thought domain, the valorization of the abstract thought and the progress of the technologies that generate a reorganization of the work and also the culture. That project evidences new economical rules, which cause great social impacts that influences the education.

The development of the neoliberal model that, in turn, enables new technological discoveries, generates great changes in human life, in the production, in the professional formation and in the work, characterizing itself as a Industrial Revolution or Technological Revolution period. Consequently, as evidences Saviani (2011), the great domain of knowledge and abilities related to that several and complex reality is required. Such revolution imposes new conceptions, values and teaching forms to the school.

In the historical-evolutionary understanding of world extent, Sampaio (2010, p. 151) presents that the modern capitalist society of the 21st century,

[...] marked by the introduction of the engineering of the automation, the robotics, the distance education, the virtual relationships, has, in the work process, the reduction of the alive work, that becomes abstract to the man, once he does not see the consequences of his labor [...].

Frigotto (2010) complements that understanding by emphasizing that the technological evolution provokes accentuated changes in the society, especially, those made possible by the origin of the microelectronics – information and robotics – the ones which,

[...] Allow the enlargement of intellectual capacity associated to the production and even the substitution, for autonomous, big part of the worker's tasks. [...] The microelectronics process, by the joining of machines to computers and computerization, allow a radical alteration in the use, control and transformation of the information. Provided, by another part, the flexibility of the sequences, the integration, optimization of the time, the energy consumption and the deep change of the worker's relationship with the machine (Frigotto, 2010, p. 147).

Frigotto (2010) highlights that, impelled by the progress of the technology and the model of

neoliberal economy, in the world context, it is noticed the transition from the mass production administration model to the administration of the flexible accumulation, of the flexibility of the work processes, of the production more and more volatile and disposable products; the worker is no longer a specialist, he does not produce determined product in mass, but he operates different machines in different moments of the production.

That form of administration and work accomplishment unchains the need of a group of new knowledge to the working class, exactly because it requests from the worker a group of specific characteristics that enables him to handle the consequences flexibility, with the productive restructuring and the degrading of the job market.

In Brazilian society, the technologization process started in the 1990s. Such process provokes changes in the job market; it extinguishes and creates new necessary productive activities for its adaptation to the socioeconomic and technological reality of the country. From then, following the world example, in Brazil, the work relationships start to be moderated by technology, which demands new knowledge, new language and new productive practices and also social.

With the intense technologization, Souza (2010, p. 187) explains that the country starts to live significant changes in the social, political, economical and cultural aspects, which "[...] redirect the paper of the public politics of professional qualification and, consequently, form an alliance with the neoliberal ideals that strengthen following the demands of the transnational capital". Those new politics, above all, try to develop a professional profile designed to a versatile and participative worker's formation in the productive process.

The Brazilian worker's professional qualification the partnerships between the public and the private are imbricated. Such partnerships, for Frigotto (2011, p. 242), are

[...] enlarging the structural duality of the education and penetrating, in a wide way, especially in the public educational institutions, but not only, and in the basic education, including from the content of the knowledge to the methods of production or socialization.

It is, therefore, the school that, in the exercise of its social function, is constituted as the mediator of the formation and professional qualification that society demands.

When discussing the society and education relationship, Saviani (2007) schematizes the school

existence as fundamental to the development of the contemporary society, which demands a minimum collection of systematized knowledge from the individual, so that, in the social context, he/she can become a citizen that actively participates.

However it is in the organization of the contemporary society, supporter to the neoliberal conception, that the work vision and education as factors are found. In each period a factor-economy, politics, among others will be decisive. Frigotto (2010, p. 30) explains,

[...] the education and the human formation will have as defining subject the needs, the demands of the capital accumulation process under the different historical forms of sociability assumed. In other words, it is regulated and subordinated by the private sphere, and its reproduction.

Frigotto (2010, p. 48), based on the Marxist thought, mentions that

[...] the basic axis is centered in the subject of the unitary school – unit between instruction and work –, technological or polytechnic formation and in the deepening of the sense and of the political-practical implications of taking the work as an educational principle.

School and the work are not considered as factors, but as human activity, social and historical practice, that is defined in the collisions of the groups or social classes and forms of social relationships.

The education in the perspective of human formation considers the work as the human being's founding category. Regarding work, Marx (1982, p. 50) affirms

[...] as creator of value in use, as useful work, is indispensable to the man's existence – in any society forms – it is a natural and tender need to execute the material exchange between the man and the nature, and, therefore, maintaining the human life.

In the Marxist conception, work is the indispensable condition to the human existence, independently of the social organization; it is by the relationship between man and nature that there is maintenance of the human life. The work is creative and maintainer of the men's historical needs in all times. In that educational sense, Saviani (2009, p. 152) defends that the "[...] work and education are specifically human activities. That means that, strictly, just the human being works and educates". The author defines education as coincident to the human existence. Starting from the moment in that the man stands out of the nature to exist, he produces his own life. This act of behaving to adapt

the nature to man's needs originates the intrinsic work the education.

Frigotto (2001b) says that, the human beings are expressed by triple dimension, in other words, individualities, they are beings of the nature and they produce the specificities of the individuality and of the nature in relationship with the other human beings. Thus, in relation to the individuality and to the nature that they develop, the human beings are resulted or they are subordinated to the social relationships that are historically assumed. Differently of another animal species – that are regulated and programmed by its own nature – man creates, recreates and projects his existence by the conscious action of work. However, Marx and Engels (1996) understands that man and nature, although each one has its own history, are inseparable.

The work is understood as an educational principle, of change, creator and maintainer of life for satisfying the man's historical needs. That understanding implicates that the way men produces their means of existence is a form of manifestation of their life, a certain life way. Also, the division of the work will also be manifested in the social reality. As explains Frigotto (2001a, p. 74) in the concept of work it is implicit the ontological concept of property that,

[...] It is the human being's right, in relationship and solidary agreement with the other human beings, taking ownership (what implicates, also, to transform, to create and to recreate, moderated by knowledge, science and technology) of the nature and of the goods that it produces, to produce and to reproduce its existence, firstly physics and biological, but not only, also, cultural, social, symbolic and affectionate.

The property is a human being's right in a solidary way among the own men and of adapting of the nature and of the goods that it produces, to produce and to reproduce its existence physical, biological and also cultural, social, symbolic and affectionate. It considers the work as a central category to understand the different historical contexts, in that it is noticed the contradictory character between capital and work. Work is viewed as the man's condition, intrinsic to his social constitution. The work for the man is considered as central element and for the human society it can be understood as vital category, in the sense of understanding the multiple established relationships among the human beings in the group of the society. In that perspective, Brito and França (2010, p. 40) point out that the work evidently is not

summarized to the labor action, being widely "[...] understood as an activity through which the human being is formed as a social being and that enables the individuals to transform the exterior nature and, at the same time, alter themselves in a process of reciprocal transformation".

The division of the work and the private property

Marx and Engels (1996, p. 5), when presenting the apprenticeships of development of the division of the work recognizes that it can be evidenced "[...] so many other different forms from property". The author explains, "[...] each new stage in the work division equally determines the relationships among the individuals in what concerns the matter, the instruments and the products of the work" Marx considers that different property forms – tribal, communal, feudal – determine the relationships among the individuals, in what refers to the matter, to the instruments and the products of the work. In the author's conception the first property form is the man's organization in tribe. In it there is a family atmosphere, it is the extension of the family structure, at the top is the boss of the tribe.

Authors as Saviani (2011), Cassin and Botiglieri (2009), Nosella and Azevedo (2012) stand out that the tribal men, as producing their existence through the work, educate themselves and, in the same way, educated the new generations. In the tribe, Cassin and Botiglieri (2009) say that the formation for the work happened in a spontaneous way, not systematized; the new generations learned during work and in the life in community. That property form is denominated by Cassin and Botiglieri (2009) and Saviani (2006) as 'primitive communism'.

When approaching the development of productive forces, Cassin and Botiglieri (2009, p. 113) affirm that along the humanity's history, the relationships become more and more complex, it increases the knowledge about the production of instruments, domestication of animals; and enables the production of surpluses, "[...] society starts to produce beyond the necessary for its survival, figuratively two hands start to produce enough to feed more than a person". Men are fixed to the earth and the developed production form favors the organization of the society in which some men take advantages of the work of others, constituting the social classes. In the considerations of Saviani (2006), when fixing to the earth, man grows up two social classes: the one of the owner and the one of the no owner. The evolution of the old private property, initiated in Rome, origins the denominated modern property.

The second form of property referenced by Marx and Engels (1996) is the communal property, the state property, also found in the Antiquity, which is characterized by the combination of several tribes in a single city. Such meeting can happen by contract or by conquest. It is starting from the community property that the private property grows. Starting from the division among proprietors and no proprietors the organization of an education begins with specific purposes, destined to the owner class, with the objective of transmitting content focused in the intellectuality and in the physical exercise, other education form no educated for the no owner.

While the no owner class sustains itself and the proprietor of the land continues the educational process for the work. Saviani (2007) explains that the school education was destined to the dominant class, the proprietors' class. In opposition: "[...] the general education, the education of majority was the work itself: people were educated in the own work process. It was learning-by-doing, working with the reality, learned through the acting on the matter, transforming it" (Saviani, 2007, p. 152). The education form, destined and developed for and by the proprietor class, created the education that we knew today. The third property form is the feudal property or by orders, it was structured in the Medium Age, starting from the field, differently of the property of the Antiquity that left of the city, of small territories. As introduces Marx and Engels (1996, p. 34), the feudal property "[...] as the property of the tribe and of the commune, this also rests in a community in which are not the slaves – as in the old system – but the small farmers servants of the field, that constitute the directly producer class".

In this period of the Medium Age the educational process was directly linked to the dominant class; the monkish schools, the parochial schools and the cathedral schools were in charge of the education of that class, turned to the occupation of the leisure, for the physical exercise, directly related to the warlike activities. In the peak of the feudalism, Marx and Engels (1996, p. 34) highlights the existence of small division of the work. Each country brought a division of the work, since the period presented a limited reality to the work conditions; on one side, the territorial property related to the servile work and, on the other side, the small capital generated in the officials and masters' work. "[...] the structure of each of these two ways was conditioned by the limited conditions of the production, for the scarce and rough cultivation of the land and for the industry of craft type".

The work of masters, officials and learners constituted the craft activity of the Medium Age.

The development of that activity articulated to the capital accumulation, enabled the growth of the mercantile activity that 'is in the origin of the constitution of the capital'. The activity concentrated in the cities, firstly organized in the change fairs, originated the city, in the process of displacement of the productive axis, from the field to the city, from the agriculture to the industry. In the understanding of Saviani (2007, p. 155), "[...] we have, then, starting from this process, the constitution of a new production way that is the capitalist or burgess, or modern production way".

The author explains that in the modern capitalist society and in the production based on the industry and in the city the relationships stop being natural and become social. It is in that new organization that the society brings with itself the search for knowledge and for modernization. In that situation, the education is responsibility of the State and also identifies the forging of the idea of a universal public school. The school is conceived as an educational agent articulated with the needs of the progress, to civilized habits and also to its political role as formation to the citizenship.

However, the relationship between work and education is also a condition for the man, as a collective being, to organize the production of the necessary goods for his survival independent of the historical context. As a process of the individuals' transformation, the education is considered in the sense of collaborating in the formation for work and also for man's constitution as a social being. In that understanding, Cassin and Botiglieri (2009) and Brito and França (2010) agree and defend that the role of education is technical training to the work in the capitalist society.

The man's reorganization in the capitalist society since the second half of the 20th century, impelled by the technological revolution, telecommunications and microbiology, it also transforms the industries, thus configuring a new productive reality, whose reflexes are felt in the social extent and, above all, in the education. Frigotto (2001a) describes some problems faced by the capitalist society, for instance, high competitiveness, the stable workers' destabilization, installation of the precariousness of the job and growing increase of the surpluses. Therefore, the author mentions "[...] inside the pedagogy of the competitiveness, centered in the concepts of competences and abilities, a deep change is operated in the economical role attributed to the school and the process of technician-professional formation" (Frigotto, 2001a, p. 78).

It is, then, inside that social reorganization that new analysis categories can be questioned, especially

the new values presented by the capitalism, it abandons the work centrality, in the relationship man-nature, the necessary use values to the man's survival, to turn the work property source and of wealth or simple profit generator of capital accumulation. It is reasonable to question how the school articulates the interests of the working class starting from the work conception as educational principle, which is linked to the own form of being of the human beings in the historical context in which they live. The work is a fundamental part of the social being's ontology, the man as a historical being.

The man as a historical being

Based on the marxist conception the work is ontological foundation to the man, consequently he is a historical being that, at the same time, modifies himself and it is also modified. The historical conditions are socially built, and, in that way, the man is historical being; he makes his history in certain conditions, transmitted by the past. This way, starting from Marx and Engels (1999) we have the understanding that,

[...] the form how the men produces those means depends in first place of the nature, that is, of the existence means already elaborated and that they need to reproduce; but we should not consider that way of production from this single point of view, that is, while mere reproduction of the individuals' physical existence. On the contrary, it already constitutes a certain way of such individuals' activity, a certain form of manifesting their life, a determined way of life. The form how the individuals manifest their life very exactly reflects what they are. What they are coincides, therefore with their production, that is, both what they produce, and the form how they produce. What the individuals are depends, therefore of the material conditions of their production.

Frigotto (2001b) demonstrates backed by Lukács (1978, 1984), work independent of the social relationships does not exist, because at the same time, man produces and modifies, with the conscious action of work, his action is constituted in the historical conditions, making history, but not in chosen conditions. In this thought line, Saviani (2006) also relates the action of satisfaction of the needs, in other words, the work, activity that is accomplished along the times in different contexts of social organization. Therefore,

[...] the action of acting on the nature transforming it in face of the human needs is what we know as work. We can, therefore, say that the work is the man's essence. The human essence is not, then,

given to the man; it is not a divine or natural gift; it is not something that precedes the man's existence. On the contrary, man himself produces the human essence. What the man is, is by work. The man's essence is a human fact. It is a work that grows, deepens and if becomes complex along the time: it is a historical process (Saviani, 2006, p. 154).

Lukács (1978) adds the relationship to compose the man as a social being, the understanding of the relationship among the work, the language and the division of the work, could not be considered separately, because it is the man's essence. For Kuenzer (2011), based on the marxist theory, the man produces himself and in that process he elaborates the knowledge and the history, in the process of production of the conditions for existence. What is directly linked to the material life. For Marx and Engels (1999, p. 20), the production of ideas, of representations of the conscience is intimately related to the material activity that is the,

[...] real life language. The representations, the thought, the men's intellectual trade appears here as direct emanation of their material behavior. The same happens with the intellectual production when presented in the language of the laws, politics, moral, religion, metaphysics, etc., of people. Men produce their own representations, their ideas, etc.

Thus, Lukács (1984) considers that the language, sociability, the first division comes from work, this is the original phenomenon, the way of social being, because, the determinations of the work will give as a result the social being's essential elements. Relating man as historical subject, Saviani (2012, 2007), Kuenzer (2000) and Frigotto (2001b) understand him as a real and historical individual that is constituted as synthesis of the social relationships; so, man congregates in a historical and universal way the nature and the social phenomena. It is observed that in this process, the human needs are enlarged and the social needs appear.

For Tonet (2010), the exchange action between man and nature is transformed to produce goods in order to assist the human needs. It is a double movement in that the nature is transformed and the man changes. This is, therefore, the historical movement. Gomes, Maciel, França and Ferrazzo (2014, p. 264) considers that the man in his capacity to project his existence, his capacity of working, transforms himself in historical subject, and each generation "[...] transmits to future generations, always modified – for better or for worse. Work is a human activity per excellence, through which the man intervenes in the nature and in himself". Therefore, there is no fixed and unalterable 'human nature'.

Returning to Tonet's (2011) thoughts about the man as a historical being, that work is a primary ontological action of the man as a social being, in consequence, this is historical and also social, including the human essence, and it is created in the development of that process. Since, everything that composes the man's social being is the result of the human interactivity, thus, everything is resulted of the social activities developed by the men.

Men needs to produce, to build and to transform the nature to satisfy their basic needs, so, work is part of men's nature; it is the social being's ontology. The man needs to transform the nature to survive and in that process he is constituted as a social being, he makes history and at the same time he is determined by men and by history. Each generation transmits to the future generations the man's personality in his time, in each time. In his historical path, the man educates and is educated, because education comes with work, with the social praxis. As defends Saviani (2012) every educational system is structured starting from the work that is, above all, the base for the man's existence.

Work as an educational principle

Nosella (2011, p. 2) presents that the proposal of the education as educational principle happens in the industrialization process, "[...] when men understood that the necessary scientific knowledge to the industry was fruit of the articulation between the practical activities and the theoretical studies, once the intelligence and the hands worked together". Thus, the modern work started to consider that the objective of the education is to form and/or to qualify the new generations to transform the nature, in a collective and scientific humanizing way. In that situation, the school is the institution in charge of organizing activities with the objective for that training.

Supported by Frigotto, Ciavatta and Ramos (2005), it is understood that work as an educational principle is linked to the human beings' form of being, as part of nature and depending on her to produce life; it is by that action, in other words, it is the work that transforms the nature in means of life to the human species. If that is an imperative condition, socializing the principle of work as producing use values, to maintain and to reproduce life, it is crucial and 'educational'.

In the school of the 21st century, under the perspective of the education as educational principle, the general objective remains, however, there is a new social contextualization that brings new categories. Nosella (2011, p. 7) establishes that "[...]

the work notion joins new dimensions, also subsuming the concept of territory of the existence and of the human being's economical, social and cultural identification". However, even though such perspective exists, the conception of work as educational principle remains. For Kuenzer (2000), it is the category that articulates or mediates the bases of material production, in other words, the infrastructure of the production, of the world conception, thus, the superstructures contribute to the formation of the conscience, in the individual and collective sense, articulating work, science and culture. In this sense, Marx's idea is highlighted:

[...] Even though I myself develop a scientific activity, etc. an activity that I can rarely carry out in direct association with other, I am social, because it is as man that I accomplish such activity. It is not only the material of my activity-as well as the own language that the thinker uses-that was given to me as social product. My own existence is a social activity (Marx, 1982, p. 195).

From that conception on, the education has an essential role in the social being's reproduction, considering that in every historical moment a determined work form happens, which will be the socialization form and a concrete form of education. As Tonet (2011, p. 141), presents

[...] noticing that the sense of the education is not determined by itself. It is possible to say, it is not the ones that do the education and not even the State or other social instances that establishes the sense of that activity. In those several levels it is decided its concrete form, but not its deep sense. This is defined by the social being's most general needs of reproduction. As work is the social being's ontological foundation, it is clear that, in every historical moment and place, a certain work form will be the base of a certain sociability way and, therefore, in a certain concrete way of education.

As society is structured by the work, it is the base of the human existence, that acts on the nature transforming regarding the human needs, the education also has in its base the work, in other words, just as mentioned with foundations in Saviani (2007), the structuring of every education system happens from the question of work, this because work is the base of the human existence.

In the analysis of the relationship between work and education, with foundations in Tonet (2010), Saviani, (2011), Frigotto (2001a), it is noticed that the education is directly linked to the work, and it is organized in agreement with the society. Starting from the ontological foundation of the work it considers work as an educational principle and as the base for the man's constitution as a social being,

because every historical moment determines the work form, and this is the base of the society, and it also determines the organization of the education.

Kuenzer (2000, p. 122), discusses the approach between the school and the world of the work, related to the contemporary society and the contradiction in its function.

Thus, the contemporary school starts to have as function two contradictory tasks: to form the citizen, the man of the *polis*, subject and object of rights, that should look for enlargement of his spaces of cultural political and economical participation, as producer and consumer; to form the worker, that will do his functions in a process whose tasks are increasingly simplified by the scientific and technological development.

Based on Saviani, (2012), we concluded that the work is an educational principle, because it is through it that the human being produces himself, not apart from the social intellectual, cultural, ludic aesthetic and affectionate needs, guiding the humanization process. Thus, work was and will continue be an educational principle of the education system. From the conception of the education as educational principle it is suggested that even with the presence of the new categories, as presented in the context social cultural and economical, the work remains as guiding, as the beginning of the education system.

Final consideration

In face of the context in which the current society is, with characteristics of deep technological changes, microelectronic, transformation of the access to the information, association of the liberal thought to the neoliberal one, conception of the work and of the education as factors, the article brought elements to analyze the relationship between work and education under the marxist perspective, that is still present. Work was approached as indispensable to the human existence, and, therefore, founding of the education, in other words, it constitutes an essential element in the process of the man's formation as a social being, a historical being that makes and produces history.

In the marxist conception the work is evidenced as an ontological fundament, as creator and maintainer of the man's historical needs; as something natural that happens in the exchange between nature and man, basing the man as social. In every historical moment man organizes work, the base of the society and the education form, because work and education are specifically human activities, they coincide with the human existence.

It is through the work that man accomplishes the action of acting on the nature to satisfy his needs; man accomplishes the work and also the education. The work as an educational principle is the base for education, since work is the base of men's existence. Along the history, it is noticed that the process of the humanity's civilization is structured around work, in the same way, education is organized.

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