

THE ROLE OF STANDALONE SERVICES FOR THE DEVELOPMENT OF VOCATIONAL TRAINING AND EDUCATION FOR YOUNG PEOPLE AND ADULTS

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Abstract

This article argues that Brazilian employers' trade unionism bears the responsibility, through laws, decrees and ordinances, of assisting the State in the development of vocational training and the education for youth and adults. It is also argued that the institutions such as CNC [National Confederation of Commerce], CNI [National Confederation of Industry], CNA [Confederation of Agriculture and Livestock] and CNT [National Confederation of Transport] are in charge of structuring and operating their standalone services – SESC [Social Service for Commerce], SENAC [National Service of Commercial Apprenticeship], SENAI [National Service of Industrial Apprenticeship], SESI [Social Service for Industry], SENAR [National Service of Rural Apprenticeship], SEST [Social Service for Transport] and SENAT [National Service of Transportation Apprenticeship] – for these purposes. The aforementioned entities, according to the author, fulfill these missions, among many others, always with strictness and conceptual, technological and operational timeliness. They therefore make up an arm of the national business sector in co-implementing the welfare state. In conclusion, the article suggests that the ultimate purpose of this alliance is to combat structural unemployment and social peace.

Keywords: Trade Unionism. Vocational Training. Youth and Adult Education.

1. Introduction

The embryo of the “S” System was created on January 22, 1942, early in the *Estado Novo* [“New State”, dictatorship period from 1937 to 1945], through Decree-Law 4,048 by the then president Getúlio Vargas. At that time, the demand of the producing classes was to qualify professionals to supply the then incipient Brazilian base industry. The State delegated to CNI (National Confederation of Industry) and to states’ industry federations the mission of implementing and managing the autonomous social service SENAI (then National Service for the Apprenticeship of Industrialists) (ABI-ABIB, 2020, p. 469).

The above text reminds us that, as early as in the Vargas era, it was anticipated that the private sector had the task of assisting the State in favor of economic development in the face of the pressing demands for the qualification of professionals for the Brazilian base industry. The urgency of the situation, at that time, imposed the creation of the first standalone service, in the expectation of a dynamic, expeditious and dispatched force, specific characteristics of the private sector. SENAI – National Service for the Apprenticeship of Industrialists (later renamed for National Service for Industrial Apprenticeship) was created. Even though a political manifesto was not produced in this regard, a partnership between the Public and the Private Sectors was commencing at that historic moment in the country for the aim of economic and social development. This initiative propelled the business community, consciously or unconsciously, to take a new look at the development of the Brazilian Nation, as if foreseeing the admissibility of Vargas’ political line with regard to the role of the private sector as an adjunct to the State. Then, in the post-World War II period, a conclave moved solely and exclusively by the country’s manufacturing and producers’ classes, the CONCLAP I (First National Conference of the Producing Classes) was held.

2. Capital and labor in the co-management of the State of social and environmental welfare

The road to social peace goes through overcoming structural unemployment and ensuring dignified survival for all. Without these conditions, the other achievements related to “well-being” would certainly be restricted to the “well-born”. And peace will be that so well known to humanity that is born in the post-war period or in similar episodes, as was the Great Depression, a peace, therefore, post-scorched earth. A kind of truce, an ephemeral peace, that rises “to cover the sun with a sieve” [a Brazilian saying for ‘hiding away from reality’]. It was not our case. Brazil is the only country that has a structure born from capitalism that allowed it to advance the socio-educational and environmental cause: the “S” System. In this system, ambiguities and conflicts still apply, in spite of being easily overcome. Its roadmap was centered on classical liberalism, but without technical, conceptual or philosophical obsessions.

Brazil has a structure born from capitalism that allowed it to advance the socioeducational and environmental cause: the “S” System

There should be no restrictions to the advancement of sciences and technologies though, regardless of their impact on employability. This is a challenge that pervades all the nations of the world. And the raised question that remains open is: can the “S” System, as an standalone complex, effectively be one of the objective roads to social peace, as it was once formulated? Before answering it, it is advisable to take a look at the history of this interinstitutional structure, but with an alert to the almost complete disinformation that hovers on the Brazilian society about its comprising entities, despite the good and even excellent work done by them in favor of the economic and social development of the country. The “S” System, as formulated, is an arm of the national business community in co-authoring or assisting the State towards the social and environmental welfare. Originally, it was not designed as an integrated system nor was it conceived that it would be known by that name, certainly coined to facilitate understanding of the range of the nine entities that make it up today. At its forge, such a system was not assumed to establish, as it is not yet in legal and management terms. Its embryo was created on January 22, 1942, early during the *Estado Novo* [“New State”, dictatorship period 1937-1945], through Decree-Law 4,048 by the then president Getúlio Vargas. At that time, the demand of the manufacturing and producers’ classes was for the qualification of professionals to supply the then incipient Brazilian base industry, as already stated. The State then delegated to CNI (National Confederation of Industry) and the states’ federations of industries the task of implementing and managing the standalone social service SENAI (then National Service for the Apprenticeship of Industrialists). After the end of the *Estado Novo* and the Second World War, a new horizon for social peace in Brazil urged *vis-à-vis* the harbingers of ideological upheavals that later were confirmed and present during the cold war period (1947-1987). The then key geopolitical actors, the United States and the Soviet Union, engaged in the political, military and economic hegemony dispute in the world. In this very environment of international tension, the national business community had the inspiring insight: in May 1946, the First National Conference of the Producing Classes – CONCLAP I, also known as the Teresópolis Congress, was held in the city of the mountainous region of Rio de Janeiro State. That conference was an initiative of the Federation of Trade Associations of Brazil, jointly with the National Confederation of Industry. It is worth knowing what the CPDOC entry of FGV [Getúlio Vargas Foundation] says about the event:

Chaired by João Daudt d’Oliveira, it aimed to promote the joint study of all the problems of the Brazilian economy, both in its internal aspects and in its international relations. The conference lasted for five days and brought together delegates from 680 entities representing trade, industry and agriculture. The conclusions of the conference were gathered in the so-called Economic Letter of Teresópolis, a document that was composed of three main parts: a declaration of principles by the congressmen, a definition of the objectives to be achieved by

a national economic planning, and concrete proposals for this planning within different areas of the economy.

In their declaration of principles, congressmen stated that the Brazilian economic order was based on the principle of freedom and the primacy of private sector. However, they did admit a certain degree of State interference, either as a stimulus to economic activities, or as a supplementary action, extended to the social sector, whenever the necessary enterprises exceeded the power, capacity or convenience of the private initiative. Beyond these cases, State intervention would only be justified when related to internal or external security, or to the common good. In the case of direct intervention, the State should first listen to the stakeholding classes and, whenever possible, grant private capital a share in the investment and towards negotiations (*CONSELHO SUPERIOR DAS CLASSES PRODUTORAS*, 1959).

The other entities that make up the “S” System were gradually established between 1942 and 1998. SESI (Social Service for Industry) was created in 1st. July 1946, under government of President Eurico Gaspar Dutra. Following that, President Dutra authorized CNC (National Confederation of Trade) to create SENAC (National Service for Commercial Apprenticeship) on January 10, 1946 and SESC (Social Service for Commerce) on September 13 of the same year. Later, under the government of Fernando Collor de Mello, CNA (National Confederation of Agriculture) was delegated to create the SENAR (National Service for Rural Apprenticeship), which took place on December 23, 1991. Two years later, under the government of Itamar Franco, it was the turn of the CNT (National Confederation of Transport) to take responsibility for organizing, implementing and managing the SEST (Social Service for Transport) and SENAT (National Service of Transportation Apprenticeship). SESCOOP (National Service of Cooperativism Apprenticeship) was created on September 3, 1998, under the government of Fernando Henrique Cardoso. This system also comprises SEBRAE (Brazilian Service of Support to Micro and Small-sized Enterprises), which was created in 1972 by the then president Emílio Garrastazu Médici. This latter entity was born with the primary mission of helping entrepreneurs to promote competitiveness and the development of their businesses. Its main reason is the promotion of entrepreneurship in the country. Public funds are compulsorily

The comprising entities follow the legal, budgetary, administrative and legal canons with extreme rigor

allocated to the “S” System, an investment subject to the rendering of accounts to the Federal Court of Auditors. This duty has been fulfilled to the letter for almost eight decades. The comprising entities follow the legal, budgetary, administrative and legal canons with extreme rigor, as if they belonged to the indirect public administration. They are, therefore, private-law entities that manage public resources for the benefit of workers and their families. For the case of SEBRAE, competitiveness and the development of small-sized businesses are promoted and entrepreneurship is fostered. These entities do not lose their model and inherent characteristics of the private

sector. However, they are not prevented from complying with the principles that guide public norms that affect or extend to them. These are questions that remain open: What ensures that the “S” System is able to bring Brazilian capitalism closer to the social and environmental welfare? But provided that is possible, what can be strengthened and is it time to strengthen in this system?

It is a preview of a realistic state of social and environmental welfare, as the holders of capital would no longer be left out of their management. In short, if the answer is again of a delaying nature, the capital-labor conflict will continue indefinitely until the dialog breaks down and, as always, with unpredictable consequences. If the answer is positive, an encouraging picture is created towards peaceful coexistence between the parties, both objectively focusing on the search for a standard of human dignity, which guarantees, in a growing way, the improvement of the quality of life of Brazilian workers and of their families. If the opposite occurs, the country will continue to step backwardness, moving further away of what is agreed among nations and recorded in documents such as the 2030 Agenda for Sustainable Development.

Public policies to help workers, especially in times of crisis, cannot be left without financial coverage

Anyway, Brazil is the only country on the planet that has been successful in this essay. The Brazilian State has lived in harmony with this interinstitutional apparatus for 79 years, established under Vargas’ office and recreated by the national business community – assigning it the huge task of assisting the State in the context of the “urgent social needs” (SESC, 2012) of the workers in commerce, industry, transport and agriculture. As of today, the system created for this comprises a wide and diversified framework of actions in the socio-educational sphere, preventive health, culture, leisure, education, assistance and professional training. It was a brilliant and “enlightened” decision, which, even today, is a qualitative differential in the practice of national capitalism when compared with the practices existing in nations all over the world. It was a step further towards social peace. Nothing on the planet resembled this. This Brazilian solution, at its core, grants the capital holders the responsibility for the management of parastatal organizations with the purpose of seeking social peace and, particularly today, observing to provisions of Art. 3 of the Federal Constitution and labor laws and agreements. If we scrutinize the actions carried out by the “S” System, we will find an irreproachable quality in socio-educational, health, leisure, culture, assistance and professional training activities, with total dedication to its clientele. In order to take advantage of this training and assistance establishment, this clientele has a staff of qualified human resources and in permanent professional recycling work, in addition to a real estate apparatus, well maintained and technologically and functionally updated, apart from its exemplarity in terms of comfort and architectural beauty.

Public policies to help workers, especially in times of crisis, cannot be left without financial coverage; au contraire, they must be reinforced, as attempted via PRONATEC (National Program for Access to Technical Education and Employment), created by the Federal government in 2011, through Law no. 12,513. The FAT – Worker Support

Fund needs to be strengthened to help the unemployed, relieving them from the hardships they are momentarily subjected to. And what can be seen is an inverse trend: intermittent work is strengthened; the real growth of the minimum wage is restricted; the voice of labor trade unionism is wiped out through liquidation of its compulsory source of resources; and the successful PRONATEC is being drained. Without these encouragements, the risks to social peace are increased. Another threat to peace is, in times of crisis, the top priority given by the State to concrete measures to support big capital, assuming that, thus, the economy problems will be overcome by it. And, paradoxically, provide minimum priority to measures to give relief to workers. A relief that, in addition to being urgent, it transcends the crisis, for several reasons: to safeguard insurance in the case of unemployment, whose causes, all serious, are numerous: technological gap; deindustrialization; unpreparedness and professional outdatedness of the worker; robotization of production, marketing and distribution systems; computerization of control procedures, monitoring in all areas of human knowledge; trade in goods and services online; and computerization and robotization in successive advances that progressively release labor force in all sectors.

Poverty increased, reaching 54.8 million people in 2017. These are Brazilians earning monthly incomes of up to R\$ 406.00 (US\$ 5.50 daily). To eradicate poverty, it would be necessary to invest 10.2 billion per month in the economy, i.e., about 122 billion per year, or to guarantee a monthly surplus of R\$ 187.00, on average, to the income of each Brazilian unfortunate by unemployment. In principle, that would mean doubling the number of benefits to *Bolsa Família* [Family Stipend], for example (RENAUX, 2018). Unemployment in the first quarter of 2018 reached 13.7 million people. These Brazilians join to about 11.6 million workers without a formal contract. Since there are 23.6 million Brazilians working on their own, there are 48.9 million Brazilians living in a context of uncertainties (SARAIVA, 2018).

This contingent of unassisted citizens, potentially waiting for better opportunities, tends to increase. On the one hand, the market does not absorb those who are not up to date and professionally qualified; on the other hand, jobs without medium and high qualifications have demeaning salary offers due to the immense demand for a place under the sun [Brazilian saying referring to someone 'finding their own place']. In view of this dire situation, it is unimaginable to procrastinate, minimize or abandon public policies for the reintegration of workers into the labor market. There is supposed to be an exciting future for a manufacturing and service proletariat on a planetary scale, but there is very little certainty or clarity about this. Then comes the main question, which is the object of this article: in Brazil, which are the business organizations with a technical framework, in a regime of permanent updating of contents and technologies, without the abject shackles of Brazilian patrimonialism and which are accountable to society and to the supervisory bodies of the State – TCU-SECEX/CGU – *for the development of vocational training and education for young people and adults?* The answer is, unequivocally, the standalone entities, the

parastatal entities of the “S” System that, in 2022, will complete 80 years of existence. The second big question raised: how to put an end to the educational deficit that Brazilians are going through, especially those who did not reach the elementary and secondary education in the required or expected age group? And finally: how to strengthen the role of standalone services for the development of vocational training and education for young people and adults?

The market does not absorb those who are not up to date and professionally qualified

Reflecting on these questions, the grievous situation that Brazilian society is experiencing comes to mind: in the country, among other social and economic transformations on the agenda at the National Congress, the new forms of regulation of labor and outsourcing stand out, which, when not combined with public policies for the protection and replacement of workers in the market, can aggravate the already ‘insecure job insecurity’. We will be at the mercy of the announced tragedy, the result of automation, robotization, computerization and artificial intelligence that already reduce, progressively and inexorably, the horizons of wage labor, professing, as it is said, the end of labor. And, as a result, it remains obvious that poverty and extreme poverty will increase. The solution to this lies with the State, more precisely with the National Congress. On this assertion, it is easy for everyone to agree. What about the holders of capital and wealth? No!? They pass by!? The upsurge in educational, social, environmental, national security, border protection, and the fight against crimes of all kinds, constitutes a burden for society, including and especially the problems that are leading the State to ineptness and discredit. Everything to the State is debited!

The National Congress agenda does not necessarily have a prerogative on the constitutional premises governing the fundamental rights of the citizen, which are independent of this or that ideology. Oligarchic and elitist interests also persist. Hence the sudden rush for labor, social security and other reforms of a negotiating nature, without seeking to safeguard the civil and political rights that guarantee the dignity of citizens. There must be a hurry, indeed, but also towards creating and recreating sources of support for families. Organize or reorganize the work, for example, of those who are in unworthy forms of support, the so-called “on their own” and the busy, but without a license, totaling around 34 million Brazilians. At the end of fiscal year of 2017, according to the IBGE [Brazilian Geography and Statistics Institute], 12.3 million of people were unemployed. Others that end up being subjugated, or simply forgotten, especially young people, whose destiny is to have their studies interrupted, because they suffer the pressure of basic needs, but nevertheless seek at any price to help themselves and their families. Young people completely unprepared for formal work with a formal contract to have the protection of the laws. Finally, for contextualizing the reader with the good and bad lessons of our history and, preciously, without being ideologically obtuse, to glimpse ways out:

An initiative that, in our view, is imperative to the national business community is to make it co-author and at the center of the rescue of the welfare state and, at the same time, address it on the

roadmap of restructuring Brazilian capitalism and, in addition, of a qualitative leap in the democratic governance of the country, all this, without illusions as to the perverse cloak of patrimonialism, cultural heritage that holds back the country, notably in dealing with the difficulties in reconciling the civil and political rights that result from our liberal vocation with the economic and social rights of Vargas' social-labor era, culminating in the 1988 Citizen Constitution. [...] In this country having more than five thousand municipalities, there is a "mine" of public authorities as untouchable beings, who rejoice in having supposed powers or are detached from the ethical principles of public service – principles of *probity, morality, impersonality, motivation and advertising* – going beyond the limits of the law. This approach resembles a dictatorship, creating the "ideal" conditions for the continuation of corruption and damage to the development of our democracy. The proposal that follows, therefore, does not fit, nor will it be successful in these circumstances, in which the exercise of powers surreptitiously continues to serve the causes of discrimination and the maintenance of classes, harmful sources that maintain the *status quo* and they exacerbate social inequalities, which do not come from public servants who are tendered, but from those who come to power through political channels pregnant with the most diverse and profuse parties. Everyone very excited – just among themselves. In fact, our country proliferates "presidents" and "chairmen", notably Third Sector organizations, such as NGOs (non-governmental organizations). In Brazil there are approximately 200 thousand NGOs. Nothing against that! However in a country where unruly (un)ideological political parties proliferate, what can one think about other organizations?! (ABI-ABIB, 2020, p. 462).

It is very difficult to admit or even imagine that the ruling classes combine proposals unselfishly in favor of those who need it most. Even more difficult is to achieve the indispensable public educational, assistance and cultural policies that break with our century-old political, social and civic education that, in the current situation, devastate the country and bring down the values that should permanently uphold our intended democracy. Despite all this, there are undoubtedly foreshadows that safeguard this part of the planet: this Brazil is still of kindness and goodness, which, even in the midst of so much disorder and return, has ways out.

What is warned ahead is, also, an exercise pursuing this purpose: to try out capitalism towards the worsening of its socio-environmental responsibilities without interfering in its indispensable competition for the increase of the productive capacity of the country, reduction of unemployment and inequalities. Utopia? Yes, if the already foreshadowed autophagic capitalism – the savage – which currently insists on remaining so throughout the world, but which is already inexorable to its throes. And will not be a utopia to have capitalism redeemed for world peace in perspective, as already established in the 2030 Agenda for Sustainable Development.

3. State reason and capitalism reason: insurmountable dichotomies?

We live in a complex world, marked in the material order by the incessant multiplication of the number of objects and in the immaterial order by the infinity of relationships that bind us to these objects. In the last fifty years more stuff have been created than in the previous fifty thousand. Our world is complex and confused at the same time, thanks to the strength with which ideology penetrates objects and actions. For this very reason, the era of globalization, more than any other before it, requires a careful systemic interpretation, in order to allow each thing, natural or artificial, to be redefined regarding the planet as a whole. This world-totality is manifested by the unity of techniques and actions (SANTOS, 2015, p. 171).

It is worth reinforcing that it is a reflection on the crisis of capitalism in Brazil and its necessary and inevitable critical resumption in the face of the daydreams of unsustainable consumption and the advancement of sciences and technologies observed throughout the country without the advancement of policies at the same time, fighting the brutal and unacceptable increase in social inequalities. About a gigantic Brazilian and planetary drama, which increases the areas of exclusion and misery, intricate the conflict between capital and work and posing more risks to the already difficult and always bellicose dialog between the employers and the labor world. The criticisms about the convictions that the left and right “suffer” brought here do not have the assumption of the unquestionable truth nor the purpose of disqualifying this or that point of view, concept or dogma, much less the historicity

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and scientificity that perhaps carry. But they do represent a dose of pragmatic and objective criticism of the backwardness that, openly and irresponsibly, these tendencies commit in the country, especially when we see them clashing in recurring political-ideological revanchisms, loaded with omniscience that hinder dialog, when not they send him to sow beans [Brazilian saying for ‘dismissing someone’]. Narcissisms, arrogances, vanities, hatreds and an undisguised and insatiable thirst for power prevail. An uninterrupted war from which the population is kept apart or participates in an induced or manipulated way. They also bring in the devices that run through the media that misinform or reinforce the centenary political education of the Brazilian people.

The contradictions when neoliberalism is presumed – “the Columbus egg” – as a solution to *homogenizing and harmonious* globalization, but the financialization practices of the economy are maintained with the transit open to transnational capital (that stateless person who wanders the planet to the “hunting of income” and that it is impossible to be contained if not for rentism); the revolutionary technological innovations in the scope of computing and information, disturbing and conditioning

urgent changes in the capital vs. work relationship; the postulations of international organizations that are still in search of a new labor, social and environmental model; the sectarianism of the parties, the backbone of the upheavals and delays in the union of peoples, which will continue to curb the evolution of countries and subject them to the interests and protagonism of nations with greater economic and military power.

Anyway, the social, economic and political illnesses on Brazilian land are reflections, to a large extent, of a disfigured part of capitalism that is practiced here. It is that crony capitalism, which has departed from that recommended by the classical school, which uses various stratagems to guarantee its business is free of risks and for which it has no qualms about using illicit means, which are subject to state manipulation. The deceit perpetrated by a portion of national capitalism prevents the market from evolving and becoming more competitive. Economy of the caves (BELLUZZO; GALÍPOLO, 2018): it is which, when does not fight, hinders the improvement of the welfare state. It gives precedence to alliances and deleterious arrangements with public entities. It corrupts and lets itself be corrupted. It is always on guard to seize the facilities, benefits and privileges that the plague of the Brazilian patrimonial state still offers for our misfortune. It is the destiny of our historical heritage transmitted from the Iberian world! This rhetoric can no longer be accepted. The plot of citizen neglect has been and remains active since the time of the Empire. A century-old education that does not disrupt and continues to be renewed by our society, with so many resistant inequalities. The State, in its greatest responsibilities linked to the formation of the Brazilian people – health, education, social security, work and housing – has always been lukewarm and unable to break with its almost lethargic performance, which places the country still on the frontier of underdevelopment, running risk of being in last place among the emerging BRICS – a bloc formed by Brazil, Russia, India, China and South Africa. We are in the midst of an inexhaustible flood of discoveries that affect all sectors of the economy and society. The impacts go beyond the improvement of products and services; innovations already have a disruptive character, that is, consecutive and uninterrupted leaps in quality. Large-scale robotization, smartphones, cyber finance, bitcoin, e-commerce, clean energy, in summary, dramatic transformations in all economic, political, social and cultural activities. Everything, in theory, is aimed at improving the quality of life. And, invariably, to the market that absorbs everything, when it selects, welcomes and

then purges. This developmental furor brings distortions to business survival. Crashes and successes occur frantically and in this negotiating (dis)order the serious Brazilian problems in education, health, social security, housing and basic sanitation are left behind, whereas only the “well-born” are being privileged. The changes and transformations demand solutions that, if not met at the speed required by globalization, sustainable development and social organization in a network, will imply risks of all kinds to peace between peoples and the ecological balance of the planet.

**The plot of
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The intermittent failures of our institutions and public companies have, in part, their roots in patrimonialism and nepotism, cultural traits inherited from the Iberian world and that still infest them and guarantee the maintenance of the bureaucratic status. This behemoth serves and supports crony capitalism and, according to political circumstances, it gives rise to opportunistic and hasty harmful decisions, sometimes towards nationalization, now towards privatization.

Now more than ever before, the constant promiscuity between the State and the private sector is being publicly revealed. There is, hopefully, a healthy part of national capitalism that shows us signs for a promising future. An optimism based on concrete facts of successes in which millions of micro, small and medium-sized Brazilian companies and informal workers rely, all thirsting for creativity and innovation and pregnant with avant-garde and courage in facing the market. Many are the Brazilian realities that are looking to emerge on their own, but who remain orphans of consistent and lasting support. But let us not be naive, as in our history of political and economic crises the exacerbation of uncritical thinking is recurrent, which then turns into truculence, inhibits and increases barriers to understanding, and whose consequences invariably fall on those who most need social attention. In Brazil, for instance, the systematic obstruction to nationalization and the case for privatization always result in prejudice for the welfare state, because creeping and inaccurate are its foundations. The rhetorical tonic of the clashes inexorably brings the political-ideological bias, at the expense of the rational in the economy. And the result ends up having a right address: the concentration of the means of production in the hands of the weavers of a crony's capitalism that today has a wide spectrum of activity in the country. It is a financial system that governs unproductiveness, in other words, that financial means that excels in usurious rentism.

On the other hand, the lavishness of loans of knowledge, convergent or related, from those who are concerned today or from those who left, but who left their concerns in our arms, has the purpose of populating us with reflections and foundations about the worsening of social and economic afflictions, environmental issues common to the peoples of the Earth and on the urgency of solutions that are imposed on us in this new era, which leads us to highlight the Norberto Bobbio's reflection on the inseparability of the relationship between human rights, democracy and world peace:

Human rights, democracy and peace are three necessary moments of the same historical movement: without recognized and protected human rights, there is no democracy; without democracy, the minimum conditions for the peaceful settlement of conflicts do not exist. In other words, democracy is the society of citizens, and subjects become citizens when they are recognized with some fundamental rights; there will be a stable peace, a peace that does not have war as an alternative, only when there are citizens no longer just from this or that State, but from the world (BOBBIO, 2004, p. 21).

Would strengthening the “S” System be a harbinger or a prediction in the reconstruction of Brazilian capitalism, granting it the responsibility to assist the State in the conception and management of the welfare state in favor of social peace? Commenting on Norberto Bobbio’s thoughts, Celso Lafer can help us answer:

How to build peace with the collaboration of Reason? For Bobbio, through the connection between peace and human rights that establish the perspective of the governed and citizenship as a principle of democratic governance. It is through the promotion and guaranteeing of human rights – the right to life; the rights to fundamental freedoms; the social rights that ensure survival – that we should fight against strengths that lead to war and terrorism. This is the path to the only qualitative leap in history that Bobbio identifies as being the transition from the realm of violence to that of non-violence (LAFER, 2004, p. viii).

An initiative that is put for the national business community, which would not be an unprecedented event in Brazil, is to become a co-implementer, to become a key actor in the rescue or construction of the welfare state and to move towards the restructuring of Brazilian capitalism and, thus promote a qualitative leap in the democratic governance of the country. All of these measures without illusions on the perverse cloak of patrimonialism, a cultural heritage that holds back the country, notably in dealing with the difficulties in reconciling the civil and political rights that result from our liberal vocation with the economic and social rights of Vargas’ social-labor era, culminated in the Brazilian Constitution of 1988 [known as ‘Citizen Constitution’].

However, that will continue to be a disturbing element, which is the bureaucratic status that still prevails in the country and that tarnishes the principles that should guide the public servant, whether in the criminal, labor, civil and administrative spheres, or in the preservation of the constitutional purposes towards a state that claims to be democratic. There are more than five thousand municipalities in this country, a “mine” of public authorities as untouchable beings, who rejoice in having supposed powers or being disconnected from the ethical principles of public service – principles of *probity, morality, impersonality, motivation and of advertising* – stretching beyond the limits of the law. It is almost like a tacit agreement to maintain deleterious customs, only in the disguise of the momentary exchange of power holders for those presumed to be honest. The spurious conditions of permissiveness, the traffic of influences, the empire of egos are perpetuating, in view of this immense proliferation of political parties that disturbs, bewilders and gobsmacks voters. Surely, this chaotic party situation is one of the main factors that hinders the development of our democracy.

The proposal presented, therefore, does not fit, nor will it be successful under these circumstances, in which the exercise of power surreptitiously continues to serve the causes of discrimination and the maintenance of classes, harmful sources that maintain the *status quo* and aggravate social inequalities that, strictly speaking,

would not come from public servants in public contracts, but from those who rise to power through political means, filled with the most diverse and profuse parties. Here is an observation: public servants tendered, notably within the scope of the Judiciary (magistracy, Federal Attorney General, Federal and State Prosecutors, Comptrollers, Superior Court of Justice, Courts of Justice and, finally, of the Second Instance and those above), are more susceptible to the wrath of power, in addition to the imperative to judge. Be it desirable or not, in the deepest recesses of his being, the seduction of the command over his equal reigns. This is why we affirm elsewhere:

In a social state or a state of justice, it is necessary to prevail in the Judiciary, more precisely in the heart of those who are part of the Magistrature, modesty, public spirit and the total abstinence from any ideologies, when the decision-making goal is sought by them or jurisprudential, as if from them or through them it was possible to extract unthinkable truths. The horizons envisaged in the Fundamental Principles of the Federal Constitution, expressed in Articles 1 to 4 of the 1988 Charter, suffice (ABI-ABIB, 2020, p. 171).

Integrating the “S” System is, at the same time: a) rethinking the union between employers’ trade unionism with the State – in force in the country since 1942 – in order to improve the quality of life of workers and their families, an alliance created by initiative of the producing classes; b) rethinking the management of the welfare state; and c) rethinking the capitalism practiced in Brazil. The three orders of reflection and thought have to do with an associated treatment, since they form an intricate, yet intelligent path to social peace, in addition to involving something unprecedented in the whole world in its design, organization and functioning. It is an ordering of ideas and forces that have existed for almost eight decades and that, inadvertently or not, were immersed and dominated in a one-way street, transgressing the postulates of their origins.

In other words, the entities of this system have always been composed to follow the advances of science and technology

The villain in this story is the insignificant participation of labor unionism, which ends a historical paradox, when it is known that the mission of the social “S” (SESC, SENAC, SESI, SENAI, SEST, SENAT, SENAR, and SESCOOP) is to improve the living conditions of workers and their families. The purpose of integrating the “S” System is embodied in its own trajectory (1942-2019). The comprising entities in all its existences have obstinately and regularly excelled in technical-administrative and legal interchange, which has given rise to a political connection that has become a striking cultural trait in them and that keeps them strengthened in defending their purpose, evolution of society, especially workers and their families. From this political connection, a readiness influences their action for permanent self-criticism, for renewal and innovation and for efficiency and effectiveness in their programmatic actions, characteristics most profoundly found in the private initiative. In other words, the entities of this system have always been composed to follow the advances of science and technology, but without ever giving up on their missions under the conceptual and philosophical

framework that permeates everything they do, especially with regards to education and the preparation of the worker for life in society, reason for what they should receive applause and the continuous welcome from society. Nowadays, if this valuable and complex system is resized to the level of what this continental country represents to the world and conceived in the spheres of our trade (both employer and labor) unions, therefore, at the heart of the inherent conflict between capital and labor, the real possibility of capitalism with a social and environmental bias is in order is demonstrated. We would have material of immeasurable value for debates in international pro-world peace forums, notably at the ILO (International Labor Organization), the WSF (World Social Forum) and the WEF (World Economic Forum). This road, in addition to being unique in the world, can be exemplary to capitalism, which is already inexorably moving in this direction. It is presumed, as a result of what was agreed upon by the peoples of the Earth at the United Nations, whose synthesis is expressed in the Millennium Goals and which, since 2015, became known as the new 17 UN Sustainable Development Goals (UN, 2015), in line with the creation of the Global Compact (agreement that defined the principles of the private sector's involvement in solving humanity's problems).

As a reflection exercise, these are what would be the premises for the State and for national capitalism:

1. Civilizing capitalism – firstly focused on the economic, on the challenges of facing competition in the market, so that, in addition to profit, one can count on stability and business continuity; secondly focused on the exercise of socio-educational, environmental and cultural responsibility;
2. Capitalism co-implementer with the State in the process of educating Brazilians in the constant and permanent intention of moving the country forward overcoming backwardness and underdevelopment;
3. Capitalism co-implementer with the State in integral basic education, via public schools, accounting for the second time in the activities of reinforcement and academic leveling and in social, sporting and cultural activities;
4. Capitalism co-implementer with the State in vocational training (secondary education) and in the education of youth and adults in the context of public schools;
5. Market economy coexisting with representative democracy – electoral and plebiscitary;
6. Capitalism co-implementer with the State for the transparency and effectiveness of rights and effective guarantees to public calls;
7. Capitalism co-implementer with the State in constant monitoring and fighting against structural unemployment;
8. Capitalism co-implementer with the State in the regulation of commerce and services that spread in informality and illegality;

9. Strengthening of micro, small and medium-sized businesses, which are the biggest and main sources of employability;
10. Employer unionism and labor unionism co-implementer with the State in the promotion of social peace;
11. Active employer unionism and labor unionism, with strong structures based on the democratic principles that govern the nation, as preconditions to the strengthening of the socioeconomic situation and, therefore, of the minimum and dignified conditions for the enjoyment of well-being;
12. The worker in Brazil with access to any units of the “S” System, regardless of unionization, whether he/she is in commercial, industrial, transportation, agriculture, services, cooperatives or finance sector, or even a freelancing worker;
13. Strengthening capitalism of labor cooperatives, as defined by Law no. 12,690/2012, so that this is one more source of overcoming unemployment and eradicating unqualified and unguarded social security;
14. Capitalism co-implementer with the State in the ideal of globalization in what is the greatest of the challenges of our Common Land, based on the heads of nations in the Millennium Goals and in the 2030 Agenda for Sustainable Development of the UN, which consists in the eradication of poverty in all areas, its shapes and dimensions, including extreme poverty.

4. Final considerations

We have sought to show in this article that the Brazilian employers' trade unionism bears the responsibility, through laws, decrees and ordinances, of the responsibility of assisting the State in the development of vocational training and the education of young people and adults. And that institutions such as CNC, CNI, CNA and CNT bear the mission to structure and operate their autonomous services – SESC, SENAC, SENAI, SESI, SENAR, SEST and SENAT – for these purposes. We draw a political and economic picture of Brazil and highlight the “S” System as an alliance that puts the country in a unique favorable condition for development with social justice and respect for the environment. We believe that the ultimate goal of this alliance is social peace and the fight against structural unemployment, as advocated by international agreements signed by the country, however warning on the need to strengthen this system, so that it can expand the great work it already does.

Especially in times of crisis, public policies to help workers, formulated based on an understanding between the State, employers and labor unions, cannot be left without financial coverage; au contraire, they must be reinforced.

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