

Education from a social perspective and the multipolar world

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ABSTRACT

Education represents a process inherent to human sociability, it is not possible, as human formation, the production of the social being without going through the action of socialization, individuals educate themselves, learning norms of conduct, values, customs, etc., to be able to live in community, no one escapes this socially instituted or informal form. Therefore, this is our main thesis of the work presented here. Education from a social perspective in a multipolar world means that our actuality and all the dimensions that make up human sociability pass through this fundamental question.

Keywords: Education, Society, Multipolar economic relations.

INTRODUCTION

By taking educational processes as an analysis, we cannot decontextualize them, because they reflect the way society and its work systems are organized, here we intend to discuss multilateralism or multipolar relations and the consequences it has for education. Nowadays there is a process of transformation that extends to all spheres of social life, whether in the economic, technological, information, international relations, among others. At the same time, the Western and European economies are declining, new and renewed economic forces are emerging that accelerate this process, but there is something totally different in this configuration. The hegemony of classical capitalism and of the West is giving way to a more balanced and equitable power; These are economic blocs that are being developed and that have as their central element an organized planning that aims at a sustainable and shared development. China, the BRICS and the new CEDA routes are an essential component in this new intercontinental scenario. We must remember that this process is irreversible. There are historical examples that undeniably illustrate how transformations from one society to another have occurred; For example, the medieval forces will have an existence of centuries and centuries, however, at a certain point their power structures began a slow and gradual way of not being able to solve problems of everyday life, the set of pieces that served to maintain their hegemony and power no longer corresponded to the new demands of society, thus, Time has destroyed what seemed eternal and perennial. Hegel, the great Saxon philosopher, rightly wrote: "everything that exists deserves to perish" since the only thing that is immutable is transformation. Here is our subject to follow.

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OBJECTIVES

The objectives that guide this research project are based on the possibility of studying the changes that are taking place in societies and in the economy, especially how these changes affect the educational sector. To this end, we propose:

- Investigate the transformations that have been taking place in the economy in the last decades and their influence on the education sectors;
- To study the role that multilateralism plays in today's society.

METHODOLOGY

In view of the proposed objectives, in this documentary research project, Multilateralism and its influence on education in the period of the last decade will be studied.

The procedures adopted for the feasibility of the research implied making a historical survey of the last decade and its transformations that occurred in the area of economics and its consequences in the educational field, especially with the decline of the unipolar world and the emergence of economic forces that direct societies to multipolar relations. Documents that discuss the new economic configuration, Brazilian literature, scientific journals, bibliographic material that discuss the issues raised, theses that involve these discussions, among other sources, will be researched and analyzed. This study is guided by the method of historical materialism and materialist dialectics.

DEVELOPMENT

EDUCATION AS A SOCIAL PHENOMENON

Education represents a process inherent to human sociability, it is not possible, as human formation, the production of the social being without going through the action of socialization, individuals educate themselves, learning norms of conduct, values, customs, etc., in order to be able to live in community, no one escapes this socially instituted or informal form. Therefore, we are what society makes of us. In this way, education emerges, with the development of societies, they need to register, introject in their members what society has of the best, this learning occurs throughout life, since we are born our biological system adapts to the experiences that dominate our social behavior, including our own biological life about an educational process; We learn that at a certain time we must sleep, get up, rest, eat at certain times, etc. This is how a scholar on this subject defines it when he says:

The reality of everyday life, moreover, presents itself to me as an intersubjective world, a world in which I participate together with other men. This intersubjectivity clearly differentiates everyday life from other realities of which I am aware. I am alone in the world of my dreams, but I know that the world of everyday life is as real to others as it is to myself. In fact, I cannot exist in everyday life without being continually in interaction and communication with others. (...) Common sense



knowledge is the knowledge I share with others in the normal, self-evident routines of everyday life (Berger & Luckmann, 1985: 40).

It is precisely for this reason that, through this socialization, we can educate ourselves to live in society, if it is transformed, we will also go through this social change, regardless of our will, so we can affirm that we are what society makes of us.

In the Middle Ages, education acquires a theological character, all actions that nourish daily life go through demiurge explanations of social reality, if a social problem occurs (remembering the Black Death of 1348), the same inevitably occurs due to actions external to the human condition. Thus, individuals find their strength and their discouragement. There is a whole inculcation, on the part of the powers that be, for individuals to adapt to this reality. The bourgeois revolutions destroyed all these beliefs, habits, learning systems, ways of life and, above all, openly denied this idyllic way of organizing social life, changed the understanding of individuals in relation to their own world of everyday life, the sacred was replaced and interrupted by relations of exchange. The knowledge of the past was replaced by the objectivity of the real world, produced a new way of organizing human relations, and instituted that individuals could modify their living conditions exclusively through their work. This is how a great French theorist and politician refers to these historical events.

The Revolution, however, follows its course: as the monster's head appears, its singular and terrible physiognomy is revealed; that after having destroyed political institutions, it abolishes civil institutions and then changes laws, customs, and even language; when, after having ruined the structure of government, it shakes the foundations of society and seems to want to attack even God; when that same Revolution rapidly expands outward with unknown procedures, new tactics, deadly maxims, "armed" opinions (...) an astonishing power which breaks down the barriers of empires, breaks crowns, crushes peoples, and—strange thing! – at the same time wins them over to his cause (Tocqueville, 1981: 52).

In this passage, one can observe all the transformation that takes place in a society to another type of life, completely different from the previous relationships. The transformation is complete, the very education that had a scholastic bias is replaced by a secular apprenticeship, without any interference from the previous powers. Scientific knowledge will be the hallmark of this new form of sociability. It is not without reason that many thinkers and social scientists claim that the bourgeoisie, as a rising ruling class, played an eminently revolutionary and challenging role; it is worth noting that this process lasted only until the middle of the nineteenth century.

Therefore, in general, education is becoming an instrument of adaptation to this new reality that is underway, here a social vision of the world is being created in which work will appear as a way of modifying subjective social life, it is through work that one can prosper. There is a growing and systematic ideologization of human life in order to conceal the expropriation of the labor of others. Learning systems themselves pass through this ideological filter. One begins to form a belief that society



is the way it should be, that is, one is educated so that the social world appears as a natural way of being; for example, Darwin's scientific theory (1859): "The Origin of Species" has undergone a profound distortion when it is transferred to the analysis of society; social inequality is explained as a subjective attribute, thus hiding and excluding the social role that is decisive for the production of this human situation; Later, these theories contributed to the development of the social demagogy of fascism and eclectic pseudoscience². Consequently, there is a clear escape from unveiling reality and analyses begin with a superficiality, it is no longer possible to find a theoretical honesty of the everyday world, honest and brilliant theorists are demeaned and excluded from the circulation of their social thought; Education will be affected by this action of the cultural elements.

EDUCATION AS A PHENOMENON OF FORMATION AND SOCIALIZATION

For most researchers who study the educational phenomenon are unanimous in stating that this important process of formation is related to the way society is organized in a given social period, we can read in the following statement:

Consequently, educational work is the act of producing, directly or indirectly, in each individual the humanity that is produced historically and collectively by all men. Thus, the objective of education concerns, on the one hand, the identification of the cultural elements that need to be assimilated by individuals of the human species in order for them to become human and, on the other hand and concomitantly, the discovery of the most appropriate ways to achieve this goal. (...) If education were not endowed with its own identity, it would be impossible to institutionalize it. In this sense, the school configures a privileged situation, from which one can detect the pedagogical dimension that subsists within the global social practice (Saviani, 2013, 13).

Considering this observation, the educational act transcends all spheres of society, both at the formal and informal levels. We are in a continuous learning process, which is born from the need to produce our social existence in order to be able to deal with and contribute to the collective relations of development. Therefore, education is not limited to teaching, to learning in the classroom, in fact, these actions that take place in school spaces demand the needs that are placed by society as seen above in the discussion. The legal system itself emphasizes the need to develop content and knowledge that goes beyond the purely conceptual dimension, that is, that they favor knowledge brought by students outside the institutional sphere to enable socialization and introjection, because in this way, critical and innovative thinking would be produced.

It is necessary to consider that educational spaces are privileged environments where the acquisition of the means that make it possible to think better about the world in which we are inserted

² "The bourgeoisie was rightly aware that all the weapons it had forged against feudalism were turned against it; that the whole culture it had produced was rebelling against its own civilization; that all the gods he had created had denied it" (Lukács, 1981: 110)



occurs. This human and social formation will succeed or its opposite, to the extent that it offers an objective and scientific knowledge of the social reality, it must meet the problems and their solutions that enable the development of all the human potentialities that involve this type of work. Thus, a type of society that allows the inclusion of the entire collective will be projected. Education has this project as its main objective. We must remember that the society of an epoch had been different from that of its predecessor. It is precisely for this reason that the culture³, the economy, the forms that institute a legitimate legal system have changed and change according to the needs that the historical moment deems most appropriate. It is individuals who make history, not in the way they would like, but in the objective and real conditions that this moment has produced.

The educational act is not an external reality that preserves an existence of its own, but as a social relationship between individuals and distinct social classes, an expression of the symbolic form or consciousness of society itself, and also a social action that develops in harmony with the other dimensions that make up social life. Therefore, it configures a reality that allows each social individual to participate in the collectivity and in the formation of his or her individuality. According to this perspective, educational actions cannot be understood in isolation, they express the concerns of a society, as can be seen in the following passage of the work written in 1859, the guiding thread of his research is expressed: For the critique of political economy, he states:

In the social production of life itself, men enter into definite relations, necessary and independent of their will, relations of production which correspond to a definite stage in the development of their material productive forces. The totality of these relations of production forms the economic structure of society, the real basis on which a juridical and political superstructure is erected, and to which correspond definite social forms of consciousness. The mode of production of material life conditions the process of social, political and spiritual life in general. It is not the consciousness of men that determines their being, but, on the contrary, it is their social being that determines their consciousness (Marx, 1991, 29-30).

Here we find a scientific appreciation of the way society is organized and allows us to understand human construction itself as an exclusively collective process, the author's theoretical honesty allows us to reveal the true conviction by perceiving ourselves as actors and builders of a reality that is always in motion and in constant transformation. With the historical decline of bourgeois social class comes the need for a superficial and pseudo-scientific analysis in order to conceal the origins of the problems that arise from these class relations and that affect our daily social life. Regardless of the agreement or disagreement of these appreciations, they managed to represent a revolution in the production of social scientific thought and the natural sciences.

³ Conceptually we can understand this category as being: "The culture of an individual depends on the culture of a group or a class, and that the culture of a group or a class depends on the culture of the society as a whole to which that group or class belongs (Eliot, 2011: 23).



The Decline of Modern Society and the Multipolar World: First Approaches

From a broad point of view, it becomes true that the capitalist system did not invent exploitation and oppression for society as a whole, before it, the societies that preceded it also exercised a strong repression and censorship against those who dare to rise up against the constituted power, however, the transformations occurred in the absence of the classes that held a privileged position in the social structure, History shows the resolution of problems that seemed insurmountable in a given context. The last effort to alleviate the social evils that result from the relationship between labor and capital was the expansion of the social welfare system, which is used in the so-called Social Welfare, that is, with the intervention of the State, it is sought to equalize the production of social wealth, in other words:

The development of the welfare state was the last manifestation of this logic, which only became feasible in a limited number of countries. It was limited by the many *favorable conditions* of capitalist expansion in the countries involved, a precondition for the emergence of the Welfare State, as well as by the escalation of time, marked to the end by the pressure of the "radical right" around the complete liquidation of this State, in the last three decades, due to the generalized structural crisis of the capital system (Mészáros, 2007, 123, emphasis added).

In addition, most countries are currently under the tutelage of a neoliberalism that places human life at an unsustainable level of life, the very prospects of work acquire gloomy contours and difficult times. Also, in this contradictory scenario, peoples are learning from these experiences to change this situation that tends to get worse and worse, as a genuine alternative and of practical scope, a totally different scenario is on the rise. The multipolar world or multilateralism is an irreversible political and economic force of our historical time. From here, we will deal with this subject.

Multilateralism was a creation that emerged after the Second World War (1940-1945) in the configuration of the restructuring promoted by the United States in the face of the advances of countries that had opted for socialist organizations; in this contest, the International Monetary Fund (IMF) and the World Bank (WB) were created and the General Agreement on Tariffs and International Trade (GATT) emerged. This Western economic organization will serve as a space for multilateral negotiations on the rules for trade between member nations, and will also serve as an instrument of influence to isolate socialist countries. Therefore, in principle it will result in cooperation between member countries in the context of international relations, having as its main characteristic the world diplomacy working for common interests. A major representative of this body will be the United Nations, which will encourage member states to present projects and proposals and identify common international guidelines in the most diverse areas to cooperate with each other. It was born from a consensus that April 24 would be the International Day of Multilateralism, which was ratified and officially approved by a Resolution of the General Assembly of the United Nations. Over time, these proposals became one-sided, as the economic



and political power of the West and Europe managed to subordinate other peoples in their favor. Therefore, it was losing prestige, and the need to restructure this ambiguous organization was also born⁴.

It was celebrated on April 24, the International Day of Multilateralism, it was officially approved by a resolution of the General Assembly of the United Nations, however, in practice multilateralism is following a totally different path with non-Western countries, because there is a commitment to preserve values that are oriented in a socialist and not capitalist perspective.

In fact, our time has a very peculiar characteristic, every day the difficulties that peoples have to satisfy their fundamental needs become more evident, in every corner of the globe we find the suppression and the innumerable difficulties of peaceful coexistence; scenes of irrationality unfold in everyday life; there is an immense need for distorted and false communication about shared reality; a state of denial and escape from reality is established; The means of sociability that should bring and promote culture to emancipatory levels are instrumentalized in favor of candidness and obscurantism. It will be said that this reality is not localized, but is consonant to different nations and peoples. Historians and sociologists analyze this process as a period of transition from one epoch to another; The modern world is in a profound decline. It may be appropriate to note the following statement:

In our time, the degree to which society encounters limitations and serious difficulties in reproducing human life, whether in the economic, political, cultural, etc., sphere, has become increasingly evident, the human being, in general, does not find social spaces that allow a sociability for the development of his potentialities and human emancipation. Both society in general and institutions function in response to the market and not to people's needs. Objective knowledge of reality itself has been replaced by deception, and certainly these forms are not mistaken, they are part of the period in which capital finds itself. And in order to affirm this worldview, all the instruments of ideological formation work incessantly, day by day. Newspapers, television, right-wing and left-wing politicians, intellectuals and, finally, the church, all apparatuses (Escobar, 2024: 96-97).

It is in these contradictions that the possibility of organizing labor relations in a totally different way arises, this new multilateralism has as its fundamental proposal, the development of nations in a sustainable and shared way, Asian countries multiply these expectations. An important step was the creation of the BRICS Bloc in 2006, which emerges as an international mechanism for economic, social, cultural, and technological cooperation, among others, to enable, on a global scale, the convergence of development in all spheres of the social dimension. Therefore, current data show that the very conditions favor the emergence of this new multipolar and consensus power, it is here to stay.

According to the professor and researcher, Lejeune Mirhan (2022), indicates that through a historical analysis, it becomes possible to notice the consolidation of a thought in which economic,

⁴ Ambiguous because it goes in a totally different direction from what it defends, in other words, there is a Chinese proverb that criticizes in a satirical way those who want one thing and do the opposite, he says: "*Wanting to go to the South with the chariot that goes to the North*".



political, cultural, technological organization, etc., are the foundation of multilateral cooperation, it has become an instrument that favors all parties, interests that are common are favored and contemplated in their totality. Even in the field of international and environmental law, sustainability agreements are born, which aim at the prevention and rational use of the resources of all nations and peoples. These are proposals and actions that have a real and practical sustainability by all the members that make up this new form of international organization. The author also states that the capitalist mode of production (monopolistic and financial) guides the central states to apply sanctions to the peripheral states in order to be able to divide the world into areas of influence, that is, in the phase of their decline, the countries of the West and part of Europe articulate forces to override the other countries through the economic field. political and military. However, in order to confront these arbitrariness and discontent, emerging countries are creating regional multilateralism, especially in the context of the Uruguay Round and the establishment of the WTO (World Trade Organization) in 1995.

The great crisis of 2008 will produce major changes, mainly, economic agreements will be changed and customs barriers will operate with great restrictions, seeking to tax imported products and favor the domestic industry, Brazil, India, China, among others, suffered the effects of these recessive measures, making the negotiation processes very difficult, given the multiplicity of interests at stake and international exchange. A researcher and scholar on this subject puts it this way:

With the advent of international organizations, States have lost their monopoly on the conduct of international relations, and they cannot ignore or neglect the efforts of such organizations to ensure respect for and observance of the norms of international law. Through multilateralism, within international organizations, the most vulnerable states have sought to mitigate to some extent their concerns about factual inequalities. And through the same path of multilateralism, all States began to seek, together, the achievement of common objectives (Trindade, 2003: 726).

It is precisely for this reason that, a new configuration was gestating over time and new economic blocks emerged with a lot of strength and determination, today they are seen as a viable alternative for economic and social development.

Generally speaking, the collisions of the old multilateralism have, in many ways, fostered the course of development of a new multilateralism called and recognized as a multipolar world. The latter is in a permanent struggle, first against the Western economies, then against the more conservative European sectors whose economic and political interests contradict industrial and technological progress, above all, they seek to boycott and retard this process of development of the countries that adhere to these rapidly developing blocs.

In the light of the foregoing considerations, we must observe that the root of the crisis of multilateralism of the past lies in its essence of the antagonism between the social character of wealth and the private character of its results. Therefore, multipolar relations aim to overcome these contradictions,



directing resources in favor of productive activities and distancing themselves from speculative sectors and financial speculation sectors that contribute nothing to sustainable development other than to suppress the immense advances achieved so far.

FINAL THOUGHTS

At the end of these small reflections on education and multilateralism, we can affirm without fear of error that social emancipation is in the project of this new economic force, it puts in check the old Western and European economies, so here we present a preliminary introduction on this subject, certainly, we will collectivize the other parts researched and studied. We learn here that by looking at history we can learn a little more about ourselves, because we have become contemporaries of this process that develops before our eyes and in everyday life, therefore, it is fundamental for the construction of a project that implies emancipation both for the present day and for the near future, this implies a position.

In the past, societies faced countless dilemmas, however, in one way or another, the men who lived in these times will be the heralds of these transformations that directly or indirectly influenced our present, we like them, certainly in the near future, must know and project a becoming that allows supine conditions of education and our own material condition of life. We know that the production of knowledge emerged as an exclusive way of preserving the knowledge produced by the collective interaction of social practices. However, with the emergence of social classes and the social division of labor, they lost their original purpose to become instruments of discrimination and social control.

The changes that are happening today require actions that take into account the emancipation of people. Expanding access to digitized information could significantly increase human abilities, but certain classes have an interest in hiding the structures that perpetuate social inequalities. In place of this old habit, we must understand that there are alternatives of a social thought that shows paths for quality human evolution and growth and, at the same time, indicates that the free development of each one is the condition for the free development of the collective.



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