

A UNIVERSIDADE PÚBLICA FRENTE AO CONTEXTO CONTEMPORÂNEO: EM DISCUSSÃO O CURRÍCULO E SUAS POSSIBILIDADES NA FORMAÇÃO DOCENTE

LA UNIVERSIDAD PÚBLICA FRENTE AL CONTEXTO CONTEMPORÂNEO: EN DISCUSIÓN EL CURRÍCULO Y SUS POSIBILIDADES EN LA FORMACIÓN DOCENTE

THE PUBLIC UNIVERSITY IN THE FRONT OF THE CONTEMPORARY CONTEXT: IN DISCUSSION THE CURRICULUM AND IT'S POSSIBILITIES IN TEACHER FORMATION

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RESUMO: Considerando as demandas da sociedade contemporânea, a universidade pública e gratuita enfrenta o desafio de repensar a si própria. Portanto, é preciso tensionar a razão instrumental cristalizada na sociedade, que visa à formação para a produção de bens de consumo em detrimento da formação humana. Ao tratarmos dessas questões, faz-se necessário refletir sobre a autonomia universitária, frente à adequação curricular dos cursos de Licenciaturas ao currículo nacional gestado na Base Nacional Comum Curricular (BNCC). Pensar sob esse prisma nos ajuda a compreender os limites e as possibilidades da universidade em nosso país, especialmente da formação docente. Neste sentido, analisamos o Currículo da Faculdade de Educação da UFF, com ênfase no Componente Curricular Atividades Culturais, cujos resultados demonstram a possibilidade de se criar espaços/tempo de experiências estético-culturais crítico-emancipadoras que possibilitem a formação que prioriza o Ser em detrimento do Ter.

PALAVRAS-CHAVE: Universidade pública. Autonomia universitária. Formação docente. Currículo. Formação cultural.

RESUMEN: *Considerando las demandas de la sociedad contemporánea, la Universidad pública y gratuita enfrenta el desafío de repensarse a sí misma. Por lo tanto, es necesario reconocer la razón instrumental cristalizada en la sociedad, que tienen por objetivo la*

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formación para la producción de bienes de consumo en detrimento de la formación humana. Al tratar estas cuestiones, se hace necesario reflexionar sobre la autonomía universitaria, en contra de la adecuación curricular de los cursos de pregrado al currículo nacional desarrollado en la Base Común Nacional Curricular (BNCC). Pensar bajo ese prisma nos ayuda a comprender los límites y las posibilidades de la Universidad en nuestro país, específicamente de formación docente y, en este sentido, analizamos del currículo de la facultad de Educación de la Universidad Federal Fluminense (UFF), con énfasis el componente curricular Actividades Culturales, cuyos resultados emuestran la posibilidad de crear espacios/tiempos de experiencias estético-culturales crítico-emancipadoras que permiten la formación que prioriza el Ser en detrimento del Tener.

PALABRAS CLAVE: *Universidad pública. Autonomía universitaria. Formación docente. Currículo. Formación cultural.*

ABSTRACT: *Considering the demands of the contemporary society, the public and cost-free University faces the challenge of rethinking itself. Therefore, it is necessary to recognize the instrumental reason crystallized in society, which aims at training for the production of consumer goods to the detriment of human education. In dealing with these issues, it is necessary to reflect on the university autonomy, against the curricular adequacy of the undergraduate courses to the national curriculum developed in the National Curricular Common Base (BNCC). Thinking under that prism helps us to understand the limits and possibilities of the University in our country, specifically teacher training, and, in this sense, we analyze the curriculum at Federal Fluminense University (UFF), with emphasis on the curricular component Cultural Activities, whose results demonstrate the possibility of creating spaces/times for enabling aesthetic-cultural critical-emancipatory experiences that allow the formation that prioritizes the Being to the detriment of the Having.*

KEYWORDS: *Public University. University Autonomy. Teacher Formation. Curriculum. Cultural Education.*

Introduction

We begin this writing by exposing our reflections from our own experiences as teachers and managers of the Faculty of Education of the Fluminense Federal University, so the text that unfolds ahead, dispenses with the usual literature reviews, to use knowledge that does not were only built on the empiric actions, but, mainly, on the aesthetics of our experiences, in the Benjaminian sense that this word proposes, that is, as a narrator, the one who “figures between the masters and sages [...] because you can use the lifelong collection”. That is, the one who, by inserting a practical utility in what he narrates, “not only relies on his own experience, but adds much to others. [...] assimilates to his own knowledge, also, what he learned from what he heard from others [...]” (BENJAMIN, 1994, p. 220-221).

However, we emphasize that it is not a matter of abandoning the systematization of thought, which is necessary for the production of scientific knowledge. By invoking the concept of experience by bringing to light the narrator, "[...] does not mean bringing it closer to us, but rather increasing the distance that separates us from it. Seen from a distance, the large and simple features that characterize the narrator stand out in him" (IDEM, p. 197). That said, we continue the focus of our writing that seeks to problematize the ways in which truth policies institute dominant forms of instrumental ideas that dull the possibilities of creating spaces/time for aesthetic-cultural, critical-emancipatory experiences that enable the formation that prioritizes Being over Having.

Discourses in defense of education have already become commonplace, which attach a redeeming and socially ascending value to educational institutions in general and to the university in particular. Most media surveys related to higher education performance emphasize, in their analysis, an instrumental, market-oriented character, seeking to emphasize questions about what possibilities a career or particular course can offer in terms of employability. How to align the choice of a course (based on the labor market) to the expectations of students⁴?

Walking in the path of Michel Foucault's thought and his analysis of the practices of subjectivation proper to each time, we are led to conclude that this instrumental character given to higher education is intertwined with cultural, economic and social perspectives of our time. From this perspective it is easy to understand, genealogically, how these discourses are constituted and their actions as mechanisms of maintenance and control necessary for the formation of individuals in societies whose economies and policies are subject to the demands of capital.

In addressing these issues, this article stresses the role of the public university in a plural, democratic and highly technified society, arguing that this institution should be the space-time

⁴ A survey of four Brazilian state capitals showed that 8% of teenagers find it important to enter college "because it's their parents' dream". The data is one of the research results that evaluated what parents and students expect after high school graduation. The research was conducted by consultancy Educa Insights, commissioned by the Brazilian Association of Higher Education Maintainers (ABMES). 1,200 people were interviewed in the cities of Sao Paulo, Rio de Janeiro, Salvador and Porto Alegre. From the students' perspective, the most constant justification for pursuing higher education is "getting a good job in the future", pointed out by 66% of respondents. Next comes the 31 percent answer "because it's important to me", followed by "because it's required by the job market" with 28 percent, and "because I've always dreamed about it" with 20 percent. Among adolescents, the majority (60%) have already decided which course they want to take. Traditional courses appear as the top choices of those who have already chosen. Source: <https://abmes.org.br/noticias/detalhe/2101/pesquisa-abmes-maior-parte-dos-alunos-nao-ingressa-na-universidade-por-falta-de-dinheiro>.

of the inventiveness of a cultural formation that permeates the world of work, focused on all the human dimensions, as defended by Anísio Teixeira (1988, p. 17):

The university function is a unique and exclusive function. It is not just a matter of spreading knowledge. The book also spreads. It is not just a matter of preserving the human experience. The book also preserves them. It is not just a matter of preparing practical or professional crafts or arts. Direct learning prepares them, or, ultimately, much simpler schools than universities. It is about maintaining an atmosphere of knowing by knowing to prepare the man who serves and develops it. It is about keeping knowledge alive and not dead, in books or in the empiricism of unintellectual practices. It is a matter of intellectually formulating the ever-renewed human experience so that it becomes conscious and progressive.⁵

All these functions merge in such a way that the constitution of the university is, in some way, the history of humanity, since its assumption is the teaching linked to local realities and focused on social demands, especially human. Hence, Teixeira's (1988, p. 18) defense that the “university is and should be the mansion of liberty”.

However, the university is the mirror of society and therefore reflects its contradictions. Therefore, to defend the university in the perspective of capitalist logic is to assume that the knowledge produced becomes a commodity and that access will only be given to those who can buy it.

This conjuncture makes explicit a global ethical crisis that requires us to think about our civilizing journey and the paradigms that guided our social practices. Faced with this scenario, we face the strengthening of exclusionary processes over the achievements that could culminate in a just and inclusive society. Thus, we witness the resurgence of fundamentalist racial, nationalist, religious, xenophobic, misogynist, homophobic and racist movements, supporting policies that result in racial, sexual, political and religious discrimination on the grounds of an alleged “family tradition”.

Moreover, the borders for the migration of individuals, families and communities are closed, producing poverty and hunger in the name of territorial defense. We live under a logic in which capital overlaps with work. Market and property become a priority in the face of basic social rights, factors that generate cyclical and structural unemployment, underemployment and

⁵ A função da universidade é uma função única e exclusiva. Não se trata, somente, de difundir conhecimentos. O livro também difunde. Não se trata, somente, de conservar a experiência humana. O livro também os conserva. Não se trata, somente de preparar práticos ou profissionais, de ofícios ou artes. A aprendizagem direta os prepara, ou, em último caso, escolas muito mais singelas do que as universidades. Trata-se de manter uma atmosfera de saber pelo saber para se preparar o homem que serve e o desenvolve. Trata-se de conservar o saber vivo e não morto, nos livros ou no empirismo das práticas não intelectualizadas. Trata-se de formular intelectualmente a experiência humana, sempre renovada, para que a mesma se torne consciente e progressiva.

exploitation of the labor force, promoting the growth of population living in precarious conditions, in line with poverty.

Perhaps this is why discourses that give the University an instrumental and technical function of social redemption gain strength and produce effects on the subjectivity of university students. These speeches act on what Bauman (2008) considers as hallmarks of the present times, that is, fear and insecurity in the face of a future that does not allow good expectations.

We are afraid of urban violence, unemployment, epidemics, terrorism, in short of everything that capitalist society has produced that has fallen into processes of exclusion. As a result, we tirelessly seek professional “way out” so as not to “fall” into the abyss of excluding an otherness we fear to assume as our own. In this regard, Bauman (2008) tells us about the fear of 'second degree death'. Here death is not physical, but a metaphor of the separations, losses, exclusions, ruptures we experience throughout our lives. To this fear the author calls 'moral tales' of our time, the fear of elimination and powerlessness in the face of an adverse destiny that distances us from communal relations, reifying individualism. It fits here the image of *Angelus Novus* painted by Paul Klee under a singular interpretation by Walter Benjamin (1994, p. 226):

There is a painting by Paul Klee called *Angelus Novus*. It represents an angel who seems to want to move away from something he stares at. His eyes are wide open, his mouth wide, his wings spread. The angel of the story must look like this. Your face is directed to the past. Where we see a chain of events, he sees a unique catastrophe that relentlessly accumulates ruin upon ruin and scatters them at our feet. He would like to stop to wake the dead and gather the fragments. But a storm blows from paradise and clings to its wings so tightly that it can no longer close them. This storm compels him irresistibly into the future, to which he turns his back, while the heap of ruins grows to the sky. This storm is what we call progress.⁶

This image of Walter Benjamin's thought expresses the moral crisis in the contemporary world, a crisis that is increasingly moving away from an ethical perspective: yesterday's mistakes are highlighted so that new mistakes can be made, even if they sacrifice the possibility of more ethical tomorrow, guiding us to paths that illusorily offer us greater security in the face of the uncertainties that haunt us. The moral subject in the contemporary world becomes so

⁶ Há um quadro de Paul Klee que se chama *Angelus Novus*. Representa um anjo que parece querer afastar-se de algo que ele encara fixamente. Seus olhos estão escancarados, sua boca dilatada, suas asas abertas. O anjo da história deve ter esse aspecto. Seu rosto está dirigido para o passado. Onde nós vemos uma cadeia de acontecimentos, ele vê uma catástrofe única, que acumula incansavelmente ruína sobre ruína e as dispersa a nossos pés. Ele gostaria de deter-se para acordar os mortos e juntar os fragmentos. Mas uma tempestade sopra do paraíso e prende-se em suas asas com tanta força que ele não pode mais fechá-las. Essa tempestade o impele irresistivelmente para o futuro, ao qual ele vira as costas, enquanto o amontoado de ruínas cresce até o céu. Essa tempestade é o que chamamos progresso.

preoccupied with his own yearnings that he has no time to see the barbarism committed to another who is not so close to him. Hence the instrumental character takes center stage in our culture.

Liquid-modern culture no longer feels like a culture of learning and accumulation, like the cultures recorded in the accounts of historians and ethnographers. Instead, it seems a culture of disengagement, discontinuity, and forgetting (BAUMAN, 2013, p. 37).⁷

Such considerations reveal the instrumental rationality legitimized by knowledge-powers that judge themselves in the right to dominate and modify the physical environment and, consequently, the life, through the techno-scientific advances that work in favor of the capital, in detriment of the planetary life.

Given the above, we ask: to whom or where is the discourse that gives the formative institutions the instrumental meaning, in which young people must rely solely on their efforts and their ability to work so that they can be socially assured?

Indeed, this rationality that we have been serving in the academic production of knowledge has greatly helped us to achieve technological development and the "certainties" of the present time, but it has presented no way out of the blindness that domesticates life, putting it at service of capital. Therefore, "[...] What would be the obstinacy of knowledge, if it only ensured the acquisition of knowledge and not the misleading of the one who knows? [...] how and how far could it be possible to think differently instead of legitimizing what is already known?" (FOUCAULT, 1984, p. 14).

Faced with what is socially posed, Teixeira (1988, p. 17) problematizes that "the university has no 'truth' to give, except the only possible one, which is to seek it eternally". However, how will this be possible in an increasingly regulated society, such as contemporary society?

University autonomy: challenges and possibilities

Historically the University has assumed for itself the task of transmitting scientifically consolidated knowledge and truths. However, by opting for a certain kind of reason or scientific knowledge, he limited his gaze to a "true" and "objective" operant mode of understanding the

⁷ A cultura líquido-moderna não se sente mais uma cultura da aprendizagem e da acumulação, como as culturas registradas nos relatos de historiadores e etnógrafos. Em vez disso, parece uma cultura do desengajamento, da descontinuidade e do esquecimento (BAUMAN, 2013, p. 37).

"things" of the world, stripping intellectual formation of sentimental political education which integrates the cultural formation and which could create the conditions for emancipated actions that allow us to question "a set of characteristic rules and coercions, [...] a certain kind of scientific discourse at a given time; [...] endowed with specific effects of coercion or simply inciting what is validated as scientific, rational or commonly received" (FOUCAULT, 1990, p. 49).

Generally concerned about the explicit demands of content in their curriculum, teachers and students reproduce an episteme model that reaffirms the society in which this curriculum is organized, in a symbiotic relationship between knowledge and cultures, to produce social regulation of the curriculum (POPKEWITZ, 1997). The curriculum is thus a determined cultural selection that reflects an educational model. In a liberal and capitalist society, such as ours, the curriculum will tend to ensure the reproduction of a set of social, economic and political values that meet this social model, producing generally conservative social regulation.

However, we have long known that curriculum is a field of dispute and that the proposition of curriculum policies and their materialization is not a linear process. Both the proposition of a policy and its execution are disputed grounds. Therefore, in speaking of curriculum we will never have guarantees, as traditional curriculum theories advocated, simply because we are dealing with fields of forces that do not converge - different projects of society and, consequently, different conceptions of curriculum - and very heterogeneous learning conditions. In this sense, it is plausible to question how social regulation is produced inside and outside school, by the state, by neoliberal policies, but also from the pedagogical discourse itself (JAEHN, 2014).

If we consider that a curriculum is made of choices that lead us to prioritize some content over others, the close relationship between curriculum and knowledge is evident as a discursive practice of power. In Foucault's clues, Popkewitz (2001) shows how pedagogical (curricular) knowledge is a constitutive and material element of the contemporary world, in which curricular knowledge constitutes discursive systems that form knowledge patterns that incorporate a continuum of values and produce norms and linguistically produced divisions.

Thus, in neoliberal governmentality the curriculum becomes a means of legitimation for the formation of competent, skilled and flexible human capital, and this flexibility is far from a creative condition. The continuous demands of curriculum reformulation with regard to objectives and evaluation evidence mimetic practices so that pedagogical control can accompany and meet a model of liquid society that merges and breaks down according to market demands.

In the present context of teacher education, we live two scenarios that put in check university autonomy: the attempts of financial and ideological control by the central government and the curricular adaptation of the undergraduate courses to the national curriculum managed at the National Common Curriculum Base (BNCC, Portuguese initials), which is being implemented all over the country. It is this second point that we would like to highlight here, especially.

In addition to questioning what underpins the Basis, it is necessary to look at international curriculum experiences to understand how a national curriculum and a standardized assessment affect the autonomy of the school institution and the teacher itself, producing consequences such as the demonization of teachers, who are guilty of unreached objective outcomes, the risks to democracy in results-oriented education, the loss of autonomy of teacher education courses and the dehumanization of teaching work (AGUIAR; DOURADO, 2018).

Contrary to the need for central intervention via curriculum, for Macedo (2018, p. 31), “it is not inexorable that public policies, to be public and deal with, for example, education throughout the country, have to produce centralized responses; they can be gestated in the spaces where interventions happen”. The author argues for, something we reiterate, that curriculum policies can be thought of at school or at the University, as long as we have valued teachers and educational funding that meets the structural needs of the educational institution. In the Brazilian case, both conditions do not exist. The choice that curriculum policy makes at the moment is to articulate the educational process to the development of educational goals aimed at the development of competences, emphasizing those of a technical nature to the detriment of integral development that could lead to cultural formation. In other words, an education focused on results related to the main areas of interest of the market and international evaluations, such as the International Student Assessment Program (PISA), is ratified.

In a way, reducing curriculum to skills development can be a way of assuring the teacher a certain way of doing it, but it reinforces the mistaken belief that it is possible to teach everyone at the same time and at the same pace. It ignores the different times and learning conditions of individuals, contrasting especially with the instabilities and uncertainties that contemporary times offer us. These are also the arguments of a *higher education*, of a traditional education that believes in meritocratic criteria that guide the curricula and pedagogical actions from (pre) texts that articulate in governmental spheres of education policies and plans marked by “a heteronomy and subjection practices” (GALLO, 2006, p. 78), assuming an entrepreneurial educational perspective, that is, Education as an economic investment. Thus, education is

reduced to a qualification that prepares for the competitiveness necessary for the productive restructuring and employability of the present times.

These considerations were made so that we can see the importance of understanding that the discourses are constituted by significant elements that refer to contents or representations as practices that shape the objects about which they speak. “Certainly, the speeches are made of signs; but what they do is more than using these signs to designate things. This is what makes them irreducible to language and speech. It is this “more” that must be made to appear and that must be described” (FOUCAULT, 1986, p. 56).

Thinking in this light helps us understand how the curriculum is a powerful instrument of power. Therefore, problematizing the curricular discursive practices expressed in “significant elements” is a necessary task in order to understand which power-knowledge relations are implicit and cross these discourses. It is about revealing the operating conditions of a discourse showing its ways of:

[...] impose on individuals who pronounce them a number of rules and thus not allow everyone to have access to them [...] no one will enter the order of discourse if it does not satisfy certain requirements or if it is not, from the beginning, qualified to do so. [...] the ritual defines the qualification that the individuals who speak must possess [...] at last, the supposed or imposed effectiveness of the words, their effect on those to which they speak, the limits of their value of coercion (FOUCAULT, 2008, pp. 37-39).⁸

In this perspective, Silvio Gallo (2012) helps us to think of an education in smaller lines, through inventive and creative ways, paying attention to the singularities between teachers and students. A minor education has no prescription, because it is produced by intensities that promote deterritorialization that decentralize physical inactivity to break the dogmatic image of the school institution, by inventive means, escaping the state control of educational policies that establish the criteria and purposes of what should be in the center of education. It is this minor education that we care about thinking and building today.

It is about reiterating and reinforcing the autonomy of the public university, as well as the school and the teachers rather than extirpating it. Reinforcing Lopes's statement (2018, p. 26), we already have curriculum and “it is not necessary for all schools to have the same curriculum: the curriculum needs to make sense and be contextually constructed, to meet

⁸ [...] impor aos indivíduos que os pronunciam certo número de regras e assim de não permitir que todo mundo tenha acesso a eles [...] ninguém entrará na ordem do discurso se não satisfazer a certas exigências ou se não for, de início, qualificado para fazê-lo. [...] o ritual define a qualificação que devem possuir os indivíduos que falam [...] enfim, a eficácia suposta ou imposta das palavras, seu efeito sobre aqueles aos quais se dirigem, os limites de seu valor de coerção (FOUCAULT, 2008, p. 37-39).

demands and needs that are not homogeneous”. It is not a question of no direction, as in the National Curriculum Guidelines, but of no conditioning, as an education for technical skills suggests, between its lines.

We argue that the Salvationist character that the BNCC intends to impress is a fallacious rhetoric given the inequalities of the educational system in relation to the teaching career and the precarious working conditions in the school institutions, including the teacher training courses of public universities. This is an ordering of discourse that seeks to conceal the economic interests that underlie the Base, especially the publishing market and educational advisory services.

FEUFF Pedagogy curriculum and cultural formation: possibilities for free thinking

Considering the conception of the University defended by Teixeira (1988, p. 17), which constitutes a place “[...] that facilitates the participation of all in the intellectual formation of the human experience”, we turn to the possibilities of the curriculum of the Pedagogy course of the Faculty of Education of the Fluminense Federal University (FEUFF). In this sense, in order to understand the scope of this pedagogy course in relation to the possibility of 'intellectual formation of the human experience', we focus on the curricular component Cultural Activities, considering that:

Cultural Activities are an original and exclusive proposal of the UFF Pedagogy curriculum, since the 1993 Pedagogical Project of the Course. They seek to contribute to the improvement of the general and professional formation of students and, escaping the formalism of the disciplines of nomenclatures and specific contents, constitute themselves as spaces for experiencing and learning cultural themes - the most diverse - that can update and broaden the educator's vision of the world, developing his aesthetic sensibility, both in fruition and expression. Previously, this curricular component did not have the qualifying “cultural”, just being called Activities. In the years of practice of the previous curriculum, this curriculum component was better defined, emphasizing the cultural aspect of the themes offered. These are themes focused on art (literature, painting, theater, cinema, music, etc.), cultural heritage, as well as workshops, trips and tours (PEDAGOGY COURSE, 2018, p. 6).⁹

⁹ As Atividades Culturais são uma proposta original e exclusiva do currículo de Pedagogia da UFF, já desde o Projeto Pedagógico do Curso de 1993. Buscam contribuir para o aprimoramento da formação geral e profissional dos estudantes e, fugindo do formalismo das disciplinas de nomenclaturas e conteúdos específicos, constituem-se como espaços de experiência e aprendizagem de temas culturais – os mais diversos – que possam atualizar e ampliar a visão do pedagogo sobre o mundo, desenvolvendo sua sensibilidade estética, tanto na fruição como na expressão. Anteriormente, esse componente curricular não possuía o qualificativo “cultural”, apenas denominando-se Atividades. Nos anos de trabalho de prática do currículo anterior, esse componente curricular definiu-se melhor, tendo sido enfatizado o aspecto cultural das temáticas oferecidas. São temas voltados para a arte (literatura, pintura, teatro, cinema, música etc.), o patrimônio cultural, bem como fazeres do tipo oficinas, viagens e passeios (CURSO DE PEDAGOGIA, 2018, p. 6).

The existence of this curriculum component is in line with the concept of cultural formation defended by Adorno (2010), which strongly opposes the reified consciousness that surrounds the possibilities of being in the world. In this perspective, humanity is subject to the adhesion of subjection to socially determined formation.

The consequences of incomplete and specialized training are easily identified in the individual's personality, which tends, on the one hand, to focus around few interests, having difficulty solving problems or facing situations beyond them. On the other hand, this attitude also hinders communication between people as they focus on their own world, showing themselves oblivious, disinterested and intolerant of all those outside (JAEHN, 2008, p. 120).¹⁰

Thus, in opposition to the social formation of contemporaneity, called by Adorno (2005) pseudo-formation, it is necessary to tense culture and formation to bring out its constitutive moments of emancipating consciousness. In this sense, the formation to be emancipating is critical to pseudo-formation, resistant to the reproductive society based on the *produce and consume* duet and revealing social contradictions. Therefore, in the current context, the dynamics of cultural formation should therefore correspond to “a society of free and equal beings in a pure way, thus indicating a society without classes and without exploitation” (ADORNO, 2005, p. 4). Once:

Cultural formation is precisely that for which no suitable habits are available; it can only be acquired through spontaneous effort and interest, cannot be guaranteed simply by attending courses [...]. In fact, it does not correspond to effort, but to openness, the ability to open to elements of the spirit, appropriating them productively in consciousness, rather than just to learn, as an unbearable cliché prescribes (ADORNO, 2010, p. 64).¹¹

Considering cultural formation as a possibility of denaturalizing and critically problematizing one's own culture, we problematize the process of teacher education in order to broaden the perception of society, human life and the condition of the individual, with a view to breaking with the coldness present in working relationships and the aridity of the spirit.

¹⁰ As consequências de uma formação incompleta e especializada são facilmente identificadas na personalidade do indivíduo, que tende, por um lado, a se concentrar em torno de poucos interesses, sentindo dificuldades para resolver os problemas ou enfrentar situações que vão além destes. Por outro lado, esta atitude também dificulta a comunicação entre as pessoas, na medida em que cada um se concentra no seu próprio mundo, demonstrando-se alheio, desinteressado e intolerante com todos os que estão fora dele. (JAEHN, 2008, p. 120).

¹¹ A formação cultural é justamente aquilo para o que não existem à disposição hábitos adequados; ela só pode ser adquirida mediante esforço espontâneo e interesse, não pode ser garantida simplesmente por meio da frequência de cursos [...]. Na verdade, ela nem corresponde ao esforço, mas sim à disposição aberta, à capacidade de se abrir a elementos do espírito, apropriando-os de modo produtivo na consciência, em vez de se ocupar unicamente para aprender, conforme prescreve um clichê insuportável (ADORNO, 2010, p. 64).

In this perspective, Adorno (2010) defends the school as the place to develop the spirit and purpose of education as allowing and developing formative experiences. In turn, the formative process of teachers demands, in contemporary times, to counteract the isolation in the classroom, the restricted conception that only school contents are relevant, since:

Cultural formation is the possibility of individual liberation from the coercive mechanisms of socialization and the objectifying imposition of 'unbridled market economy' [...] on culture and consciousness. However, this possibility of individual liberation should not become the ultimate goal, but should be understood as an unconditional assumption for the humanization of social praxis (SCHMIED-KOWARZIK, 1983, p. 112).¹²

The relevance of this formative process is revealed in the thought of Teixeira (1988, p. 37), when he states that, “[...] no country in the world, until today, has thought it possible to build a culture from the bottom up, from foot to head. For there to be primary, there must first be secondary and for secondary to work, there must be universities”, whose autonomy and free thinking go hand in hand.

At this juncture, the unfolding of cultural formation is incalculable, whether at the primary school or at universities, as it can mean a powerful opportunity to broaden the horizon and strengthen the spirit, that is, in addition to providing critical contact with cultures in its various manifestations, it can broaden its cultural horizon as well as the ability to relate the contents of various areas of knowledge to human life.

Thus, in order to visualize the curricular structure of this curricular component, we elaborated Table 1, which explains the possibilities of teacher education expressed in the curriculum of the Faculty of Education of the Fluminense Federal University - FEUFF, in 2018/2, namely:

Table 1 - The Cultural Activities of the 2018/2 UFF Pedagogy Curriculum

Period	Compulsory curriculum component	Activities theme
1 ^o	CULTURAL ACTIVITIES – I 30h	Art, Attention Education and Contemplative Silence
		Cinema and Education: “a lot to learn”
		Campus Wellness: A sensory, institutional, and relational exploration
		Information and Communication Technologies and Education
		Production of Bilingual Materials for deaf students

¹² A formação cultural é a possibilidade da libertação individual dos mecanismos coercitivos da socialização e da imposição coisificadora da ‘desenfreada economia de mercado’ [...] sobre a cultura e a consciência. Porém, esta possibilidade da libertação individual não deve se tornar objetivo final, mas deve ser entendida como pressuposto incondicional para a humanização da práxis social (SCHMIED-KOWARZIK, 1983, p. 112).

3 ^o	CULTURAL ACTIVITIES – II 60h	Playful: Toys & Play in Human Formation
		Critical Cinema and Education
		Brecht's didactic plays: Political Theater and Education
5 ^o	CULTURAL ACTIVITIES – III 60h	Modernist Brazilian Literature
		Education in Deprivation Spaces: gender, race, and socio-educational inequalities
7 ^o	CULTURAL ACTIVITIES – IV 60h	Cultural Formation: under discussion Bullying and prejudice
9 ^o	CULTURAL ACTIVITIES – V 60h	Chronicles and tales of Brazilian and foreign authors and Education
		Knowledge Meeting I
		Knowledge Meeting II

Source: authors

Recognizing the curricular component of Cultural Activities as a fundamental link to Cultural Formation, it is worth mentioning that it is located throughout the course in order to provide a more consistent experience and therefore a critical view of cultures, as well to encourage students to attend the spaces and cultural events offered by the University and in society over the period of their stay in the institution, to expand their cultural repertoire. So that:

The more faceted receptivity is cultivated, the more mobile it is, the more surface it offers to phenomena, the more world man grasps, the more dispositions he develops in himself; The more strength and depth his personality gains, the more freedom his reason gains, the more world man conceives, the more form he creates outside himself. Their culture will therefore consist of the following; first: provide the receptive faculty with the most multifaceted contacts with the world and maximize the passivity of feeling; second: to achieve for the determining faculty the utmost independence from receptive and to activate the activity of reason to the extreme. When the two qualities unite, man combines the utmost fullness of existence with the utmost independence and freedom, embracing the world rather than losing itself in it and subjecting the infinite multiplicity of phenomena to the unity of his reason (SCHILLER, 1990, p. 64).¹³

By encompassing broader spheres of education, the relationship between knowledge, society and the life of the individual is affirmed. Meeting the thought of Kant (2003, p. 57), “The positive part of education and culture. The man is distinguished by his animal. It consists,

¹³ Quanto mais facetada se cultiva a receptividade, quanto mais móvel é, quanto mais superfície oferece aos fenômenos, tanto mais mundo o homem capta, tanto mais disposições ele desenvolve em si; quanto mais força e profundidade ganha sua personalidade, quanto mais liberdade ganha sua razão, tanto mais mundo o homem concebe, tanto mais forma cria fora de si. Sua cultura consistirá, pois, no seguinte; primeiro: proporcionar à faculdade receptiva os mais multifacetados contatos com o mundo e elevar ao máximo a passividade do sentimento; segundo: conquistar para a faculdade determinante a máxima independência com relação à receptiva e ativar ao extremo a atividade da razão. Quando as duas qualidades se unificam, o homem conjuga a máxima plenitude de existência à máxima independência e liberdade, abarcando o mundo em lugar de nele perder-se e submetendo a infinita multiplicidade dos fenômenos à unidade de sua razão (SCHILLER, 1990, p. 64).

above all, in the exercise of the faculties of his spirit”. In this sense, it is worth highlighting Adorno's thought, in the words of Maar (ADORNO, 2010, p. 14), “Adorno fights in a double front: at one time against 'false culture' and in favor of 'culture'”:

When the spirit does not realize the socially just, unless it dissolves into an undifferentiated identity with society, we are under the rule of anachronism: holding firmly to cultural formation, after society has already deprived it of its foundation. However, the only surviving possibility for culture is the critical self-reflection about semiformation (pseudoformation), which it necessarily became (ADORNO, 2005, p. 18).¹⁴

Adornian criticism illuminates the genuine dimension of formation, which is emancipation, that is, to provide conditions for the individual to develop his autonomy so that he does not reproduce and submit to the world that surrounds him.

In this sense, the faculty in question demonstrates resistance to adaptation per se, because, as we can see in table 1, the course has 270 hours of Cultural Activities, which is quite in front of the social limits that stand in the way of the formation process. This finding is impactful because it values the process of teacher education, overcoming the reductionist forms of education. Quoting Schelling, Adorno and Horkheimer (1985, p. 29) emphasize that “art comes into play when knowledge forgets men. For him [Schelling], art is "the model of science and it is where art is yet to come". Therefore, the Curriculum Component of Cultural Activities presents itself as a fruitful way to enable critical, ethical, political, philosophical, psychological, human, sensitive and inclusive formation, as it aims to “contribute to a professional formation that develops, integrates and harmonize reason and sensibility, providing opportunities for contacts with diverse artistic and cultural productions” (PEDAGOGY COURSE, 2018, p. 16).

Final considerations

The work presented in this article constitutes a social contribution in order to complexify the relationship of contemporary society with the University. The explicit questions reinforce the relevance of the University for the constitution of humanity itself, due to its dialectical and dialogical content, facing the unilateral conditions of a marketing nature and, therefore, privatists, which excel for the formation based on Having over the Being.

¹⁴ Quando o espírito não realiza o socialmente justo, a não ser que se dissolva em uma identidade indiferenciada com a sociedade, estamos sob o domínio do anacronismo: agarrar-se com firmeza à formação cultural, depois que a sociedade já a privou de base. Contudo, a única possibilidade de sobrevivência que resta à cultura é a autorreflexão crítica sobre a semiformação (pseudoformação), em que necessariamente se converteu (ADORNO, 2005, p. 18).

While on the one hand our discussion makes clear the weight of objective, that is, economic and political conditions on the process of teacher education, on the other hand we also stress the importance of resistance, that is, of the struggle to maintain university autonomy as a possibility of strengthening the formation of the spirit, conducive to the formation of free thinking teachers.

However, as expected, “the issue of emancipation is strictly a worldwide problem” (ADORNO, 2010, p. 174). Thus, it is essential to exercise resistance through cultural formation, with a view to problematizing, analyzing and tensing reality in order to unveil social contradictions, as Adorno (2010, p. 181) argues, when referring to Kant to clarify that we do not live in an enlightened age; but in a time of enlightenment. He concludes that “[...] in these terms he determined emancipation in an entirely consequential way, not as a static category, but as a dynamic category, as a becoming”.

It is important to emphasize that our reflections are insurgent of the dialogism between the different theoretical indices that constitute the authors of this article, as intellectuals and researchers. We understand that it was precisely from the different voices through which our discourses transit that we affirm the power of this statement that sought to address instrumental reason and its consequences in dehumanizing social relations.

In this context, the disputes for the forging of curricula committed to market interests were confronted with the curriculum of the Fluminense Federal University, more specifically, the Pedagogy course of the Faculty of Education - FEUFF, with which we could demonstrate the possibilities of facing what is rank and naturalized by contemporary society.

Thus, we recognize the curriculum component Cultural Activities as a formative process that both enhances and extrapolates the classroom, as a fertile field for linking theoretical studies with life, opening up other possibilities, as poetically described by Deleuze (1996):

For me, a class is not meant to be fully understood. A class is a kind of moving subject. That's why it's musical.

In a class, each group or student gets what suits them. A bad class is one that suits no one.

We cannot say that everything suits everyone. People have to wait. Obviously, there is someone half asleep. Why does he wake up mysteriously when it concerns him? There is no law that concerns anyone. The subject of your interest is something else.

A class is emotion. It is both emotion and intelligence. Without emotion, there is nothing, no interest at all. It is not a matter of understanding and hearing everything, but of waking up in time to grasp what suits you personally.

This is why a varied audience is very important. We feel the centers of interest shift from one to another. It forms a kind of splendid fabric, a kind of texture.¹⁵

Although we have emphasized here the curriculum component Cultural Activities, we recognize other useful possibilities in the pedagogical project of the FEUFF Pedagogy course which are opposed to a purely technical training.

We reaffirm our conviction that the environment of teacher education at the public university, precisely because it is not directly controlled by the market, has the power to face contemporary issues about the university with professionalism and humanity, expanding the possibilities of the inventiveness of a cultural formation that does not ignore the world of work, but which continually turns to the multiple human dimensions. In this sense, guaranteeing university autonomy in a plural society, such as ours, is a *sine qua non* condition for the University itself to contribute to the process of consolidating democracy.

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¹⁵ Para mim, uma aula não tem como objetivo ser entendida totalmente. Uma aula é uma espécie de matéria em movimento. É por isso que é musical.

Numa aula, cada grupo ou cada estudante pega o que lhe convém. Uma aula ruim é a que não convém a ninguém. Não podemos dizer que tudo convém a todos. As pessoas têm de esperar. Obviamente, tem alguém meio adormecido. Por que ele acorda misteriosamente no momento que lhe diz respeito? Não há uma lei que diz o que diz respeito a alguém. O assunto de seu interesse é outra coisa.

Uma aula é emoção. É tanto emoção quanto inteligência. Sem emoção, não há nada, não há interesse algum. Não é uma questão de entender e ouvir tudo, mas de acordar em tempo de captar o que lhe convém pessoalmente.

É por isso que um público variado é muito importante. Sentimos o deslocamento dos centros de interesse, que pulam de um para outro. Isso forma uma espécie de tecido esplêndido, uma espécie de textura.

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How to quote this article

SILVA, Dagmar Mello e; LEME, Erika Souza; JAEHN, Lisete. A universidade pública frente ao contexto contemporâneo: em discussão o currículo e suas possibilidades na formação docente. **Revista on line de Política e Gestão Educacional**, Araraquara, v. 23, n. esp. 1, p. 766-784, out. 2019. E-ISSN:1519-9029. DOI: <https://doi.org/10.22633/rpge.v23iesp.1.13011>

Submitted: 10/05/2019

Required revisions: 14/06/2019

Approved: 10/08/2019

Published: 01/10/2019