

THE MEANING OF THE PEDAGOGUE'S TRAINING

*O SENTIDO DA FORMAÇÃO DO PEDAGOGO*

*EL SENTIDO DE LA FORMACIÓN DEL PEDAGOGO*



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**ABSTRACT:** The article revisits the effective participation of the Faculty of Education of the Federal University of Goiás (FE/UFG) in the movement of resistance and rupture to the model of Pedagogy course by qualifications. This work is a partial result of the interinstitutional research "The history of higher education in Goiás between the years 1980 and 1993: the meaning of the training of the pedagogue," and highlights the developments of the project of society based on the productivist tendency. The resistance and rupture of the FE/UFG to the qualifications and the epistemology that supported it were expressed in the defense of a formation based on teaching in the Pedagogy course. In 1984, Professor Ildeu Moreira Coêlho led this defense from the FE/UFG and, together with intellectuals such as Paulo Freire, Marilena Chauí, and Carlos Rodrigues Brandão, among others, participated in the debates. The discussion about the Pedagogy course is historical, a debate permeated by a correlation of forces, disputes, and interests that go beyond the field of education. Thus, there is a compelling need to consider the most recent discussions presented by the curricular guidelines intended to be implemented for Pedagogy courses, in a way to adapt teacher training courses to the National Common Curricular Base (BNCC). Therefore, the debate about the meaning of pedagogue training remains essential.

**KEYWORDS:** Pedagogy. Teaching. Habilitations.

**RESUMO:** O artigo revisita a participação efetiva da Faculdade de Educação da Universidade Federal de Goiás (FE/UFG) no movimento de resistência e ruptura ao modelo de Curso de Pedagogia por habilitações. Este trabalho é um resultado parcial da pesquisa interinstitucional "A história da educação superior em Goiás entre os anos de 1980 e 1993: o sentido da formação do pedagogo", e destaca os desdobramentos do projeto de sociedade fundamentado na tendência produtivista. A resistência e ruptura da FE/UFG às habilitações e a epistemologia que a sustentava se expressou na defesa de uma formação com base na docência no Curso de Pedagogia. Em 1984, o professor Ildeu Moreira Coêlho protagonizou essa defesa a partir da FE/UFG e, juntamente com intelectuais como Paulo Freire, Marilena Chauí, Carlos Rodrigues Brandão, dentre outros, compuseram os debates. É histórico a discussão em torno do Curso de Pedagogia, debate perpassado por uma correlação de forças, disputas e interesses que extrapolam o campo da educação. Desse modo, é contundente a necessidade de considerar as mais recentes discussões apresentadas pelas diretrizes curriculares que se pretendem ver implantadas para os cursos de Pedagogia, em uma forma de adequar os cursos de formação de professores à Base Nacional Comum Curricular (BNCC). Assim, o debate sobre o sentido da formação do pedagogo permanece fundamental.

**PALAVRAS-CHAVE:** Pedagogia. Docência. Habilitações.

**RESUMEN:** *El artículo revisita la efectiva participación de la Facultad de Educación de la Universidad Federal de Goiás (FE/UFG) en el movimiento de resistencia y rompimiento del modelo de curso de Pedagogía por habilitaciones. Resultado parcial de la pesquisa interinstitucional La historia de la educación superior en Goiás mientras los años de 1980 y 1993: el sentido de la formación del pedagogo trae a la memoria desdoblamiento del proyecto de sociedad anclado en la tendencia productivista. La resistencia y ruptura de la FE/UFG en relación a las habilitaciones y a la epistemología que las sostenía se expresó en la defensa de una formación con base en la docencia en el Curso de Pedagogía. En 1984, el profesor Ildeu Moreira Coêlho se destacó en esta defensa desde la FE/UFG y, juntamente con intelectuales como Paulo Freire, Marilena Chauí, Carlos Rodrigues Brandão, entre otros, compuso los debates. Es histórico el debate acerca del Curso de Pedagogía, debate que es permeado por una correlación de fuerzas, disputas y intereses que extrapolan el campo de la educación. De ese modo, es imperiosa la necesidad de considerar los más recientes debates presentados por las directrices curriculares que se intentan implantar en los cursos de Pedagogía, en una manera de adecuar los cursos de formación de profesores a la Base Curricular Nacional Común (BNCC). Así, el debate acerca de la formación del pedagogo permanece fundamental.*

**PALABRAS CLAVE:** *Pedagogía. Docencia. Habilitaciones.*

## Introduction

The Faculty of Education at the Federal University of Goiás (FE/UFG), in 1984, broke with the qualifications in educational administration, supervision, guidance, and inspection by conferring the title of licentiate to the Pedagogue. From that year on, they assumed the teacher's role in the first elementary education phase. They, who were trained for roles outside the classroom, transitioned to teaching, which encompasses other actions in the school: teaching, planning, teacher-student relationships, and management. Before this change, teaching was the responsibility of the normalist teacher, a medium-level technician, while other specialists carried out all other activities. All these professionals who entered the school, through public competitions or through appointments, remained in their respective positions indefinitely. This rupture was primarily a criticism and opposition to the epistemological question that guided the educational project based on the productivist perspective aimed at mere technical-methodological training, advocated by the Federal Council of Education (CFE) in the post-Military Dictatorship period.

Thus, in this article, the epistemological assumptions that lead to the formation of the Pedagogue as a specialist in education were discussed, as well as those that resulted in the current definition of the Pedagogy course grounded in teaching. This discussion cannot take place without addressing three foundational issues: the first concerns the demands of the

capitalist society's way of thinking and acting, which leads to punctual, practical, utilitarian training; the second points to the questioning of this society; the third refers to the current context in which the National Common Curricular Base (BNCC, 2019) reintroduces those same principles that we thought had been overcome.

The issue of education and training, as distinct yet inseparable realities concerning the work of humanization, recognition, and affirmation of humanity, opens up the permanent exercise of questioning about the university, school, and education established over time. In the present study, philosophical reflection is anchored in the conception of education and training aimed at the humanization of man. Thus, as argued by Ildeu Coêlho (2008), the importance of the work of thought, reflection, and criticism is recognized as a possible horizon in the process of establishing education. Therefore, by recognizing and understanding the established, the defense of an education that, in its implementation, reaffirms the process of humanization of the individual is maintained through a philosophical stance, that is, one that contributes to the construction of a "truly public and therefore truly democratic" school (UFG, 1984).

The logic of instrumentalization, the escalation of insignificance, as Castoriadis (2002) aptly points out, obscure the meaning and rationale of the school and university, thus weakening and fragmenting educational work around the realization of human potential. Dardot and Laval (2016) assert that neoliberalism, through its societal project, imposes a social order in favor of reproducing what is given in capitalist society, a project guided by immediacy or, if preferred, by the needs of the market. These are some of the issues considered to foster a comprehensive understanding of the aspects involving the theme in question, namely, the remembrance of the history of the formation of the pedagogue in the 55 years of the Federal University of Goiás, therefore, the trajectory of struggle and resistance of the Faculty of Education in defense of public schooling and education with social quality. A history marked by the defense of teaching as the foundation of teacher training, of the formation of the pedagogue.

In this sense, to think about the concept of teaching presupposes, initially, considering history as human production in constant movement constituted by historical, political, ethical, cultural, economic, and pedagogical dimensions. It is recognized, with Gramsci (1985), that the understanding that men make and write history is what is intended to think about school, education, curricular conceptions, theory, constitutive practices of teaching courses, more specifically, what concerns the formation of the pedagogue. Therefore, reflections are dedicated to Resolution No. 207 of the Coordinating Council for Teaching and Research of the Federal University of Goiás, from 1984. This document allows us to approach the proposed conception

of the Pedagogy Course of the referred institution, the formation conceived in the undergraduate courses at that time, and how these reflections contribute to the defense of a broad and consistent formation from a theoretical, political, conceptual, and philosophical point of view.

Due to the frequent threats of regression to the model of training based on qualifications, as provided for in the National Common Curricular Base (BNCC, 2019), it seems urgent and crucial to question the training of the pedagogue, or at least revisit the history of the formation of this professional in the Faculty of Education. This is necessary since during the 1980s and 1990s, this educational institution was the scene of a movement of struggle and resistance against training by qualifications. Such a context shows that this history was not limited to the FE; on the contrary, it demonstrates that the project subsequently gained national scope and remains relevant to this day.

The aim is to recognize the criticism present in the movement to establish a proposal conceived by professors from the Faculty of Education at the Federal University of Goiás (FE/UFG). This resistance movement was marked by an educational effort that spared no effort in conducting readings, discussions, debates, and dialogues with other faculties of education and professionals from Goiás and other regions of the country. By recognizing the constitutive contradiction of the reality given at the time, in the 1980s - 1990s, a period of so-called national redemocratization, by opening up to the understanding of the struggles and challenges, one already sees the emergence of a theoretical attitude, an intellectual, moral, ethical, philosophical decision in defense of teacher training, firmly opposing what was established in documents from the Ministry of Education (MEC), which signaled and advocated training by qualifications.

It was against the model of training by qualifications that the Faculty of Education positioned itself, relying on the gap in the Law of Guidelines and Bases of Education No. 5,692/71, which, generally and specifically in its article 64, allowed the proposition of pedagogical experiences different from those established by the said Law. This loophole in the legislation encouraged and enabled the FE, after years of debates among professors and students, to develop and present an alternative training proposal to qualifications.

Teaching, education, and training cannot be thought of solely from the perspective of technique, the market, or instrumentality, as was the case in the educational project based on qualifications. Academic work, argues Ildeu Coêlho (2008), is inseparable from social life, the constitutive issues of humanity, the world of culture, critical attitude, philosophical reflection, and the understanding of the dialectical unity between the particular and collective dimensions

of human formation. The fragmentation of the schooling process, the hierarchization of pedagogical work, state control of education, the emptying of theoretical-conceptual-philosophical knowledge, the disregard for the meaning of the university and training, in short, the "authoritarian educational policy, that is, contrary to the interests of the majority of the population" (UFG, 1984, our translation) seeks to naturalize the logic of reproducing the utilitarian, the cult of purely technical training permeated by the notion of competence, as advocated by the BNCC (2019) by aligning with the interests of the capitalist mode of production.

This formative project, or rather, societal project, is against the creation and realization of a truly public school. Hence, the relevance of recalling the trajectory of struggle and academic achievement of the Faculty of Education in the context of commemorating the fifty-five (55) years of the Federal University of Goiás, but also at a historical moment when the project of training the pedagogue is at the center of debate at the national level.

## **Development**

The complexity and constitutive contradictions of capitalist society, as well as the structure and logic that guides it, reproduce and preserve the possibilities and limits of education, and, as Castoriadis (2002) shows, through the instrumentalization of formation and existence itself, set in motion the escalation of insignificance. Knowledge, within the scope of education in general and teacher training in particular, has often been replaced by what is utilitarian and punctual. This reality provoked reflection on teacher education programs, teacher training, the university, university autonomy, and the Pedagogy course, particularly within the scope of UFG in the 1970s-1990s. Reflection on these issues does not occur in isolation from criticism of society, and during the investigated period, it was no different when the Faculty of Education fought against and resisted the training project based on qualifications and the permanence that such functions corresponded to within the school.

For example, considering that the school administrator was the one qualified in school administration, they carried out their functions according to determinations made outside the school community. On one hand, the idea of democratic school management was beyond the administrator's exercise and purpose; on the other hand, other specialists performed their functions, understanding them as specific tasks, as if the school were a company with its respective departments, or a factory with its assembly lines. For each to perform their school

function according to their qualification, educational institutions trained the normal teacher in a secondary school, and the specialists, with their respective qualifications, in a higher education institution. In other words, for the management of a classroom, a secondary-level technician; for bureaucratic functions, someone with a higher education degree.

The School is, therefore, a place where different technicians gather, presupposing the division between those who think, evaluate, guide, supervise, inspect, and administer and those who execute. These are the technicians, the performers of tasks with the students; those are the higher-level technicians who care, control, watch, and manage the work carried out by the student teacher, the middle-level technicians. Note that in the School, the same principle of division of labor experienced in society prevails: some think, others execute. In this case, the teacher is reduced to a "mere executor of what is thought and decided by others, [excluding him from the] understanding of his work process as a whole" (UFG, 1984, our translation).

The Pedagogue, defined as a teacher, was the result of extensive debate among the professors of the Faculty of Education at UFG, together with others from other academic units that train teachers, as well as the participation of social institutions such as the teachers' union of the state and municipal networks of Goiânia and the associations linked to education at the regional and national levels. If topics related to education were debated, and the understanding of what education, School, and university are is under discussion, it is because there is this possibility in Brazilian society, which in the first half of the 1980s sought to break with the Military Regime that was installed in Brazil in 1964, through a coup d'état, ousting the elected president, and subjecting institutions and society as a whole to exceptional measures. For over twenty years, any manifestation that led to doubt, questioning, or criticism of the established form of capitalist society, which was policed, was prohibited. As constitutive parts of it, educational institutions were not immune and had their teachers, technical, administrative staff, and students under surveillance.

Democratic regimes, authoritarian regimes, and highly authoritarian ones, such as fascism and Nazism, are facets of the history of capitalist society. It presupposes an individualistic mode of action and thinking, whose structure is based on private property, defining the cornerstone clauses of modern state constitutions. When this structure is at risk - or imaginarily at risk - and democratic regimes succumb, authoritarian forms of power are erected over their ruins.

The logic of capitalist society, characterized by the incessant pursuit of continuous capital valorization, or in other words, the substance of money, is intrinsically authoritarian,

since its fundamental purpose lies in the constant need to increase value. In contrast, democratic regimes are based on the protection and welfare of the people, which implies investments in social institutions focused on care, such as healthcare, security, education, social assistance, social security, and transportation. All these areas require expenditures that, according to the logic of capital, are considered unproductive, as they do not directly contribute to capital valorization. In other words, such investments do not promote the multiplication of money.

Thus, according to this logic, democracy amounts to nothing more than a kind of concession, a nap, or an urgent necessity for the very survival of the value-producing system, capitalism. In other words, the partners, the immanent and even transcendent companions of this system, are authoritarian regimes. They are the ones who facilitate and create the conditions for the subtraction of rights from the majority of the people. They are the ones who promote war, and in the chaos established by it, the suppression of social rights is normalized, and death, especially of the poor, is standardized. At the limit, democratic regimes are tolerated, but they establish a condition: they need to be well-behaved. In other words, the nature of capitalist society dispenses with democracy in its perennial pursuit of elevating the human condition, as conceived by the Greeks in antiquity<sup>1</sup>.

Since its inception, capitalism has been laden with the constant need for business expansion, a condition for the elevation of value. It led to the formation of Nation-States in the mid-15th century (Polanyi, 2000), and one of their tasks was to sponsor and control commercial actions. The three industrial revolutions<sup>2</sup>, that followed that initial expansion of business always had the State to finance them and to enact laws that provided legal security to the ventures. Even those of social protection are articulated to business interests because, after all, they need some regulation.

Authoritarian regimes in Brazil, starting from the Proclamation of the Republic in 1889, paradoxically a military act under the command of a marshal, are recurrent. From time to time, they are established, and their main purpose has been to promote the reduction of the state's social action, understood as unproductive expenses, thus favoring the accumulation and multiplication of capital.

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<sup>1</sup> The Greeks created democracy (*δημοκρατία*). For them, political life is impossible without the ability to speak aloud, and for the listener to be understood as an equal. The place where the word is spoken is public. Therefore, nothing discussed and decided upon is established in closed rooms or by some strange authority separate from or above the politicians, the men of the polis.

<sup>2</sup> The first began in the late 17th century and its hallmark was the use of steam engines, accelerating the production and circulation of goods, as well as involving a large amount of labor. The second, starting in the late 19th century, resulted from the use of fossil fuels and electricity. The third, in the mid-1950s, has digital components, which have led to rapid communications through the internet and robotics.



The *Estado Novo* (1937-1945), the military dictatorship (1964-1985), and the impeachment of 2016, considered a juridical-parliamentary coup, are political interventions that mark the history of Brazil (Prestes, 2019). In all of them, there was a subtraction of social rights in favor of the accumulation of capital in a few hands. In all of them, there was the curtailment of freedom, the subtraction of political rights, censorship of cultural manifestations, and the alignment of education with obedience to authority, breaking its founding principle as "a practice of freedom" (Freire, 1989, our translation).

The military dictatorship, established in Brazil in 1964, brought about this characterization. It lasted for 21 years, and the subtraction of rights was its hallmark. In the field of education, it persecuted teachers, arrested, tortured, and killed. It implemented the University Reform (Brazil, 1968) and the then-first and second-grade education. In all of them, the principle was none other than minimizing expenses, optimizing resources, adapting educational actions to market demands, preparing what they call the workforce.

Under the aegis of this authoritarian regime, the Faculty of Education of UFG (UFG, 1984) was established along with its regulations, following the principles of the University Reform. In other words, this Faculty was created during the military dictatorship, in 1968, as part of the university reforms and the reorganization of the University. This institution succeeded the defunct Faculty of Philosophy, Sciences, and Letters (FFCL), which housed undergraduate and graduate courses in humanities. With the exception of pedagogy, these courses were transferred to the Institute of Humanities and Letters (ICHL). The Pedagogy course, in addition to training pedagogues with their respective qualifications, maintained responsibility for the Application School.

According to Hadot (2014), knowledge is not something punctual; it is a prescription that, if followed strictly, the individual will feel complete. The awareness of incompleteness and unfinishedness is what leads us to consider and assume the philosophical attitude of a permanent quest for knowledge and understanding of oneself and the world. This quest is not realized without intellectual autonomy and, within the university context, is not realized without university autonomy. The exercise of university autonomy seems to have been one of the greatest challenges for those who opposed the educational project based on qualifications.

The Federal Constitution of 1988, in its article 207, advocated the principle of university autonomy, a milestone in the history of Brazilian universities. However, it is essential to remember that autonomy is a reality that arises from the participation of the individuals involved in the constitution of this social institution called the university. It is important to

recall that the CF (1988) was promulgated in the period following the Military Coup, when Brazil experienced an authoritarian regime. However, history is written in a correlation of forces that are expressed in particular and collective interests within the broader context of society, as well as within higher education institutions (HEIs).

This period was fruitful in terms of debates about undergraduate courses, but it also marks the genesis and consolidation of entities and organizations of civil society, at both regional and national levels, with significant participation from professors at the Faculty of Education of UFG, including Professor Ildeu Moreira Coêlho, one of the organizers and the first President of the National Committee for Educator Training, formerly known as the Teachers' Training Committee. His participation, both locally and nationally, was characterized by active academic engagement. At the heart of this participation of higher education faculty were issues such as education and public schools, which were considered educational matters and political and fundamental rights for all. The purpose of pedagogue training occupied a central position in these local and national debates.

Reflecting on the fifty-five (55) years of UFG prompts us to revisit the trajectory of the Faculty of Education (FE) concerning its defense of public education and the pursuit of consistent training for pedagogues educated there. This review of the history of FE/UFG relates to the evolution of the Pedagogy course offered by this institution, especially concerning the training of teachers for primary education. Retrieving the active and significant participation of this institution in shaping the debate and history of the Pedagogy course is, in a way, recognizing the commitment and responsibility assumed by those involved in pedagogue training. Questioning the purpose of pedagogue training is an essential exercise that allows us to understand the fundamental elements of the habilitation-based training model, as well as to analyze FE's training proposal for the Pedagogy course with a focus on teaching practice.

In 1983, UFG reflected on its undergraduate courses. It posed questions such as: "what professionals have we been training over these years? To what extent do these professionals address the real interests of the majority of the population, to which a university considered public should primarily respond?" and, in the context of political freedom restrictions resulting from the Military Regime, it asked: "what modifications should be made to its courses so that the training of a new professional can occur? What professionals, in their various fields, are being demanded by the majority segments of society?" (UFG, 1984, our translation).

In this context, each faculty was grappling with the complexities and specificities of the issues constituting the courses offered at the time. At the FE/UFG, the debate on the Pedagogy

undergraduate program had been ongoing for at least five years. This debate was mainly triggered by significant disagreement among the faculty with the pedagogical project of the course, implemented by Opinion 252 and Resolution No. 02/69 of the Federal Council of Education/CFE, which established that, upon completion of the course, the pedagogue would be qualified in a specific area, that is, would be a specialist/technician in one of the specializations of School Administration, School Supervision, Educational Guidance, and School Inspection.

HEIs could propose other qualifications, as long as they were approved by the CFE. The FE recognized in this educational project the sense that was constitutive to it, its connection with a productive epistemology aimed at efficiency and effectiveness. It understood that its developments in the field of education and pedagogue training revolved around an authoritarian educational policy, fragmentation of the schooling process, hierarchization of pedagogical work, and state control of education. It was, therefore, an academic project against the creation and realization of a truly public school concerned with the working class's interests. The qualifications consolidated the dichotomy between theory and practice, between those who think and those who execute pedagogical work. Furthermore, they ignored the autonomy and competence of the pedagogue as a teacher.

The proposal of the FE consisted, basically, in the defense that the pedagogue "must be, above all, a teacher," a professional who "recovers the experience and knowledge that the student brings when arriving at school, subjecting them to the scrutiny of reflection and criticism and seeking their meaning and genesis." The proposal aimed at confronting the issue of the dichotomy between theory and practice, and it was fundamental in the new proposal to advocate that the "teacher has the conditions to effectively participate in the school and to temporarily exercise the functions of direction and general or specific coordination", therefore, it is a project that breaks with the idea of "mere technical-methodological training" or "simple abstract theoretical elaboration".

The Explanatory Note of the aforementioned document from the FE shows that the reflection on the meaning of pedagogue training is, above all, a reflection on the school and the training that takes place within it, but primarily, it signals the need to build a school that is truly public and democratic. In 1984, the FE implemented the proposal for the Pedagogy course based on teaching, and from then on, it began to confer the degree of Bachelor to the pedagogue, enabling them "to teach pedagogical subjects in high school and to teach in the initial grades of primary school" (UFG, 1984, our translation). The FE's break with qualifications meant a

radical change in the Pedagogy course, a change that was mainly expressed in the curriculum reformulation and the organization of disciplines throughout the course.

The reexamination of history seems crucial, especially in a context where the National Common Curricular Base (BNCC, 2019) emerges as a project that raises concerns about a possible regression in pedagogue training. This is evidenced by the defense of a minimum curriculum in this training, an emphasis, in practice, without substantial theoretical foundation, and support for the return of qualifications in teacher training. The defense of training by qualifications evokes a past that remains relevant and influential in the present.

### Final considerations

This study sought to demonstrate that the reflection on the meaning of pedagogue training is constitutive of the resistance and struggle movement of the Faculty of Education at UFG. The break with qualifications in 1984 meant, above all, a theoretical-practical confrontation with the productivist trend in education and training. Revisiting the trajectory of the FE allows us to understand that its defense was and continues to be for the pedagogue training based on teaching.

History has shown that the correlation of forces, disputes, and interests external to the field of education is ongoing. The BNCC is an emblematic expression of this correlation of forces that seeks to intervene in education and training in general, particularly in pedagogue training. As we have shown, the debate around the Pedagogy course is historical and extends beyond the scope of education, school, and university, therefore, it deserves to be revisited. Thus, the debate on the meaning of pedagogue training remains fundamental.

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**CRediT Author Statement**

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