PERCEPÇÕES DOS ESTUDANTES DE LICENCIATURA ACERCA DO CONCEITO DE CURRÍCULO: IMPLICAÇÕES DA CULTURA E CULTURA ESCOLAR NA EDUCAÇÃO

PERCEPCIONES DE LOS ESTUDIANTES DE LICENCIA SOBRE EL CONCEPTO CURRICULAR: IMPLICACIONES DE LA CULTURA Y LA CULTURA ESCOLAR EN LA EDUCACIÓN

PERCEPTIONS OF LICENSING STUDENTS ABOUT CURRICULUM CONCEPT: IMPLICATIONS OF CULTURE AND SCHOOL CULTURE IN EDUCATION

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RESUMO: O objetivo deste estudo foi analisar as representações que os estudantes de um Curso de Licenciatura em Pedagogia de um Instituto Federal (IFs) do estado de Santa Catarina possuem em relação a compreensão do conceito de currículo e suas implicações nas políticas curriculares da Educação Básica. Nesta pesquisa de caráter qualitativo, utilizou-se como método a entrevista semiestruturada com perguntas abertas como instrumento de coleta de informações, as quais foram realizadas com 08 estudantes de licenciatura do 7º e 8º semestre do referido curso. Os resultados evidenciam que as percepções dos licenciandos estão fundamentadas na compreensão do currículo como instrumento de transformação, onde por meio dos conhecimentos escolares, planejamento, currículo ação, oculto e avaliado são representados aos estudantes os elementos da cultura escolar, da política curricular nacional, ou

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seja, faz parte do currículo todos os elementos de um desenvolvimento curricular, os quais são imbricados pela cultura.

PALAVRAS-CHAVE: Currículo. Cultura. Cultura escolar. Licenciatura em pedagogia.

RESUMEN: El propósito de este estudio es analizar las representaciones que los estudiantes de una Licenciatura en Pedagogía de un Instituto Federal (IF) del Estado de Santa Catarina tienen en cuenta en un plan de estudios y sus implicaciones en las políticas curriculares de la Educación Básica. En esta investigación de carácter cualitativo, utilizamos como método una entrevista semiestructurada con preguntas abiertas como instrumento de cola de información, así como también con 08 estudiantes de pregrado de los semestres 7º y 8º del curso referido. Los resultados muestran que las percepciones de dos graduados se basan en la comprensión del currículo como un instrumento de transformación, en dos niveles de la escuela, la planificación, el currículo, ocultos y evaluados, ya sea que estén representados por estudiantes o elementos de la cultura escolar, o por la política curricular nacional, seja, parte del currículo, todos los elementos de un desarrollo curricular, quais são imbricados pela cultura.

PALABRAS CLAVE: Currículo. Cultura. Cultura escolar. Licenciatura en pedagogía.

ABSTRACT:The purpose of this study is to analyze the representations that students of a Bachelor's Degree in Pedagogy of a Federal Institute (IFs) of the State of Santa Catarina possuem em relação a compreensão do conceito de curriculum and suas implicações nas curriculum policies of Basic Education. In this research of qualitative character, we use as a method semi-structured interview with open questions as an instrument of information queue, as well as conducted with 08 undergraduate students of the 7th and 8th semesters of the referred course. The results show that the perceptions of two graduates are based on curriculum comprehension as an instrument of transformation, on two levels of school, planning, curriculum, hidden and evaluated, whether they are represented by students or school culture elements, or by national curricular policy, seja, part of the curriculum, all elements of a curricular development, quais são imbricados pela cultura.

KEYWORDS: Curriculum. Culture. School culture. Bachelor in pedagogy.

Introductory contextualization

In the current context of the Brazilian society that suffers from the political crisis and the imposition of educational reforms such as the Reform of secondary education approved by means of Law nº 13.415 / 2017; to Constitutional Amendment nº 95/2016, which makes it difficult to achieve the goals and strategies of the National Education Plan 2014-2024, since it froze social expenditures on education and health; the labor reform that causes setbacks to the rights historically conquered by the working class of that country; the pension reform underway in the National Congress that ends the workers' full retirement; and the political reform that was

to be approved, there is a strong re-signification of norms, values and consequently of the culture of the Brazilian nation.

Based on these propositions, it is affirmed that the concept of culture and its implication in the school culture is a contemporary and complex theme to be defined, since its constitution is in constant transformation, it is something dynamic, because it is in constant modification through human relations which modify the meaning of culture to each interaction process.

It is considered the existence of a symbolic power of cultural domination in search of power relations that are directly related to the economic, social, political issues, that is, cultural of domination of a certain society, which directly reflect on education and consequently in the culture of a nation and in the school culture proposed and implemented in the schools. Based on this proposition we affirm that the cultural capital imposed by the international and multilateral agents, reflect directly in the school culture, that is, in the knowledge that becomes valuable in the curricular proposals, educational reforms, curricula of educational institutions to deal with neoliberal interests.

In this scenario, the concept of culture is one of the founding elements of the research whose main objective is to evaluate the curricular policy produced at the national and local levels and its impacts on the educational systems of the public networks of Santa Catarina, through the study of this concept to identify the symbolic heritage accumulated historically and that directly influences the constitution of the curricular policies, at the national level, in the states and their municipalities.

The efforts to define culture then centered in the field of sociology, philosophy and anthropology in this sense, for centuries humanity tries to define and discuss the conception of culture, where studies are intensified in the relationship between peoples and nations with different cultures. There is great difficulty in defining culture, since human evolution brings new meanings, since "everything that is cultural is human, and everything that is human is cultural" (SANTOS, 2006, p. 29), generating a broad and complex definition that is, without men there would be no culture, just as, without culture, there would be no men (GEERTZ, 1989).

Culture is one of the reference concepts for the educational project of the country, so we will make an effort to understand its meanings and its process of conceptual evolution according to the evolution of humanity. In this respect, in relation to culture, we corroborate as Geertz (1989), who understands culture as a prototype historically pervaded by meanings, which are inherited and transmitted through a system of symbolic conceptions, through which men are

inserted in a social context, in which they develop their knowledge and way of living based on the culture they inherit and modify in contact with society.

In this sense, authors such as Santos (2006) and Geertz (1989), have a conceptual approach to culture, since both have the meaning that culture cannot be merely understood as cultural patterns inherited from the ancestors, ie customs, traditions and habits. The same authors defend that culture is strongly influenced by the relations of power that are established among human beings, in the nations they are inserted, being thus, something that foments the social behavior control gear and instructions of the subjects, where culture is fostered by the system of symbolic control embodied in these relations of control and power.

In this context, in Geertz's (1989) conception, the study of culture is based on the analysis and interpretation by society of symbolic codes inherited and shared by men who are members and constitute a determined social grouping that produces and (re)signifies the cultural processes of their group in the processes of relationship between them, since culture is produced historically, the "transformations occurring in time, ruptures or the continuities consolidated in a given society" (LARAIA, 2003).

This statement raises several questions: What cultural elements are contemplated in the curricular policies of the Brazilian states? What knowledge and content are considered as valuable for the cultural education of learners attending public schools in Brazil? What political, economic, educational, cultural and social factors were considered in formulating the country's curriculum policies? What political, economic, educational, cultural and social groups were able to exert influence in the formulation and implementation of the educational reforms being implemented in the public schools of the Brazilian states? Do current curricular proposals account for the diversity and cultural differences present in contemporary society? How does the school relate to the intersection space of different cultures, with the conflicts and dialogues that are established in this interpellation? What prevails in the curricular policies and consequently in the curricular contents of the schools is a monocultural or multicultural vision?

It was pointed out that there is an awareness of the challenge that is present in the attempt to conceptualize culture and its close relationship with education, school and consequently with school culture due to the diversity of theoretical approaches used in its definition and in the identification of the practices that materialize it. In this sense, it is corroborated that the following statement: the centrality of culture comes to a large extent from the transformation of the traditional spheres of society, economic, social, political and cultural and has enormous impact of transformation of daily life (HALL, 1997).

Therefore, the present text aims to delineate the concepts of culture and school culture as elements/categories that constitute the concept of curriculum. In this direction, the text is organized in three sections, namely: i) some aspects of the theoretical foundation of culture; ii) some aspects about the concept of school culture; iii) the perception of the teacher students on the concept of curriculum and some aspects of its theoretical foundation. In this way, we intend to present below the foundations and analyzes developed regarding the voices of the subjects surveyed.

Some aspects about the concept of culture

The concept of culture and its implication in school cultures is contemporary and complex to be defined. Its cultural processes in terms of production, recognition, access, socialization, integration, etc., are constantly changing; is dynamic because it involves human relationships and processes of interaction. In the school context, thinking of any form of organization and materialization of the formative trajectories takes into account that the cultures that constitute of what we call 'human being'.

In contemporaneity and in a country as grand as Brazil, defining what is culture becomes a complex task that is both challenging, mainly because it is constantly changing, and strongly influences education, a context that is of interest in this research.

In the specific case of Brazilian society, the Portuguese, the Spaniards, the African slaves who arrived here, the natives who already inhabited the Brazilian lands before the arrival of the Portuguese, are the peoples who represent the matrix of the culture of our people, but we must emphasize that Brazilian culture is changing through the influence of other peoples, languages, and social groups that are becoming social relations.

According to Santos (2006), the epistemology of the word culture has Latin origin and in its original meaning is linked to agricultural activities. It comes from the Latin verb *colere*, which means to cultivate. Ancient Roman thinkers have broadened this meaning and used it to refer to personal refinement, and this is present in the expression culture of the soul. For the same author, "as a synonym of refinement, personal sophistication, elaborate education of a person, culture has been used constantly since then and is until today" (SANTOS, 2006, p.27).

The concerns with culture turned as much to the understanding of modern and industrial societies as of those that were disappearing or losing their original characteristics by virtue of those contacts. However, all this concern has not produced a clear and accepted definition of

what culture is. Therefore, for Santos (2006, p.21-22), "by culture one "understands a lot", and the way I spoke of it in the previous pages is only one among many common senses of culture".

For the contemporary anthropologist Geertz (1989), culture is a concept that can not be defined in a paragraph or in a work, but something that must be perceived and not something that must be defined, where classifications are superficial, since it is not property, but a great mechanism of meanings that can be identified materially or immaterially, in a manifestation or in the theater, is largely linked with language and what gives meaning to being human. In what culture is everything that is transmitted and received, that is, shared in society, because culture is not static, it is constantly changing in the exchange of meanings between the subjects that are related in a given social context.

According to Santos (2006), culture can be understood in several ways, because it derives from a common set of concerns, and can be defined in two basic conceptions: "the first conception of culture refers to all aspects of a social reality; the second refers more specifically to the knowledge, ideas and beliefs of a people "(SANTOS, 2006, p. 23).

He went about this way to consolidate the modern concerns with culture, trying systematically to give account of a diversity of ways of living that had already been a reason for reflection for centuries. Note, however, that if this preoccupation already existed, the word culture has come a long way until it got this meaning. In this aspect, "culture is an aspect of our reality and its transformation, at the same time expressed and modified (SANTOS, 2006, 79).

Of course, cultural patterns are not immutable, but they have certain continuities in their process of transformation. Thus, reflections on culture serve to understand it at the heart of a field of forces between the instituted, which represents the established values, symbols, codes and norms, and that that represents what is still in process of institutionalization. In this way, the study of culture enables reflection on the dialectical relationship between these two dimensions and the identification of the cultural strength of certain values, their interfaces, variations and mutations in a given social context (CHAUI, 2001a).

So, in the study of culture in our society, the same observations made earlier on relativism are worth. Observe that we live in a society that has a ruling class whose interests prevail. If we were to relativize the cultural criteria existing within the society, we would end up justifying the relations of domination and the traditional exercise of power: they would also be relative (SANTOS, 2006, p. 20).

In the study of cultures of different societies and of cultural forms within a society, to show that diversity exists does not imply concluding that everything is relative, merely

understanding cultural realities in the context of the history of each society, of social relations within each and the relationships between them. (SANTOS, 2006, p. 20). Not everything that is different is the same. There is no reason to want to immortalize the cultural facets that result from misery and oppression. (SANTOS, 2006, p. 20). After all, cultures move not only by what exists, but also by the possibilities and designs of what may exist (SANTOS, 2006, p. 20).

In general, in order to analyze the whole cultural formation of a given society represented by symbols, rituals, beliefs and values historically inherited, as well as validated and full of meaning to the point of influencing and dominating all the attitudes and representations of social agents constitutes is what anthropologists call social identity, which directly interfere with the processes of education of men in society. For Ghiraldelli Jr. (2009, p. 13):

> The term education has its origin in two Latin words: educere and educare. The first is to "drive from the outside," to "drive outwardly"; the second indicates "sustaining," "feeding," "creating." The common sense is "to instruct", but as different connotations that already indicate different pedagogical positions. The dual derivation of the word suggests two great paths of the philosophy of education in the Western world: on the one hand, the teaching based on external rules in relation to the apprentice, on the other, directed instruction in order to encourage the apprentice to forge their own rules.[7]

In this sense, the human being, by following his actions in the socially established rules and values, is subject to imposed cultural standards, but by subverting and recreating his symbolic senses, he ends up producing other cultural meanings, that is, he produces different cultural languages and (re)signifies socially inherited cultural patterns. It should be noted, however, that the distribution of cultural capital in educational processes often does not occur homogeneously within the educational processes offered by the social classes of a nation and that there is a symbolic power that seeks the reproduction of the dominant culture, to the detriment of other cultures.

According to Santos (2006), the modern preoccupation with culture has its genesis associated with both the needs of knowledge and the realities of political domination, since it is part of both the history of scientific development and the history of international relations of

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[7] O termo educação tem sua origem em duas palavras do latim: *educere* e *educare*. A primeira quer dizer "conduzir de fora', "dirigir exteriormente'; a segunda indica "sustentar", "alimentar", "criar". O sentido comum é de "instruir", mas como conotações diferentes que já indicam posturas pedagógicas diferentes. A derivação dupla da palavra deixa entrever dois grandes caminhos da filosofia da educação no mundo ocidental: por um lado, o ensino baseado em regras exteriores em relação ao aprendiz, por outro, o ensino dirigido no sentido de incentivar o aprendiz a forjar as suas próprias regras.

power, so when we conceptualize culture there is a close relationship with the very modern understanding of what is a nation has much to do with the discussions about culture.

One can understand culture as a dimension of the social process and use it as an instrument to understand contemporary societies. "What we cannot do is to discuss culture by ignoring relations of power within a society or between societies" (SANTOS, 2006, 80).

For Geertz (1989), culture is constituted by a symbolic control, driven by the relations of power instituted in a given nation and society, therefore, we cannot in a simplistic and naive way divide the culture into erudite, popular and mass, without analyzing the strength, power and symbolic relations that are behind this process of production and (re)significance of culture in the evolution of humanity. Culture, therefore, cannot be seen as the norms, habits, and traditions of a given society, for there are social codes and symbols that are constantly inherited, discovered, created and recreated according to historical standards set up centuries ago by mankind. In this sense, for Bourdieu (2014), culture is the explicit conception of the composition of a symbolic structuring of power.

According to Santos (2006), the study of culture requires that we consider the constant transformation that societies undergo, a transformation of its characteristics and the relationships between categories, groups and social classes within it. Moreover, "culture is a product of collective history for whose transformation and for whose benefit the social forces are confronted" (SANTOS, 2006, 81).

Therefore, in the perspective of the same author (2006), it is fundamental to understand our cultural reality to understand the historical process that produces it, the many paths that led human groups to their present relations and future perspectives, power and the confrontation of interests within society. It should be noted that these processes are neither linear nor watertight, since "culture is a contemporary concern, very much alive in the present times" (SANTOS, 2006, p. 7).

Corroborating with Santos (2006, p.8), when expressing that culture concerns humanity as a whole and at the same time to each of the peoples, nations, societies and human groups. When one considers the particular cultures that exist or existed, one soon finds the great variation of them. For history records with abundance the transformations through which cultures pass, whether moved by their internal forces or as a consequence of these contacts and conflicts.

When discussing the concept of culture, it is important to always keep humanity in mind in all its richness and multiplicity of forms of existence, where it is insightful to relate the variety

of cultural procedures to the contexts in which they are produced. According to Santos (2006, p.9):

> In fact, if the understanding of culture requires thinking about the various peoples, nations, societies and human groups, it is because they are in interaction. If they were not, there would be no need or reason or occasion to consider any variety. The richness of forms of cultures and their relations speak very closely to each of us, since they invite us to see ourselves as social beings, make us think about the nature of the socials that we are part of, make us ask about the reasons of social reality that we share and the forces that sustain and transform them.[8]

Therefore, understanding the constitution of culture as an artifact that is constantly changing and this change is fundamental for cultural production, from the reflection on how to treat the cultural dimension in our own society, considering that culture is the dimension of the social process dynamic. For Santos (2006, p. 44-45):

> Culture is a historical construction, both as a conception and as a dimension of the social process. That is, culture is not "something natural", it is not a result of physical or biological laws. On the contrary, culture is a collective product of human life. This applies not only to the perception of culture, but also to its relevance, to the importance it has. It applies to the content of each particular culture, product of the history of each society. Culture is a very current territory of social struggles for a better fate. It is a reality and a conception that must be appropriated in favor of social progress and freedom, in favor of the struggle against the exploitation of one part of society by another, in order to overcome oppression and inequality.[9]

In this sense, the study of culture contributes to the fight against prejudices, offering a firm platform for respect and dignity in human relations, the discussion about culture can help us to think about our own social reality and reflect on its inequalities to try to transpose these unequal processes in face of the cultural differences that exist in a country as extensive as our Brazil.

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[8] Na verdade, se a compreensão da cultura exige que se pense nos diversos povos, nações, sociedades e grupos humanos, é porque eles estão em interação. Se não estivessem, não haveria necessidade nem motivo nem ocasião para que se considerasse variedade nenhuma. A riqueza de formas das culturas e suas relações falam bem de perto a cada um de nós, já que convidam a que nos vejamos como seres sociais, nos fazem pensar na natureza dos todos sociais de que fazemos parte, nos fazem indagar sobre as razões da realidade social de que partilhamos e das forças que as mantêm e as transformam.

[9] A cultura é uma construção histórica, seja como concepção, seja como dimensão do processo social. Ou seja, a cultura não é "algo natural", não é uma decorrência de leis físicas ou biológicas. Ao contrário, a cultura é um produto coletivo da vida humana. Isso se aplica não apenas à percepção da cultura, mas também à sua relevância, à importância que passa a ter. Aplica-se ao conteúdo de cada cultura particular, produto da história de cada sociedade. Cultura é um território bem atual das lutas sociais por um destino melhor. E uma realidade e uma concepção que precisam ser apropriadas em favor do progresso social e da liberdade, em favor da luta contra a exploração de uma parte da sociedade por outra, em favor da superação da opressão e da desigualdade.

According to Santos (2006), cultural concerns have arisen as a result of the progress of society and of knowledge about new forms of domination, where cultural concerns themselves are instruments of knowledge, respond to the knowledge needs of society, which have developed clearly associated with relations of power. Nowadays the centers of power of the society are concerned with the culture, they try to define it, to understand it, to control it, to act on its development. "They express their conflicts and interests, and in them the dominant interests of society manifest their strength" (SANTOS, 2006, pp. 17-18).

In this sense, it is perceived that the preoccupations with the culture maintain its proximity with the relations of power. They continue to be associated with the forms of domination in society, and continue to be (SANTOS, 2006, 82).

Thus, without intending to attend to the range of conceptions and aspects that conceptualize "culture", it was attempted in a simple way to make an analysis of what has been discussed in relation to the processes of constitution, reproduction and re-signification of the cultural capital of a certain society where instruments of knowledge and cultural capital are directly linked to social progress, where "struggles for the universalization of the culture benefits are at the same time struggles against the relations of domination between contemporary societies and against the basic inequalities of social relations in the interior of companies. In this way, "culture is the common legacy of all mankind" (SANTOS, 2006, p.86).

Aspects about the definition of school culture

Defining and mapping school culture is complex because it involves many aspects of the educational practice and curriculum. It has been assumed that dominant knowledge in school culture is chosen and planned by the dominant culture, political, economic, social, cultural and educational context of a society, since it always seeks the symbolic domination of the dominant culture, choosing some cultural aspects in detriment of others, which directly influence the curricular policies of a country and its states. This context, makes us think about: **what cultural capital is being valued to the students through curricular policies and Brazilian educational reforms?**

According to Barroso (1996), the concept of school culture has been used to highlight the role of the school as transmitter of a specific culture within the framework of the process of socialization and national integration of children and young people. For this reason, the conceptualization of school culture is based in the sense of identifying in the proposed study of

the observatory what is the perspective (functionalist, structuralist and interactionist) in relation to the "school culture" that we understand and assume as a research group.

To this end, according to Barroso (1996), school studies should take into account the three essential dimensions of the process of referencing organizational culture: norms, structures and actors. Where the principle of homogeneity (of norms, spaces, times, students, teachers, knowledge and processes of inculcation) is one of the most distinctive marks of "school culture".

According to the same author (1996), and "life itself" is "this support for the past" of the school institutions, which also explains that the attempts at normative change of the school institution, determined by the political power through reforms, have had so little success. Therefore, it is necessary to analyze the different dimensions of school culture, taking into account, among other factors, the diversity of theoretical approaches used in its definition and the identification of the practices that materialize it.

According to Barroso (1996), one can say that it is possible to identify three types of approaches to the definition of school culture: In the functionalist perspective, "school culture" is Culture (in its more general sense) that is conveyed through the school. The educational institution is seen as a simple transmitter of a Culture that is defined and produced externally and which translates into the principles, purposes and norms that political power (social, economic, religious) determines as the substrate of the educational process and acculturation children and young people. As an example of authors who consider school culture in the functionalist perspective, we have Chervel (1998); and Julia (1995).

In the structuralist perspective, "school culture" is the culture produced by the school form of education, mainly through the modeling of its forms and structures, be it the curriculum, the disciplines, the pedagogical organization, the auxiliary teaching aids; And in the interactionist perspective, "school culture" is the organizational culture of the school. In this case, we do not talk about the School as a global institution, but about each school in particular. What is at stake in this approach is the "culture" produced by the organizational actors in the relations with each other, in the relations with space and in the relations with the knowledge.

When considering the three theoretical approaches used in its definition of school culture, one understands the complexity of its definition according to each theoretical approach. Therefore, it cannot be denied today that school is not the only way to transmit culture, it is also established in family relations, in society, in religious spaces, and is strongly transmitted by the media, social groups, which are in constant process of cultural production and at the same time

in a wide dynamic of transformation and production of culture, which is not sealed, since it constantly changes in every human relationship that is established in societies. In this active process of production and (re)signification of culture, Hall (1997) asserts that "(...). For good or ill, culture is now one of the most dynamic and unpredictable elements of the historical change of the new millennium " (HALL, 1997, p.20).

Corroboring with authors such as Chervel (1998) and Barroso (1996), who assert that we cannot believe that school is merely a reproducer of its school culture, it also produces its own culture dynamically and autonomously. It is understood, therefore, that "the school, in this context, more than the transmitter of culture, of true culture, is conceived as a space of intersection, conflicts and dialogue between different cultures by different social groups" (MOREIRA; CANDAU, 2003, p.161).

Human beings are interpretive beings who produce culture while they constitute themselves as subjects. Thus, culture has always been important for the human and social sciences, and has been discussed and recognized by Education for a short time. According to Hall (1997), it is the codes of meaning that give purpose to our actions insofar as they allow us to interpret significantly the actions of others and that together constitute our cultures. Hall's (1997) assertions help us to think that all social and cultural action, since all social practices express meaning and, in this sense, are practices of signification.

Culture is intrinsically linked to education, to the curriculum, because it is life because it is intrinsic in relation with the social, that is, in the human experience, and in the school that is transmitted and (re)signified constantly in the pedagogical relations that constitute in the school space. Pérez Gómez (1998), proposes that we understand today the school as a space of "cross-cultural", being important that we are able to identify the different cultures that are related in the school context and to recognize the interactions, the impact that the different cultures exert continuously in its universe and its actors.

According to the same author (1998), school is the place where we learn and reflect on the complex cross-breeding that takes place in this educational context, for example between the proposals of the critical culture, which is situated in the scientific, artistic and philosophical disciplines; between the determinations of academic culture, which are reflected in the curriculum; in the influences of social culture, constituted by the hegemonic values of the social scene; the daily pressures of institutional culture, present in the roles, norms, routines and rites proper to the school as a specific social institution; and the characteristics of experiential culture

acquired by each student through the experience of spontaneous exchanges with their environment.

Thus, it is understood that the social practices developed in the school are basic to the understanding of the school culture, particularly in what concerns its form of organization, selection of curricular contents and the development of interpersonal relations, as well as the speeches and the forms of communication and languages present in the daily school life are a fundamental aspect of their culture. In this direction, Forquin (1993) states that there is a strong intersection between education and culture, as an intimate and organic relationship. In this sense, the same author states that:

> The word "education" in the broad sense of formation and socialization of the individual, whether restricted solely to the school domain, it is necessary to recognize that if all education is always education of someone, by someone, it also presupposes communication, the transmission, the acquisition of something: knowledge, skills, beliefs, habits, values, which constitute precisely what is called the "content" of education. Due to the fact that this content seems irreducible to what is particular and contingent in the immediate subjective or intersubjective experience, constituting rather the frame, the support and the form of every possible individual experience, due, therefore, to what this content that is transmitted in education is always something that comes to us, surpasses us, establishes us as human subjects, we can perfectly well call it culture. (Forquin, 1993, p.10).[10]

In this way, the prescribed curriculum is fostered by the interests of the dominant class that exerts a strong influence through its symbolic power and consequently produces the cultural capital that is contemplated in schools, therefore, curricular policies and educational reforms are often results of a process that reflects, predominantly, the particular interests of a dynamic that has not valued the different and diverse cultural interests present in the school. Therefore, at school, it plays an important role in the analysis of present pedagogical conceptions of the prescribed school curriculum, in the curriculum fulfilled and in the hidden curriculum present in the transmission and reproduction of school culture.

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[10] A palavra "educação" no sentido amplo, de formação e socialização do indivíduo, quer se restrinja unicamente ao domínio escolar, é necessário reconhecer que, se toda a educação é sempre educação de alguém, por alguém, ela supõe também, necessariamente a comunicação, a transmissão, a aquisição de alguma coisa: conhecimentos, competências, crenças, hábitos, valores, que constituem o que se chama precisamente de "conteúdo" da educação. Devido ao fato de que este conteúdo parece irredutível ao que há de particular e contingente na experiência subjetiva ou intersubjetiva imediata, constituindo, antes, a moldura, o suporte e a forma de toda experiência individual possível, devido, então, a que este conteúdo que se transmite na educação é sempre alguma coisa que nos procede, nos ultrapassa, nos institui enquanto sujeitos humanos, pode-se perfeitamente dar-lhe o nome de cultura. (FORQUIN, 1993, p. 10).

In the structuralist view, school culture can be understood as a set of practices, norms, ideas and procedures, that resist time, which are expressed in ways of doing and thinking the daily life of the school and for authors like Viñao Frago (2000), these are widely shared, assumed ways of doing and thinking, attitudes, rituals, myths, discourses, actions, serve each other to carry out their daily tasks, to understand the educational world and to deal with both changes and reforms as well as the demands of other members of the institution.

It is believed, however, that the school culture is not watertight and manifests itself beyond what is conceptually proposed by Viñao Frago and asserts that at present the curriculum is procedural in establishing a dialogue between social agents, technical elements, students who react before him, teachers who model him (SACRISTÁN, 1998). However, it is a reflection of the educational and political social situations present in the daily life of the student, and from there select the contributions that benefit and solve certain problems.

It is impossible to disregard, or in the words of Forquin (1993), it is unjustifiable to disregard the diversity of sociocultural identities in school. In this sense, we outline that we are also interested in looking at whether curricular policies that guide the curricula of public schools in Santa Catarina have a multicultural and emancipatory orientation in educational practices.

In this sense, culture is a matter of contemporary prominence, since it has become one of the most dynamic and unpredictable elements of historical changes in contemporary times (MOREIRA; CANDAU, 2014).

At the same time, the many exclusions operated by the creation of a general culture are being called into question, which does not mean that they have ceased to occur. Technological changes approaching subjects in space and time, economic globalization, the end of the Cold War, migratory flows are some of the ingredients that create an atmosphere favorable to the greater flow of people between cultures. Diverse social movements - ethnic, gender, LGBT (lesbian, gay, bisexual, transgender and transgender), religious - join with Marxist critics denouncing the exclusion of their cultures from such a general culture. This universal culture is called into question by societies that are increasingly multicultural (LOPES; MACEDO, 2011, p. 185).

Therefore, it is believed that currently in the social context there are many differences that are explicit and the processes of change are dynamic, leading to an update of the educational practices, because school culture also adapts to the differences that strongly influence the curricula of school institutions. These elements, for Forquin (1993), lead the school to have a strong crisis regarding what knowledge to teach in the face of cultural pluralism, social, ethnic

and religious differences, what culture to transmit and what valuable content must be contemplated in their curricula. In relation to this question, it is corroborated by the same author, when he argues that the school must work with universalism, teaching the learners something of intrinsic value, in addition to meeting the immediate social demands.

Therefore, the following reflection is justified: the curricular policies and the educational reforms implemented in the Brazilian states allow the schools to contemplate in their curricula the premise that the contents taught are directly and exclusively meeting the interests and real needs of the students belonging to educational reality of each public school.

Authors of the field of the curriculum like Moreira (2014); Lopes and Macedo (2011), accept the centrality of culture, that is, that social practices involve production of meanings and maintains the position that the curriculum needs to favor the recognition of differences and dialogue between them. It thus defends the contribution of the curriculum to the construction of a world that accepts differences, combating social and economic inequalities and the symbolic power of domination imposed by the dominant cultural capital. According to Giroux (1992), within the curriculum it is fundamental to understand how the relations in which differences are constructed and operate as part of a set of social, political and cultural practices are able to express and articulate differences in the context of schools.

According to Forquin (1993), curriculum when considered a cultural artifact, implies in its social determinations of its history, in its contextual production and emerges of the relation school and school culture. For the prescribed and realized curriculum is crossed by values, conceptions, social and political ideologies, which constitute a relation historically with social subjects.

Human beings are interpretive beings who produce culture while they constitute themselves as subjects. Culture has always been important for the human and social sciences, and has been discussed and recognized by Education for a short time. Corroborating with Hall (1997), when he affirms that culture are the codes of meaning that give meaning to our actions to the extent that they allow us to interpret significantly the actions of others and that together constitute our cultures. The affirmations of Hall (1997), helps us to think that all social and cultural action, since all social practices express a meaning and, in this sense, are practices of signification.

Therefore, it is elucidated that the approach of intercultural debates with the field of curriculum is already put, presenting specific configurations in different areas of knowledge in the curricula of educational institutions. In this sense, "culture has thus become one of the most

dynamic and unpredictable elements of the historical changes of contemporaneity" (MOREIRA, CANDAU, 2014, p.8).

And the current school culture and learning processes we find in schools do not account for the variety of cultures, beliefs, values that are being related in the school environment. In this sense, says Moreira and Candau, that "these questions reflect visions of culture, school, teaching and learning that do not account, in our view, the challenges found in a classroom "invaded" by different social and cultural groups, before absent from this space. "(MOREIRA, CANDAU, 2003, p. 156).

In this sense, it is complex to elucidate a single conceptual strand about the category of culture and school culture through the various strands that can be explained. Finally, we seek to understand the conceptual articulation of culture and school culture, to advance the reflections about the curricular policies for Basic Education in the Brazilian states, be it at the municipal or state level. Therefore, it is claimed to be significant for the production of the school culture the cultural crossings that occur within the schools, more specifically in the pedagogical practice that puts into action the prescribed curriculum, because in the school occurs the interpellation between the different and diverse social and cultural groups.

It can be said, therefore, that school culture and culture are dynamic and complex concepts to define. Thus, it is argued that it is essential to consider that culture itself is a cause of conflict of interest in contemporary societies, and we corroborate with Santos (2006), when affirming that, in relation to the conceptualization of culture there is a conflict for its definition, its control, by the benefits that can assure the social classes that seek through the symbolic power the domination of a society.

Research methodological assumptions

This research was developed with Pedagogy Degree Students of a Federal institute of the southern region of the country. 8 (eight) students of the 7th and 8th semester of Pedagogy of a Federal Institute (IFs) participated in this study, in the state of Santa Catarina. Regarding the ethical aspects linked to scientific research, it should be noted that all the students spontaneously accepted the research.

To maintain the anonymity of the interlocutors we use a cognomen, mentioning the names of Brazilian modern artists, such as: Tarsila do Amaral; Anita Malfatti; Di Cavalcanti;

Inácio da Costa Ferreira; Vicente do Rego Monteiro; John Graz; Oswaldo Goeldi; Victor Brecheret.

This qualitative study helped to understand the theoretical assumptions of the curriculum field. We used a semi-structured interview with open questions as method. Each interlocutor was understood as singular, taking into account the context studied. The semi-structured interview (ANDRÉ, 1995) aims to obtain the impressions of the research subjects on the conceptualization of curriculum for future teachers of basic education. The interview was presented in writing to the interlocutors.

The interview script was drawn from the demarcations of the research object, that is, if it was related to the primary objectives, and the basic questions were as follows: 1) What is your understanding of the concept of curriculum? What knowledge is valuable and imposed by the dominant forces in school culture through the curricula policies and educational reforms proposed by governments, more specifically what knowledge is covered in the curricula of primary schools?

With the content analysis, the meanings expressed by the interlocutors are verified. The content analysis followed the three steps guided by Bardin (2009), which are: pre-analysis; description and inferential interpretation. The two poles of content analysis are: the rigor and the need to go beyond appearances.

The curriculum concept and the research interlocutors' impressions

In Pacheco's (2001, p. 19) conception, the curriculum is an obligatory instrument for the analysis and improvement of educational decisions, since it is a permanent construction of practices, with a marked cultural and social meaning.

Regarding the conceptualization of the curriculum, Pacheco (2001, pp. 15-16) tells us:

> The lexeme curriculum, coming from the Latin run, means path, journey, trajectory, course to follow and, therefore, concludes two main ideas: one of ordered sequence, another of notion of studies totality. Hence the use of curriculum vocabulary, from the seventeenth century and in the Anglo-Saxon countries, to designate a circular athletics track, or a racetrack for horse racing cars.[11]

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[11] O lexema currículo, proveniente do étimo latino *correr,* significa caminho, jornada, trajetória, percurso a seguir e encerra, por isso, duas ideias principais: uma de sequência ordenada, outra de noção de totalidade de estudos. Daqui a utilização do vocabulário currículo, do século XVII e nos países anglo-saxônicos, para designar uma pista circular de atletismo, ou uma pista de percurso para carros de corrida de cavalos.

According to the author, as far as the etymological meaning of the word curriculum is concerned, it is important to notice the broad meanings that the concept of curriculum received during its historical constitution. It is noteworthy that during the seventeenth century, in the Anglo-Saxon countries, the term was used to characterize a circular athletics track or a racetrack for horse racing cars. By establishing a comparison between this meaning and the current one, the term curriculum is also explicit as study program, set of experiences lived by the students in the school or, in a more comprehensive sense, as educational projects and guidelines defined by the central administrations to be adopted education systems.

It is seen that the theoretical contribution on the term shows how the meanings of the curriculum were changing and improving, but they did not lose all this original connotation,

> [...] the idea of curriculum as a set of organized and systematized knowledge course is closely associated with the social and economic changes of the pre-industrial era, which bring about the need for standardization and organization of teaching and school [...]. (LIMONTA, 2009, p. 118).[12]

The meaning of the curriculum is given by the contexts in which it is inserted: class context; personal and social context; historical-school context; political context. In this way, according to the author (2009), analyzing concrete curricula means studying them in the context in which they are configured, among which is expressed in educational practices and results.

According to Sacristán (2000), every model or educational proposal should explicitly address the curricular referential and cultural reality of a country, which is related to the meaning of the contents and uses of school curricula. In this sense, for the same author (2000) the formation of educators has become one of the cornerstones for any attempt to renew the education system. In addition, the professional performance of teachers is conditioned by the role assigned to them in curriculum development.

In the conception of curriculum as a social reality, built in the process itself, it is necessary to see the role of teachers as pedagogical mediators, who filter the cultural and professional conditioning for the mediation that they perform in the educational process.

It is noticed that in the construction of pedagogical practices and in the school curriculum shaped by the teachers, they interfere with different factors, which cannot be ignored in the school routine. This justifies the importance of discussions and collective studies for the

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[12] [...] a ideia de currículo como percurso de um conjunto de conhecimentos organizados e sistematizados está intimamente associada às mudanças sociais e econômicas da época pré-industrial, que trazem a necessidade de padronização e organização do ensino e da escola [...]. (LIMONTA, 2009, p. 118).

formulation of the curricular proposal or pedagogical policy of educational institutions. In this sense, every curricular proposal is, on the one hand, a social and historical construction by the systems of social control, political, administrative, innovation, contents and materials produced; on the other, by educational, cultural, social, political and economic systems. In this perspective, Sacristán (2000, p.102) asserts that:

> We can consider the curriculum that is realized from a series of pedagogical practices as the result of several convergent and successive influences, coherent or contradictory, acquiring, in this way, the characteristic of an object-being prepared in a complex process, that transforms and is built on itself.[13]

Therefore, it demands to be evaluated not as a static object, but as the expression of a balance between multiple commitments. And, again, this condition is crucial both to understanding current school practice and to trying to change it.

For Sacristán (2000, p. 103), the view of the curriculum as something that is constructed requires a kind of active intervention, explicitly discussed in a process of open deliberation on the part of the participating agents, teachers, students, parents, social forces, groups of creators and intellectuals, so that it does not become mere reproduction of decisions and implicit modeling. Thus, we do not consider the curriculum as tangible, nor the subsystems that determine it as fixed but historical realities.

Thus, it should be noted that the term 'curriculum' is complex to conceptualize because of its political, social, cultural, economic, administrative and educational dimension. It is imbricated with a historical context, and its realization occurs by teachers who mediate the teaching-learning process with the students. In this way, the curriculum is understood "as a political dimension of education, that is, as an instrument that reflects both the ever-existing relations between school and society, individual and group interests, as well as political and ideological interests" (PACHECO, 2001, p.19).

The understanding of the curriculum concept is vast and expanded. Sacristán (2013, p.34) points out that today it is possible to observe diverse approaches and conceptions dispersed in the curricular field: "a quick search of the term curriculum in Google Books results in 60 (sixty) thousand results. The same search in the US Congress Library gives us more than nine (9) thousand results. "

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[13] Podemos considerar o currículo que se realiza a partir de uma série de práticas pedagógicas como o resultado de diversas influências convergentes e sucessivas, coerentes ou contraditórias, adquirindo, dessa forma, a característica de um ser-objeto preparado num processo complexo, que se transforma e se constrói nele próprio.

We agree with Sacristán (2013), about being several the peculiarities that surround the curriculum, which belong to a complex reality, difficult to explain by means of a simple, schematic and enlightening definition, due to the very complexity of the concept , both in the studies on the subject and in the practical spheres in which it is projected. For Pacheco (2001, p.20), the curriculum is a pedagogical practice that results from the interaction and confluence between various structures, on the basis of which concrete interests and shared responsibilities exist.

In this way, it is also agreed that the curriculum is the cultural expression of the contents of the curricular proposals and pedagogical practices that the educational institutions try to spread among the students that attend it, as well as the effects that the contents provoke in their receivers and in therefore, the expression and concretization of the cultural plan that the school institution makes concrete within its reality and social context. "The field around the curriculum is a territory of inevitable discussion." (SACRISTAN, 2013, p.11).

It is understood that in the process of curriculum development, the aspect of human action has a fundamental value; therefore, a curriculum is actually carried out by the role of the teacher in his/her pedagogical activity with the students. Thus, teacher training contributes in a positive or negative way to the constitution of the school curriculum, because it is through this that teachers reach the conditions that allow them to reflect and discuss issues that influence their performance, that is, the teaching-learning process that in the educational context.

As regards the forces that predominate in the curricular field, in the sense of Sacristán (2000, p.16), the curriculum, in its content and forms, through which it presents itself to teachers and students, is a historically configured option that settled within a certain cultural, political, social and scholastic network. It is, therefore, loaded with values and assumptions that need to be deciphered. A task to be fulfilled both from a level of political-social analysis and from its 'more technical' instrumentation, discovering the mechanisms that operate in its development within the school fields.

In the affirmation of Lopes and Macedo (2011), the curriculum is a cultural production because it is inserted in this struggle for the different meanings that we give to the world. The curriculum is not a product of an out-of-school struggle to signify legitimate knowledge, it is not a legitimate part of the culture that is transposed into school, but it is the very struggle for the production of meaning.

It is known that curricula are the expression of the balance between the interests and the forces that gravitate around the development of a particular curricular model and of an

educational system, which are materialized in the school context by the action of the teachers in the realization of the curriculum in action with their students and mediated by the social, economic and cultural context of the place they are inserted.

Thus, "one cannot speak of a dispute over the selection of content, but disputes over the production of meanings in school. This dispute is not restricted to the school, but is linked to an entire social process that has the school as a locus of important power, but which is not limited to it" (LOPES; MACEDO, 2011, p. 93).

According to Pacheco (2001), curricular policy is a symbolic action, it represents an ideology for the organization of authority, which encompasses both the decisions of the political instances and those of the school contexts, which are implemented through explicit normative and objective instruments (laws, decree laws, ordinances, normative dispatches, etc.), interpretative and subjective acts (circulars and circular letters), as well as guidance and support documents (supporting texts, documents of the school).

In this way, it is agreed that "the curriculum that is carried out is guided by an increasingly global plan whose concrete effects depend on the conditions under which it is carried out" (SACRISTÁN, 2000, p.97). The correlations of forces of the CNE and the educational entities were influenced by the educational policy agents at the global, national and local levels.

Sacristán (2000) argues that the cultural selection that the curriculum must grasp, as well as its pedagogical elaboration, demands a very important active role on the part of the teachers and a formation in line with this presupposition, so that it can to effectively fulfill the educational function within compulsory schooling, unless they are provided with an activity that consists of 'consuming' and developing, in their classes, curricular guides made by other external agents, such as publishers.

In this sense, when questioned about their understanding of the concept of curriculum, in view of the interaction with the field of culture and school culture, the students responded that:

> **Tarsila do Amaral –** Curriculum is a document prepared by the school that aims to guide the contents to be worked by the school and teachers. The same is elaborated according to legal documents that guide Education. Therefore, it is taught in schools what is expressed in the curriculum guidelines.
>
> **John Graz** – Curriculum is a guiding document, composed of a set of actions, aims to serve as an instrument of transformation and evaluation in the school environment. The content taught is what is written in the legal documents.

Anita Malfatti - Curriculum is to guide your trajectory. It can also be traditional even hidden or not. They are the contents that are in the Political Pedagogical Project of each school.

Inácio da Costa Ferreira – I understand the curriculum as the identity of the school, where in it is presented the values and principles that the school will pass, as well as the knowledge that will be taught by it, the goals it aims to achieve. The content taught is official, few times the culture of the school community is taught.

Vicente do Rego Monteiro – For me the curriculum includes subjects, contents to be taught and also learned, which are determined by the curricular proposals and policies of the Ministry of Education for all Brazilian states. It must be flexible [...] The curriculum can and shall also contain pedagogical plans and projects, as well as assessments and results.

Di Cavalcanti – Curriculum is presentation, guides its trajectory, can be integrated, delimits action and proposals. It can also be traditional, there is even the occult and the pedagogical doing. The content is proposed by the basic education curriculum guidelines.

Oswaldo Goeldi – Curriculum comprises all specific knowledge or not, which are pre-established according to the institution's grid. It also goes further, it is understood to do and know how to do according to the needs that arise over the established period, must be very well planned and executed for the best learning of the students. The content of a basic education curriculum follows the dominant culture, rarely contemplates popular culture.

Victor Brecheret – Curriculum represents the organization of knowledge, planning, and determination of the contents to be made available in educational spaces, in order to achieve the goals and the instituted curricula by the educational system.

The answers differ but, in short, the students believe that the curriculum is an element of transformation of the school, through the school knowledge and content, which are organized by the educational systems, are planned and materialized in the curricular action, in the hidden and not evaluated, through the elements of the culture of society and school culture. In this direction, organizing the different definitions, meanings and perspectives on curriculum, Sacristán (2000) says that this can be analyzed from the point of view of its social function, as a bridge between society and school, and by the project or educational plan, prescribed or real, composed of different aspects, experiences and contents. For the author, the curriculum would be the formal and material expression of this project, and should present, in a certain format, its contents, its guidelines and the sequences in which it should be approached.

In addition, Sacristán (2000) affirms that those who exercise some kind of academic discursive activity and research understand the curriculum as a practical field, which supposes

the possibility of: 1) analyzing the instructive processes and the reality of the practice from a perspective that gives them content; 2) to study the curriculum as a territory for the insertion of diverse practices, which do not refer only to pedagogical processes, interactions or educational communications; 3) to support the discourse on the interaction between theory and practice in education.

In this way, the concept of curriculum develops in different phases of its development. Mediated by the historical context, it supposes the concretization of the social, cultural and socialization purposes attributed to schooling, with ideological and social aspects. It is influenced by internal and external agents, which shape it according to its interests and the correlations of forces present in each educational institution, and consists of three essential elements: "of an educational purpose planned in time and space aiming designated ends; of a teaching-learning process, with reference to contents and activities; of a specific context, that of the school or formative organization "(PACHECO, 2001, p.90).

For Contreras (1989), the curriculum represents the set of educational decisions taken by school institutions. The curriculum must be understood as a conceptual tool that always supposes, explicitly or tacitly, an answer to the questions: what to teach? How and why? Therefore, the curriculum is constituted from the moment that are published the legal documents that affect it until arriving at what is expressed in the pedagogical and curricular proposals of the schools, also reaching the result of its evaluation and reformulation. According to Limonta (2009, p. 107).

Hence the importance of understanding the meaning(s) of the curriculum, since it will be the definer and organizer of knowledge and practices that reflect a conception and an ideal of education and that will be appropriated by undergraduates, future teachers. The answer to the question "What should a curriculum of a teacher training course contain?" Needs to consider the multidimensionality of the educational phenomenon and at the same time must respond to the historical and emerging challenges of the Brazilian Basic Education and at the same time constitute as an element of resistance to the light and pragmatic conceptions of formation that have been imposed.

Finally, in the studies related to the field of curriculum carried out by the researcher, regarding the search for answers to the questions proposed by Limonta (2007), it is highlighted that among the scholars of curriculum there are conflicts of propositions and theories referring to the field of curriculum studies , so there is a certain disagreement between intellectuals and entities in the field. It is evaluated that such conflicts are healthy, considering their ability to

lead to refined analyzes, aimed at creating ideas that promote progress in curricular studies, avoiding that the concept and theories of curriculum assume an incontestable character, which results in the evolution and improvement of this field of study.

Final considerations

In short, the interlocutors still have a small understanding of the curricular field, which is understandable and justified by what we have said above, that is, by the different concepts and perspectives on curriculum, which provide several interlocutions and understandings of the research subjects.

Thus, it is understood that the interweaving of formal and informal forces results in a curricular policy and curricular development of training, either for Basic Education or for initial teacher training courses. These policies will be implemented by teachers and educational agents working in educational institutions. Finally, it is evident that the learning processes have more or less acceptance as they achieve or not achieve the aims of the curricula. According to Sacristán (2000), these learning processes, in relation to certain contents, have other conditioning, arising from the teaching performance and, in general, the school environmental conditions, which are characterized in this perspective by the curriculum modeled and realized teachers.

In this sense, any explicit cultural process by the curriculum occurs in the school institution, mediated by the pedagogical practice of the teachers with the students. Thus, we believe in the importance of the curriculum for the cultural formation of students and for the school and school culture, which are also influenced by political, administrative and institutional practices, together with what is usually understood as genuine pedagogical practice, all of them intertwined in curriculum development. In this sense, for Sacristán (2000), the cultural project takes place in an environment that, in itself, is a modeling or intermediary element of the learning and source of original stimuli, independent of the curricular cultural project itself, forming, as a whole, the educational and socializing project of the institution.

In addition, the educational institution and the school environment created under its conditions compose the hidden curriculum, the source of immense learning for the student. And this is the conceptual derivation that is drawn, as we have seen, in focusing on the curriculum as an experience or as an intersection between theory and practice (SACRISTAN, 2000, p. 91).

Thus, it is sought to clarify the first premise regarding the concept of curriculum, which has generated great epistemological confusion and divergences, by the breadth of definitions and strands with which it is intended to characterize it. It is agreed that "the curriculum, as a systemic and deliberate process, contains in itself a complexity that will only be understood if its numerous coordinates and aspects are analyzed" (PACHECO, 2001, p.11). Curriculum is understood as a real movement, which is constructed by the different discourses of human production, of life, through culture, language, and ideology, in which pedagogical and curricular proposals of schooling are only part of the curricular development process. Here, in our view, the possible dialogues and analyzes between culture, school culture and curriculum.

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