

## **INDÚSTRIA CULTURAL, CURRÍCULO E FORMAÇÃO DE PROFESSORES: A DIMENSÃO ÉTICA COMO ARTICULADORA NO PROCESSO PEDAGÓGICO**

### ***INDUSTRIA CULTURAL, CURRICULUM Y ENTRENAMIENTO DEL PROFESOR: LA DIMENSION ETICA COMO ARTICULADOR EN EL PROCESO PEDAGOGICO***

### ***CULTURAL INDUSTRY, CURRICULUM AND TEACHER TRAINING: THE ETHICAL DIMENSION AS ARTICULATOR IN THE PEDAGOGICAL PROCESS***

Sandra Regina Mantovani LEITE<sup>1</sup>  
Alonso Bezerra de CARVALHO<sup>2</sup>

**RESUMO:** Neste artigo apresentamos e discutimos o valor da dimensão ética presente como articuladora na organização do trabalho pedagógico. Considerando que a Ética está desfigurada pelos acontecimentos e entendimentos da sociedade atual, em que professores se escondem por detrás de máscaras como proletários de um conhecimento desnecessário e inútil ao capital, analisar a dimensão ética e sua importância para o processo e para a prática educativa se apresenta como valorização do ser humano e de todas as suas manifestações. Entendendo a Escola como um espaço de interações, o currículo se torna um artefato cultural para que o professor alcance seu objetivo com uma educação humanizadora e que visa à emancipação do ser humano.

**PALAVRAS-CHAVE:** Educação. Ética. Currículo. Prática Pedagógica. Formação de Professores.

**RESUMEN:** *En este artículo presentamos y discutimos el valor de la dimensión ética presente como articulador en la organización del trabajo pedagógico. Mientras que la ética se desfigura por los acontecimientos y entendimientos de la sociedad actual, en la que los maestros se esconden detrás de máscaras como proletarios de conocimiento innecesario e inútiles para el capital, analizan la dimensión ética y su importancia para el proceso y la práctica educativa se presenta como una apreciación del ser humano y todas sus manifestaciones. Entendiendo la Escuela como un espacio de interacciones, el plan de estudios se convierte en un artefacto cultural para que el maestro logre su objetivo con una educación humanizadora que tiene como objetivo la emancipación del ser humano.*

**PALABRAS CLAVE:** *Educación. Ética. Reanudar. Práctica Pedagógica. Formación del Profesorado.*

**ABSTRACT:** *In this article we present and discuss the value of the ethical dimension present as articulator in the organization of pedagogical work. Whereas Ethics is disfigured by the events and*

<sup>1</sup> Universidade Estadual de Londrina (UEL), Londrina – PR – Brasil. Doutora em Educação, Docente do Departamento de Educação da UEL. Orcid: <https://orcid.org/0000-0002-4908-8379>. Lattes: <http://lattes.cnpq.br/7766153830344115>. E-mail: sleite@uel.br

<sup>2</sup> Universidade Estadual Paulista (UNESP), Assis – SP – Brasil. Professor Livre Docente no Departamento de Educação da Unesp/Assis e do Programa de Pós-Graduação em Educação da UNESP/Marília. Orcid: <https://orcid.org/0000-0001-5106-2517>. Lattes: <http://lattes.cnpq.br/409102155418140>. E-mail: alonso.carvalho@unesp.br

*understandings of today's society, in which teachers hide behind masks as proletarians of unnecessary knowledge and useless to capital, analyze the ethical dimension and its importance for the process and educational practice presents itself as an appreciation of the human being and all its manifestations. Understanding the School as a space for interactions, the curriculum becomes a cultural artifact for the teacher to achieve his goal with a humanizing education that aims at the emancipation of the human being.*

**KEYWORDS:** *Education. Ethics. Resume. Pedagogical Practice. Teacher Training.*

## **Introduction**

When we analyze educational issues such as teacher training and pedagogical practice, we realize that they are not fixed and immutable, as nothing in this area, since they suffer from the effects of political and economic, philosophical movements and motivations, etc. Thus, it is necessary to understand and take into consideration that everything that involves educational aspects reflects and is crossed by social phenomena, promoting transformations and being transformed by them.

We can start from the observation that we currently live "in a social order in which even the minimum requirements for human satisfaction are insensibly denied to the overwhelming majority of humanity" (MÉSZAROS, 2008, p. 73). This is due to the fact that current capitalism needs, in order to maintain hegemony, to strengthen rich countries, considered producers, and to impose the condition of consumers on poor countries. Insofar as it reorganizes the forms of consumption and production, commercial borders are eliminated with the objective of integrating the economy worldwide, as indicated by economic, social, political and cultural factors.

In this context, policies related to the educational sphere are understood as one of the most affected, since they are increasingly subject to the demands of production and the market. International organizations have outlined and outlined educational policies for developing countries, with a view to improving school systems, with a view to meeting the demands of globalization, that is, education that meets the production process and the training of consumers.

The public space of solidarity values is closed and the scenario of consuming, enjoying, libido, technique and speed opens up. "There is a profound interference between the models of scientific rationality and the economic model with the conception of the individual and the organization of society" (SEVERINO, 2011, p. 109).

The educational reforms that are taking place have an exclusionary character due to neoliberal adjustments and technological and scientific monopolies. "Within capitalism, especially in its recent neoliberal version, there is a predominance of the economicist idea of progress" (SEVERINO, 2011, p. 8).

We can affirm that the capitalist society is organized and developed according to the parameters imposed by the current economic structure, to the detriment of the other spheres that make up the social organization, “as if the economy alone was the locomotive to pull all the wagons of society behind it”. (SEVERINO, 2011, p. 8). On the other hand, Mészáros' (2008, p. 76) analysis points to the fact that capitalist globalization itself is a contradictory manifestation [of] a crisis, trying to subvert the cause/effect relationship, in the vain attempt to cure some effects negative, through other desirable illusory effects, because it is structurally incapable of addressing its causes.

And it is precisely the contradiction of capital that Mészáros refers to as a space for overcoming, analyzing the global structural crisis of capital as a historical time of transition from an existing social order to another, qualitatively different. The author believes that it is necessary to start from this transition, since it is in its core that the great challenges are found to break with its logic, as well as the elaboration of strategic plans for an education that goes beyond it, that is, capital.

Thus, according to Severino, the teacher's strength lies in being understood as an agent of ethical and political training for everyone, returning to an important category in his performance: Presentiality. “[...] an important category of presence as the founder of a new society, oriented in categories such as alterity, multiculturalism, tolerance, dialogue” (SEVERINO, 2011, p. 10).

In this sense, the teacher's performance must be linked to the understanding of the contradictions that occur in the capitalist society in which we live. The actions in their daily activities would be centered on the presentation of alternatives to overcome problems present in reality. It is necessary to bear in mind that the school environment is a space with the interaction of:

various social processes: the reproduction of social relationships, the creation and transformation of knowledge, the conservation or destruction of collective memory, the control and appropriation of the institution, the resistance and the struggle against established power, among others. (ESPELETA; ROCKELL, 1986, p. 58)<sup>3</sup>

In this perspective, the teacher would have an important space in the school for the development of values that would contribute to the organization of the desired society: with more social justice, equality and solidarity. This implies that this professional must have a solid theoretical foundation, which can provide subsidies for understanding the reality and apprehending the knowledge acquired by the student in his life trajectory, subsidizing the elaboration and organization of his pedagogical practice and using the curriculum as a cultural artifact, articulated through the ethical dimension, in favor of a Humanizing Education.

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<sup>3</sup> diversos processos sociais: a reprodução de relações sociais, a criação e transformação de conhecimentos, a conservação ou destruição da memória coletiva, o controle e a apropriação da instituição, a resistência e a luta contra o poder estabelecido, entre outros. (ESPELETA; ROCKELL, 1986, p. 58)

## **Curriculum, culture and human formation: the teacher and the educational process**

The teacher's performance linked to the understanding of the contradictions that occur in the capitalist society in which we live could contribute to the understanding that the school environment is a space of interactions, of existential relationships in which the other is always present. This means that “the requirement of ethical necessity emerges in the exercise of interpersonal action, that is, it is imposed primarily when it is on the agenda to act in relation to other [people]” (SEVERINO, 2011, p. 130). In the same sense, the work that the teacher carries out in the educational process on curricular issues is also part of an ethical foundation, since his choices (content, forms of assessment, etc.) can hurt the personal dignity of other subjects when challenged by his action pedagogical.

However, if the educator's action, the educational practice, demand a well-founded ethical care, it is necessary to impregnate the training of this professional with a radical ethical sensitivity, without which there is no way to expect that same quality from his performance. (SEVERINO, 2011, p. 131).

In this sense, the quality of the school and teaching lies in effectively implementing a process of transmission-assimilation of knowledge elaborated, instrumentalizing human beings for the construction and belonging of the existing culture, carrying out a fundamentally ethical aspect: the democratization of knowledge. In other words, if “democracy rests on the formation of the will of each one in particular [...] to avoid an irrational result, it is necessary to assume the aptitude and courage of each one to serve his own understanding” (ADORNO, 2003, p. 169). It is necessary that teacher training favors the courage to face the adverse situations that the practice itself introduces, reflecting through the unique understanding and the valued and lived experience.

For this, there is a need for an inversion of a civilizing process that massifies culture and education. In the wake of the ideas of the Frankfurtians, it may be necessary to question the way in which we have dealt with the question of knowledge at a time when there is the advent of mass society - to which corresponds a homogeneous and standardizing culture: that of semi-formation. As an alternative to this worldview, they try to expose the concept of “cultural industry” in the perspective of not only opposing a “mass culture”, but to show critically the mistake of a culture produced by the mass. According to them, what has been seen is a process in which culture has become nothing more than a set of precepts for the masses. Which means that the ways of insertion of men in culture is through passivity and submission, resulting in the heteronomy that produces unique thinking, the realm of uniformity and unanimity. In the society of the “cultural industry” everything starts to be taken according to the exchange value. Every individual and every social group is interchangeable, and often dispensable.

Thus, ethics imposes itself on humanity as a necessity for the organization of human beings as individuals and as a group. Which means that humanity depends on the existing relationship between individuals and groups to which they belong to live and build themselves. How would it be possible to live without living together? Man is not alone and is in a condition of permanent becoming and, therefore, is never ready and finished, either as an individual or as a human species.

For the development of values that contribute to the organization of the society that is sought, with more social justice, equality and solidarity, the teacher assumes a special role. According to Massi and Giacóia Junior (1998), education is one of the elements that favors man to become human. Education is a historical-cultural update, that is, it is part of a broader social, historical and political process. In this sense, we emphasize that the human individual becomes human in a process of humanization and hominization. “Educating oneself, therefore, means fulfilling oneself as an individual component of a given society. The more the man appropriates the culture, the more he becomes humanized because more is impregnated with history” (PARO, 2002). Education, in this way, means learning to live by taking full advantage of what history makes possible for human beings, without avoiding the inherent contradictions.

In his development as a human being, each singular individual repeats, in his biography, the very development of the species: he becomes human (historical) as he is appropriating, modifying and transforming the culture produced by humanity in his historical development. Thus, education constitutes a true historical-cultural update. In this sense, it is necessary to emphasize the concept of culture presented by Álvaro Vieira Pinto (1979, p. 22):

The culture is, therefore, a collection of the hominization process, it does not have a defined date of birth or an initial distinctive form. The creation of culture and the creation of man are in fact two faces of one and the same process, which changes from mainly organic in the first phase to mainly social in the second, without however at any time the two aspects are no longer present and condition each other. The biological realization of the being in the course of hominization determines the possibilities of cultural creation that are given to it in such a phase, but these, when realized, contribute to the development and improvement of organic qualities, until the moment when they impel the animal to transform the mode of existence, making him a producer, at first unconscious and then conscious, of himself.<sup>4</sup>

<sup>4</sup> A cultura é, por conseguinte, coletânea do processo de hominização, não tem data de nascimento definida nem forma distintiva inicial. A criação da cultura e a criação do homem são na verdade duas faces de um só e mesmo processo, que passa de principalmente orgânico na primeira fase a principalmente social na segunda, sem contudo em qualquer momento deixarem de estar presentes os dois aspectos e de se condicionarem reciprocamente. A realização biológica do ser em curso de hominização determina as possibilidades de criação cultural que lhe são dadas em tal fase, mas estas, ao se realizarem, contribuem para o desenvolvimento e aperfeiçoamento das qualidades orgânicas, até o momento em que impelem o animal a transformar o modo de existência, tornando-o um ser produtor, a princípio inconsciente e depois consciente, de si mesmo.

Man becomes a man, humanizes itself, because humanity is not a gift from nature. All of this is an educational process that takes place as man produces his own existence. Thus, the human essence is built by man himself: according to his appropriations, he is made human.

Therefore, the role of the teacher as a mediator of the entire educational process becomes fundamental. Understanding the educational practice as a mediating activity within a broader social practice can provide the instrumentalization of the student as a social being, for their performance in the social environment where they are inserted. This instrumentalization concerns the necessary knowledge, a cultural tool to leave the age of minority in search of clarification (OLIVEIRA, 1985).

Immersed in the contemporary world, in which the accelerated development of technology was presented with the function of liberating humanity, teachers perceive themselves at a time marked by uncertainty and the acceleration of time. Education must seek useful information for immediate survival, without thinking about the causes and consequences, transforming the practice of teachers precarious and indefinite.

The teacher needs to value his story and the history of his students in the activities provided through the curriculum. In this way, their formation and performance would pass from a simple transmission of knowledge, in order to provide the student with some desirable skills and competences to what is set by technologies and market education, in search of valuing the formation of attitudes, in an effective training for both students and teachers involved.

Therefore, it is up to the teacher to face the semi-formative character of education, which in the context of the cultural industry transmits an ungrammatical and disortographic culture, decreeing that learning is tedious and that intellectual effort should be banned. On the other hand, the ideal of humanist education, on the contrary, can be indicated by its etymology, here instructive. *Educare* means driving from one place to another, from one to the other. It means, first of all, "forming the spirit" - what is done through humanistic disciplines, those for which the essential question is not what to teach, nor what methods to apply, but, rather, what kind of man intends to form with education.

In this sense, we quote Wiggers (2012, p. 83), who presents the concept of curriculum as "artifact culturally determined by a social field, to be developed in a specific reality, that is, in collective education institutions". Thus, the attitudes made through the choice and ways of working with the curriculum and knowledge can and need to act in order to overcome human alienation.

[...] so that the subjects can intervene in social determinations and modify them, contributing, together with other social sectors, to the construction of new ways for human beings to be and be in the world. Its contents and forms cannot become indifferent in the context to which they are inserted, since they are modeled in a

world of cultural and social interactions that give them form and structure (WIGGERS, 2012, p. 83-84).<sup>5</sup>

The teacher as an agent of change and a promoter of knowledge needs to use his teaching activity in a constant taking of position and decision, since the social practice of the curriculum is always a social and collective action, in an incessant search for meaning. Meaning that is effective as people grasp and learn involved in an experience in which they are affected by it, whether by word, language, gesture or simply because they are willing to seek understanding about themselves or the world. In this sense, the teacher is a democratic leadership, and needs to act in the search for clarification; according to Adorno (1986, p. 269):

Although the irrational element has to be properly considered, it should not be accepted as given, but rather as something that must be attacked with and for clarification. Factual and objective integrity should be combined with an effort to promote the discernment of irrational dispositions that hinder rational and autonomous judgment on the part of people. The truth to be spread by democratic leadership needs to be related to certain facts that are often obscured by arbitrary distortions and, in many cases, by the very spirit of our culture. Its aim is to stimulate self-reflection in those who wish to be freed from the clutches of almighty conditioning.<sup>6</sup>

It is necessary to fight against the domination game and against the professional qualification dictated by the globalizing and marketing society, in search of a formation that boosts life, that frees the teacher from the reproduction process, in search of emancipation in Education and in the formation of oneself. The educator's commitment to teaching that values the other is what will make the difference in the entire curriculum process. It is necessary to open up to the different, seek new experiences and work with the fears and failures that are part of our life.

The teacher can take risks in order to understand his life as he makes his students reflect on what they do, how they do it and what they are doing it for. "It is an option that takes shape and settles down within a given cultural, political, social and school network and brings values, concepts, assumptions and dreams into its interior" (WIGGERS, 2012, p. 82). School education is not redemptive and will not be able to change and transform the world, but the teacher still has his role

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<sup>5</sup> [...] de modo que os sujeitos possam intervir nas determinações sociais e modificá-las, contribuindo, juntamente com outros setores sociais para a construção de novas formas de o ser humano ser e estar no mundo. Seus conteúdos e suas formas não podem se tornar indiferentes no contexto aos quais se inserem, já que se modelam num mundo de interações culturais e sociais que lhes dão forma e estrutura (WIGGERS, 2012, p. 83-84).

<sup>6</sup> Embora o elemento irracional tenha de ser devidamente considerado, não deve ser aceito como dado, mas, antes, como algo que deve ser atacado com e pelo esclarecimento. A integridade factual e objetiva deveria ser combinada com o esforço para promover o discernimento das disposições irracionais que dificultam o julgamento racional e autônomo por parte das pessoas. A verdade a ser difundida pela liderança democrática precisa ser relacionada a certos fatos que costumam ser obscurecidos por distorções arbitrárias e, em muitos casos, pelo próprio espírito da nossa cultura. Seu objetivo é estimular a autorreflexão naqueles que desejamos ver livres das garras do condicionamento todo-poderoso.

before his group of students, reflecting on the conflicts between social interests and dominant values, and this cannot be attributed to others (to students, for example), but it must be itself.

In this sense, the articulation between the political, ethical and aesthetic dimensions in the school institution needs reflection and systematization, since these dimensions can happen through an educational project and a curriculum worked consciously by all involved in the educational process. It is important that this project requires the participation of teachers, directors, coordinators, family, students, and all employees, including the external community. Without an educational project, based on a conscious curriculum, the goal of good quality education does not happen.

In other words, the development and learning that take place through the school institution needs through the committed work of the teacher and his position in relation to the contents and organization of the selected knowledge to enable actions that favor the human relationship, with transformative and emancipatory practices consistent with reality, with ideas and with the goals we seek to achieve. According to Severino,

there is no alternative but the dialogical-discursive understanding between all the agents interested and responsible for the educational process (parents, teachers, managers, etc.) to formulate objectives and values to be pursued in pedagogical practice. (2011, p. 101).<sup>7</sup>

Above all, practices based on values that provide students with the right to express their points of view, to have a voice and time, with possibilities to share ideas, experience the world, transforming the School Institution into a space for communication, appropriation of knowledge and, consequently, humanization. A profound experience in which the teacher affects and is affected and, thus, provides ways to avoid the repetition of barbarism through critical reflection and resistance to its causes and consequences in the present, opposing a process generated by the system that precarizes its activity, so that both teacher and student are affected by the reflection of their limits and possibilities.

We believe, like Severino (2001), that there is no humanizing education, in favor of participation and democracy, without considering human beings as endowed with personality and members of a historically determined society. When designing daily activities in view of the challenges that are imposed on education as a whole, the teacher and students are going forward, in search of what they want to achieve. The Ethical Dimension is at the moment when educators can decide for the common good of that group, that institution.

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<sup>7</sup> não resta outra alternativa senão o entendimento dialógico-discursivo entre todos os agentes interessados e responsáveis pelo processo educativo (pais, professores, gestores et.) para formular objetivos e valores a serem buscados na prática pedagógica. (2011, p. 101).



Starting from reality, from the present we live in, each teacher can glimpse the future he intends to reach. According to Rios, the importance of planning and the process lies in guaranteeing the historical process, the same being true of the “present - unique moment of experience and relationship - brings in its heart the past, as an incorporated life and memory, and the future, while projected life. This applies both to the unique experiences of each of us and to life in society” (RIOS, 2000, p. 73).

In this sense, we emphasize that in contemporary times, according to Severino (2010), only the commitment to apply knowledge in the construction of citizenship will make the difference, and this knowledge is not only technical, it is political as it enhances the ways of fighting exclusion and against manipulation. It is ethical to the extent that, through knowledge, it makes us human and as a man it relates us to other men, valuing man and his rights and duties in search of a democratic and emancipatory society. Only through knowledge and its valorization, as educators, as intellectuals, can we act ethically as technicians and as politicians.

### **The ethical dimension as an articulator of educational practice**

The relationship between politics and ethics in the construction of democracy is fundamental, since politics is only effectively carried out through human subjects who act communally articulated by ethics. This articulation, with a view to the appropriation and production of culture and in order to meet the aimed objectives, according to Severino (2010, p. 156):

Develop maximum scientific and technological knowledge in all fields and dimensions. The overcoming of amateurism and the appropriation of available science and technology to support intervention work in the natural and social reality. To develop its philosophical rationality to the maximum, in its triple dimension: epistemic, ethical and aesthetic, seeking to outline the telos of education with deep sensitivity to the human condition. Feel the *raison d'être* of existence and the pulse of life. Develop their political understanding to the fullest, leading students to apprehend the meaning of their social insertion and providing references for their performance within society.<sup>8</sup>

In this sense, education fulfills its function when understood as mediation for the construction of citizenship, acting, in the individual sphere, in the construction of the subject and the human person - ethical dimension, and in the social sphere, in the construction of democracy and in the effectiveness

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<sup>8</sup> Desenvolver o máximo do conhecimento científico e tecnológico em todos os campos e dimensões. A superação do amadorismo e a apropriação da ciência e da tecnologia disponíveis para alicerçar o trabalho de intervenção na realidade natural e social. Desenvolver o máximo sua racionalidade filosófica, em sua tríplice dimensão: epistêmica, ética e estética, buscando delinear o *telos* da educação com sensibilidade profunda à condição humana. Sentir a razão de ser da existência e a pulsação da vida. Desenvolver ao máximo sua compreensão política, levando os educandos à apreensão do significado de sua inserção social e fornecendo referências para sua atuação no seio da sociedade.

of the collective of society - political dimension. Therefore, the fight against alienation, individualization and the maintenance of conservative practices needs to start from work in favor of an intentionalized education. The search for the accomplishment of the above mentioned objectives will enable “the establishment of solidary forms of historical action, [...] for the construction of a renewed humanity. [...] education is only legitimized by intentionalizing the historical practice of men” (SEVERINO, 2010, p. 157).

Thus, educational practice needs to happen as a transformative practice, and the role of teachers as mediators in the process of socialization of knowledge needs to help in the interconnection between the dimensions of Education, Ethics and Politics. Based on commitment and responsibility, the teacher in organizing his work and choosing the knowledge that is part of the Curriculum, starting from the principles that regulate his actions, can aim for a new meaning for his own practice, reflecting on the importance of interweave the main dimensions for teaching: epistemological, technical and political.

Teachers and students are characters, more than that, they are people who must be seen, recognized and taken as agents who move not only from, but also towards new horizons and perspectives that not always logical, rational and scientific rigor guarantees successfully. It is necessary to take into account our openness to the other, even if that other - the passions, impulses, feelings - is within us, provoking and animating us in this or that direction (CARVALHO, 2013, p. 168).<sup>9</sup>

The intentional practice that takes place in the school institution has to value knowledge and, starting from it, act so that the various dimensions that make up the educational process can be fully realized. Therefore, it is essential that there is another one that challenges, disturbs and interacts, causing inner and outer changes. The human relationship is a priority in the educational process, in the relationship and interaction between teacher and student. In this way, we point to the ethical dimension as an articulator of the educational process and project as, through reflection on the values, conditions and mitigations that influence the pedagogical context, we can enable those involved to face the problems that arise and risk thinking about alternatives to seek solutions.

A little in the wake of what Levinas offers us, the knowledge of the other is not to want his reduction to logical and epistemic categories, as if it were possible to capture him in his objectivity. “Unlike the knowledge of science that aims at nature in categories and makes the self an agent of the

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<sup>9</sup> Professores e alunos são personagens, mais do que isso, são pessoas que devem ser vistas, reconhecidas e tomadas como agentes que se movimentam não somente a partir, mas também em direção a novos horizontes e perspectivas que nem sempre o rigor lógico, racional e científico garante com sucesso. É preciso levar em conta a nossa abertura ao outro, mesmo que esse outro – as paixões, os impulsos, os sentimentos - esteja em nosso interior, provocando-nos e nos animando nessa ou naquela direção (CARVALHO, 2013, p. 168).

concept, the knowledge of the other cannot use this method, under penalty of objectifying alterity and its difference in pre-established concepts” (RUIZ, 2011, p. 235).

In this sense, relating Ethics and Education, we can emphasize that it is necessary that the school institution seeks to educate in order to live well, providing pleasurable and contextualized experiences, which are also necessary in the acquisition of basic knowledge. According to Hermann (2008), the importance of reflection is to illuminate the entire educational and argumentative process, to assist in human formation through a critical reflection linked to the real conditions of life. Considering the importance of ethics for the educational process and practice is presented as valuing the human being and all its manifestations:

Such a posture requires an opening to experiences that are not structured only by the cognitive dimension given by normative guidelines; on the contrary, it involves sensitivity and emotions, vital forces, the liberation of imagination and corporeality. We are beings of speech and that is why we can dialogue, which means opening ourselves to otherness. This produces an exchange in which both participants change the question and answer game and expand the horizon, which changes vocabulary and beliefs. (HERMANN, 2014, p. 23-24).<sup>10</sup>

For this, an ethical education can help and become effective as an art of living, in the words of Hermann (2008, p. 26), the different strategies that allow to form a sensitivity highly acute and attentive to emotions in relation to the construction of morality "are contributions of the art of living that must be considered in education, if we are to educate people with the capacity to decide and conduct their lives".

The value of the ethical dimension, when thinking about pedagogical practice and discernment about what is really important for the development of students in the educational space, is in the reflection and permanent dialogue between teachers and others involved in the process. In this way, we believe in ethics as a way in which teachers can act integrally, starting from their theoretical and technical knowledge and contemplating attitudes that will favor feeling, emotions and acceptance. We aim for practices that, by virtue of habit, are imbued with values, virtues, respect for human dignity.

Although it is known that the driving factor of pedagogical activity is reflective and creative thinking, the teacher involved in the technological dazzle is led by the degeneration of reflective thinking, threatening the ethical content of the formation process. Teachers and everyone involved in

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<sup>10</sup> Tal postura exige uma abertura para vivências que não se estruturam apenas pela dimensão cognitiva dada por orientações normativas; ao contrário, envolve a sensibilidade e as emoções, as forças vitais, a liberação da imaginação e da corporeidade. Somos seres de linguagem e por isso podemos dialogar, o que significa abrimo-nos a alteridade. Isso produz um intercâmbio em que ambos os participantes se modificam no jogo da pergunta e da resposta e fazem uma ampliação do horizonte, que altera o vocabulário e as crenças. (HERMANN, 2014, p. 23-24).

the educational process need to unlearn how to think, as Carvalho (2016, p.219) points out, “the challenge now is to rehearse a game that is not finished beforehand, but that, indefinitely, takes us further and violates the security of the rules, building a new meaning”.

We reiterate that every pedagogical action, from its origin and purpose, objectives and goals, has a close relationship with ethics, and that is why they are processes that, when carried out in the school institution, are committed to elevating the student from his condition as an individual, enabling a reassess your values. When we think of the school project and the curriculum as conducting paths for the learning of each being, we emphasize that the formative and pedagogical process is not limited to instruction, training, conformity.

For it is not just a matter of dealing with knowledge, but with a flavor, this sensitivity to value, specific and exclusive to human beings, is only made flavor by sharing the same subjective experience of knowledge. It depends on the dynamic force of forces in the magnetic field of intentionalizing subjectivity. (SEVERINO, 2011, p. 132)<sup>11</sup>

We consider that the pedagogical process is aimed at enabling the subject to a situation of full humanity. If education appears visibly as an institutional and instructional process, due to the ethical dimension, it assumes the character of a human educational investment, either through the personal pedagogical relationship or through the domain of the social pedagogical relationship.

The teacher, using intentional knowledge through the organization of pedagogical work, provides subjects with elements of subjectivity that prepare them for the world of work and for social practice. Thus, the domain of theoretical knowledge provided by technical appropriation and ethical sensitivity are consolidated in human action and in the commitment to the application of this knowledge in the construction of citizenship.

## Final considerations

We believe that the articulation between the concept of cultural industry and the area of curriculum and teacher formation has yet to be done in depth, focusing on the analysis of its ethical implications in the pedagogical process. This article intended to initiate this dialogue in order to contribute to the challenges that the school environment, especially the classroom, has faced recently.

In a text written in 1933, entitled “Materialism and Morals”, Horkheimer (1990) shows a perversion of the idea that we are living beings, endowed with reason, and that we have the right to happiness, since as a concrete situation we would actually live a mutation of this framework in which

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<sup>11</sup> Pois não se trata apenas de lidar com um saber, mas com um sabor, esta sensibilidade ao valor, específica e exclusiva para os seres humanos, só se faz sabor compartilhando a mesma experiência subjetiva do saber. Depende da força dinâmica de forças do campo magnético da subjetividade intencionalizante. (SEVERINO, 2011, p. 132)

values are transformed into exchange value. In this sense, what is seen is a process in which all cultural efforts, be it in science and education, take on a stupidity of private and public life, in such a way that to material misery is added spiritual misery, thereby making any possibility of human emancipation difficult.

In this context, inserting and discussing a pedagogical practice with an ethical perspective in mind can reveal the contradictions and threats that a cultural industry is constituted of, and of a curriculum and teacher training that do not take into account the existential singularities that experience in the school environment. Therefore, including the ethical dimension in this debate is a very promising way to redesign and reframe our practices, in order to treat the knowledge of others as a demand to be taken into account.

In other words, thinking about a welcoming ethic can be a good reference to reflect on our training and pedagogical practices. Our responsibility today is to look inside our schools and universities and verify that we are not reproducing a practice, including moral, that corroborates the mechanisms of domination and political and economic exploitation of capitalist society.

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