

**POLITICAL PARTICIPATION AND TEACHER EDUCATION: “OCUPA TUDO”
MOVEMENT IN JATAÍ PUBLIC UNIVERSITY (GOIÁS)**

***PARTICIPAÇÃO POLÍTICA E FORMAÇÃO DE PROFESSORES: MOVIMENTO
“OCUPA TUDO” NA UNIVERSIDADE PÚBLICA DE JATAÍ/GO***

***PARTICIPACIÓN POLÍTICA Y FORMACIÓN DOCENTE: MOVIMIENTO “OCCUPA
TUDO” EN LA UNIVERSIDAD PÚBLICA DE JATAÍ/GO***

Nayenne Helsan SANTOS¹
Elizabeth Gottschalg RAIMANN²

ABSTRACT: The objective of this study was to investigate the process of political participation of undergraduates in the “Ocupa tudo” movement, in 2016, at the current Federal University of Jataí/GO and its contribution to teacher education and human emancipation. A focus group with 13 undergraduates was used and the content analysis was based on the theoretical-methodological framework of historical-dialectical materialism. From the results, it can be seen that the student movement “Ocupa tudo” was important both for the political formation of these future teachers and for personal education. The university provided a space for discussion and political participation, since political formation was denied in other spaces of socialization. In the same way, the participation of the movement made possible the organization and the theoretical and practical instrumentalization of the undergraduates, mainly contributing to the passage from common sense to philosophical awareness.

KEYWORDS: Political participation. Teacher Education. Higher Education.

RESUMO: O objetivo deste estudo foi investigar o processo de participação política dos licenciandos no movimento “Ocupa tudo”, em 2016, na atual Universidade Federal de Jataí/GO e a sua contribuição na formação docente e emancipação humana. Utilizou-se o grupo focal com 13 graduandos e a análise do conteúdo, pautado no referencial teórico-metodológico do materialismo histórico-dialético. Dos resultados pode-se verificar que o movimento estudantil “Ocupa tudo” foi importante tanto para a formação política destes futuros docentes quanto para a formação pessoal. A universidade propiciou um espaço para discussão e participação política, uma vez que a formação política foi negada em outros espaços de socialização. Da mesma forma, a participação do movimento possibilitou a organização e a instrumentalização teórica e prática dos licenciandos contribuindo, principalmente, para a passagem do senso comum à consciência filosófica.

PALAVRAS-CHAVE: Participação política. Formação de professores. Educação superior.

¹ Federal University of Jataí (UFJ), Jataí – GO – Brazil. Technician at the Special Education Academic Unit. ORCID: <https://orcid.org/0000-0002-0699-8532>. E-mail: nayennehelsan@gmail.com

² Federal University of Jataí (UFJ), Jataí – GO – Brazil. Professor at the Graduate Program in Education. ORCID: <https://orcid.org/0000-0003-4359-5828>. E-mail: elizabeth_raitmann@ufj.edu.br

RESUMEN: *El objetivo de este estudio fue investigar el proceso de participación política de los estudiantes de grado en el movimiento “Occupa tudo”, en 2016, en la actual Universidad Federal de Jataí/GO y su contribución a la formación docente y la emancipación humana. Se utilizó el grupo focal con 13 estudiantes de pregrado y el análisis de contenido se basó en el marco teórico-metodológico del materialismo histórico-dialéctico. De los resultados se desprende que el movimiento estudiantil “Occupa tudo” fue importante tanto para la formación política de estos futuros docentes como para la formación personal. La universidad brindó un espacio de discusión y participación política, ya que la formación política estaba negada en otros espacios de socialización. Del mismo modo, la participación del movimiento posibilitó la organización y la instrumentación teórica y práctica de los estudiantes de grado, contribuyendo, principalmente, al paso del sentido común a la conciencia filosófica.*

PALABRAS CLAVE: *Participacion politica. Formación de profesores. Educación universitaria.*

Introduction

This article is part of the master's thesis developed and defended in 2020, in the Graduate Program in Education at the Federal University of Goiás/Regional Jataí (UFG/REJ), currently, Federal University of Jataí (UFJ), due to the emancipation process Law No. 13.635, March 20, 2018, by dismemberment of the UFG.

The recent political and historical context experienced in Brazil between the years 2015 and 2016, during the government of Michel Temer, after the deposition of the presidential mandate of Dilma Rousseff, focusing on the PEC n° 55)³ and MP n° 746⁴ introduced by the Federal Government, led to a student mobilization in several states, including Goiás and the Jataí region.

The demonstrations in 2016, in which high school and university students participated, aimed to defend the constitutional rights of education, since PEC No. 55 popularly known as the 'PEC of Death', violated immodifiable clauses of § 4 of art. 60 of the Federal Constitution (CF), which states: "§ 4 The proposal of amendment tending to abolish: I - the federative form of State; II - the direct, secret, universal and periodic vote; III - the separation of powers; IV - the individual rights and guarantees will not be subject to deliberation" (BRAZIL, 1988).

This national mobilization, in turn, had repercussions in the city of Jataí/GO, causing university students from the two federal institutions in the city, Federal University of Goiás/Regional Jataí and Federal Institute of Goiás/Campus Jataí, to join the clamoring of other

³ Proposed 2016 Constitution Amendment establishing a cap on public spending.

⁴ Provisional Measure, 2016, Reformulation of High School.

university and high school students. In this sense, the Regional Jataí/UFG counted on the presence of students from the undergraduate courses in the political clashes.

In this scenario, it was the object of my research, during my master's degree in education, to understand education and teacher training in the construction of a counter-hegemonic citizenship. Education, understood as one of the instruments of struggle, offers qualitative training to students, contributing to the quality of education when there are teachers who exercise their teaching profession critically and are aware of their social function.

In this regard, the research on political participation as an intrinsic element in teacher training presents its relevance, considering that this participation can be instrumentalized, whether during the theoretical-practical training of some courses taken in the undergraduate course, or through the occupation activity itself during the demonstrations, making it possible to promote actions in the scope of social mobilization, potentializing the possibility of transformation of the passage from an uncritical consciousness to a philosophical and unalienated consciousness. The guiding question was "in what way does the political participation of undergraduate students materialize, specifically undergraduate students, and what are their perceptions about the contribution of participation in political activities in teacher education?" To answer it, we aimed to investigate the impact of the political participation process of undergraduates, starting from the movement "Occupy everything" (2016), and how it contributed to personal and professional training aimed at human emancipation.

In order to achieve the objective, field research was conducted, with the focus group as the methodology used for data collection. The research with opinion number 3.293.705 was approved by the Ethics Committee of the Federal University in Jataí.

In the first part, the methodology used will be presented, followed by the results and discussion, and finally the final considerations of this research.

Methodology

The focus group is a technique that involves semi-structured questions, constituting a tool to map and understand the worldview of research participants. Based on the contributions of Gaskell and Bauer (2010), the researcher introduces interpretive and theoretically grounded schemas to understand the narratives of the interviewed students. The use of focus groups in a scientific study provides data to elucidate the relationship between research participants and the social situation.

This methodology brings together a group of people selected on the basis of criteria stipulated by the researcher, for a period of between 40 minutes and two hours. Ideally, the number of people in each focus group meeting should not exceed a total of nine members, so that the researcher can more easily identify reactions and control the time, so that everyone has a chance to speak.

The students chosen to participate in this study were selected based on some criteria responsible for limiting the number of guests. Since this is a study related to the area of education, it was established as a criterion that the interviewees participating in the research should be from undergraduate courses at UFG/REJ. The exact number of students who participated in "Ocupa tudo" in Jataí was not known, so when we contacted the members of the student movement at the time, they said they did not have any written records for fear of retaliation from professors opposed to the student mobilization and from the university administration.

In this sense, the number of students it was possible to contact, coming from the undergraduate courses and who were still connected to the university, were 30, three of them being currently post-graduate students in the areas of History and Geography at the UFG in Goiânia and in the Regional/Jataí.

At first, all of them sent their acceptance to collaborate with this study. However, few showed up on the scheduled date, and no matter how many times the dates were rescheduled, the students did not show up, thus reducing the number of participants to 13 undergraduates.

Since it was impossible to group the 13 participants into a single meeting, we divided them into small groups of three to six people, on different days and times, totaling four meetings that lasted between 37 and 50 minutes.

At the beginning of the meeting, the participants were informed of the research's objective and the methodology used. As for the questions, it was oriented that everyone, if they felt comfortable, could answer each one. A tape recorder and a notebook were the materials used during the interview. Since it was an interview with semi-structured questions, new questions were formulated during the conversation with the groups. The tape recorder was not paused at any moment, and the recording went on without interruptions. To protect the identity of the participants, they were addressed as Interviewee 1, Interviewee 2, Interviewee 3, and so on. The numbering was assigned in the order in which each of the participants spoke. The first to answer the question was given the number 1, the second respondent, number 2, and so on.

Of the 13 participants, all were from undergraduate courses: four from History, one from Literature/Portuguese, one from Physics, four from Pedagogy, and three from Geography. As

to age, nine were between 19 and 25 years old, and four between 30 and 35. Most of the interviewees were exclusively dedicated to the university; of the 13 participants, 11 were not employed.

As for the theoretical and methodological procedures, we started from the social practice of the undergraduate students participating in the "Occupy everything" movement, listening to them about the experience of joining the student mobilization and, afterwards, theorizing about this movement in order to, returning to the social practice in an elaborate way, understand the process of political formation of these future teachers. For the treatment of the data collected, we divided the transcription of the speeches into topics by means of thematic axes, inspired in the questions directed to the interviewees: (a) political relationship in the family sphere; (b) contribution of higher education in the political formation of those involved in the occupations in 2016; (c) history of students' struggle before the "Occupy everything" movement; (d) motivations influencing the interviewees' entry into the "occupation"; (e) students' political relationship with their undergraduate courses; (h) political instrumentalization in the university: contribution of political activity in teacher education; (i) social transformation in the student's formation after the "Occupy everything" movement. The analysis of the content of the answers was supported by references from the perspective of historical-dialectical materialism.

Results and discussion

The interviewees, when talking about their experience in the occupation, reported the learning provided by the student movement during the 2016 mobilizations, pointing to the appreciation of militancy as a space responsible for the theoretical and practical training of political participation.

They reported that they acquired the notion of engagement in the struggles of collective demands from the 2016 mobilizations, and that the readings carried out within the undergraduate course were responsible for opening horizons and for the formation of political consciousness. As can be read by the statements of respondents 5 and 11:

My political formation depended on the occupation. It was there that made all the difference (INTERVIEWEE 5).

For me, the readings and texts offered during the Pedagogy course were a watershed... my first readings of Marx's works and the studies about him were fascinating for me... the readings opened several horizons for me... (INTERVIEWEE 11).

Considering political participation, the answers indicate that they go beyond the theoretical debate; the interviewees understand that to participate politically is to be engaged in a fight, exercising the theoretical debate with praxis, that is, to theoretically ground the agendas discussed by the student movement and organize mobilizations to defend these agendas. "I consider political participation... not only that thing that we have a lot in the academy, which is that space for debate and discussion... participation would be this... knowing that being on the street is also important" (INTERVIEWEE 13).

One of the interviewees said he believed that the need for his participation was when he began to see himself as a subject inserted in a certain social context. Context historically built, understanding that only in the collectivity will there be the possibility of any kind of transformation in a community: "I believe it was a process in which I understood myself as a subject that has certain social markers, historically built markers" (INTERVIEWEE 12).

The discussion during the focus group led to the understanding that, for a good part of the interviewees, the involvement in social movements and studies about class consciousness only occurred after they entered university. On the other hand, two participants stated that they had contact with other movements before entering higher education because of their family relationship with social organizations, specifically, the Landless Movement (MST). According to two of the interviewees, 3 and 6, their parents and grandparents have been members of the MST for decades and, therefore, they attributed to their family the fundamental responsibility for their insertion in organizations led by young students, bringing this background, and incorporating their experiences of social engagement into the university.

I have always worked with the 'Landless Movement', and there regardless of whether or not you are from the MST, they treat you as if you were part of it... I feel represented in the MST also because of a historical heritage, my parents are children of landless people. My grandfather was 'landless' and received land in the 1980s (INTERVIEWEE 3).

It is noted that during the occupation the other interviewees realized how a social organization works. The students, in the day to day of the occupation, knew how to organize themselves in commissions and delegate responsibilities to each member of the movement.

I also learned many things there, especially in relation to social movements... how it works, how it is organized, how it is done, how to give voice to everyone... This was very formative, because I had never experienced this, I didn't know how it was (INTERVIEWEE 4).

Within the occupation, the students realized the need to create other collectives in the city to discuss the demands of specific groups that suffer hostilities, whether due to their color, gender or sexuality, in addition to the economic class to which they belong. The occupation, in this sense, was responsible for the adhesion to collectives such as "*Feministas de Jataí*" and the creation of the black collective "*Afrontaí*", existing until today. This perspective can be understood according to the statement below:

I think that the occupation was again a mark, if we think of a political trajectory, because there I saw the need to really compose something that was serious and collective... from that moment on, for example, that black men and women understood the need to create a collective within the university (INTERVIEWEE 13).

After the end of the 'Ocupa Tudo' movement, most of the students continued to meet weekly, promoting grassroots actions such as study groups, saraus in public schools, pamphleting, local demonstrations and demonstrations in the Federal District. Besides the grassroots actions, others began to embrace political participation as the focus of their academic research.

For me it has changed a lot, I started researching social history and I have already transformed my monograph which is even about the 2016 occupation...the basis of my monograph would be that Thompson's phrase that "historical experience is a catalyst for social action (INTERVIEWEE 1).

In relation to the university as a space for political participation, the participants of the 'Occupy everything' movement cited the influence of their undergraduate courses as an element responsible for their decisions to incorporate movements with collective causes of struggle. It was through studies and debates carried out in the classroom that part of the interviewees claimed to understand the concept of social class and the evils of the capitalist economic system.

Thus, considering the university as a formative space to develop the individual's potentialities, Interviewee 9 pondered:

The problem with college is like this... all the courses think that university is only for studying... the university, as the name says, is an environment of diversity and the activities have to accompany this. So, I have my class schedule, that I do, but I have my role as a student, as a member of a society with activities in a community, I have to be actively political, so, it is not only studying, we are not here just to study. We are here to grow as a human being as well. And so, there was a huge problem that is the fact that there is no class consciousness in most of the students, they don't have class consciousness.

The history told from the dominant culture's point of view presents the historical events in a very romanticized way. According to one of the interviewees, the readings provided by the course provided a real view of the facts, allowing one to go from the appearance to the essence of the object.

The knowledge worked throughout the course provided another undergraduate with a political vision, as he states:

There is a statement that I don't know if I'm going to remember exactly, it's a quote by Marx, "the history of humanity is the class struggle. The contact that we had with the materials, texts and books, things like that, from them we analyze and see the contradictions and thus we can make a reading of the world, so yes, the history course was fundamental for our political formation (INTERVIEWEE 13).

If, on the one hand, it was possible to notice the contribution of undergraduate courses in exerting a certain influence on the involvement of students in social organizations, on the other hand, it is not possible to affirm that the formal curriculum of the course is responsible in its entirety for the political education of undergraduates. It is clear that the university is not the only institution capable of politically training the individual, and it is not enough on its own, since it is also regulated by external determinants related to the capitalist mode of production and is constantly facing the model of higher education serving to train people only for the labor market, as determined by international organizations.

The insertion and permanence of undergraduates in political organizations reveal the protagonism of young university students as a relevant force in the national political scene. Children of workers, users of public services, most of them coming from the urban peripheries, women, blacks, LGBTQ+, reflect in a secular way the effects of inequality produced by capital.

These graduates have reached and mobilized the student class more broadly. Thus, these configurations realized in the spatio-temporal dimension (university) and cohesive in time (political activities, method, organization, learning, memories), need to be recognized as effective social movements that are, in themselves, potency and strength of capillarity.

Regarding the motivations that drove the research participants to act against the decisions made in the field of education, in a counter-hegemonic struggle, especially for those who had never experienced anything like it, there is Interviewee 3 who states:

Well, I took part in the occupation at the time because it represented a response to the things that were happening in the country, not like what is happening now, but it was an attack on education that was to freeze spending... and then we, 'me at least', participated because it was part of a

wave of occupations of people who... which I felt represented, because it was a student movement and so I decided to participate.

Other interviewees, in turn, who in 2016 were newcomers to the university, without any experience in mobilization and with depoliticized family background, said that despite being freshmen, they were already going through a process of deconstruction of ideas conceived throughout their relationships in other spaces of socialization. "I was a freshman, I was starting to deconstruct everything I believed before I went to college, and I thought it was cool, I stayed and then I got fully engaged" (INTERVIEWEE 5).

Others said that their stances and opinions prior to entering college were uncritical and alienated, especially about issues related to social movements:

Before I entered the university, I was a person completely alienated from the importance of social movements of political participation, what influenced me a lot were the dialogues right here at the university that awakened in me this awareness of participating, acting, and claiming. Because at the time it was the issue of the PEC of Death, the labor issue. And in this I was able to understand the dimension and the impact on my life and on everyone's life so that I got involved in the occupation and helped, and launched my body together with the collectivity (INTERVIEWEE 11).

The participation of the undergraduates in the occupation, according to their reports, brought with it class belonging. Although they were fighting at that moment for the repeal of measures planned for education, the answers direct us to systemic criticisms that the interviewees made during this process of struggle. These participants had in mind that it was not only necessary to remedy proposals and demand social programs to improve even a little the quality of life of the working class, but also the rupture of an alienating and harmful system that profits from the permanence of a large part of the population in misery.

These critical conceptions of participation privilege revolutionary macro transformations of the sociopolitical structure. They tend to compose the paradigm of militancy, that is, the defense that true participation is the adhesion of the political individual to the formal organization with which he identifies, such as the union, student, feminist, and black movements, among many others.

This whole process that guided the occupation of students in public universities around the country was also about political education. According to the interviewees, the motivations that propelled the participation in a movement of struggle against education-related measures were gradually transformed directly into an anti-capitalist struggle, since the undergraduates incorporated the demonstrations in Brasília in that period, organized by several representative entities (teachers' union, student movement, political parties).

Considering the educational character of political participation and its limits in capitalism, it is necessary, first of all, to understand the meaning of the word participation to, afterwards, deepen the discussion.

In the dictionary of politics prepared by Bobbio, Matteucci and Pasquino (1998), the authors emphasize 'to take part' as a constituent of the meaning of the word. In spite of the term present in this dictionary, the idea defended of being part is not enough to understand the complexity that involves political participation and its structure. It does not present that participation is something conquered, through struggles.

Considering the power of the dominant class in the spheres of social control, the right to equality, as foreseen in the Constitution (BRAZIL, 1988), in its article 5, "everyone is equal before the law, without distinction of any kind, guaranteeing to Brazilians and foreigners, residents in the country, the inviolability of the right to life, to liberty, to equality, to security, and to property, in the following terms", is annulled.

In this liberal conception, it is not possible to consider that everyone is equal before the law, taking into account a nation lacking infrastructure, with high rates of femicide and black genocide, with a high rate of illiteracy and where a small part of the population enjoys the goods produced socially, while another part remains in misery.

The concept of participation can be understood from two perspectives or conceptions, the liberal and the historical-dialectical materialist. The first, aimed at maintaining the bourgeois social order, proposes a restricted participation, and the second, aiming at a more just and egalitarian society with the socialization of the means of production, proposes a broad participation.

Assuming the difficulty in systematizing the entire repertoire of political participation within contemporary liberal democracy, Avelar and Cintra (2007) elaborate channels of participation, summarizing them in three major paths: electoral channel, corporate channel, and organizational channel. The first participation, the electoral channel, is reduced to political forms through the act of voting, attending political party meetings, convincing the voter to vote for a certain candidate, that is, the electoral channel comprises all the activity of the parties that are institutions between society and the state. The others are the corporate channel, which is related to the representation of private interests in the state system, being positive for the elite; and the organizational channel, which covers the activities that do not take place in the institutionalized spaces of politics. One example is the social movements that articulate themselves with medium to long term objectives. Their members are usually called "militants",

who unite in networks of informal relationships, sharing ideals that, in general, challenge the current values of a society, fighting to overcome them (AVELAR; CINTRA, 2007).

Universal suffrage is defended by liberal elitists who use it as a means to keep the state at the service of the business class. According to Johnson and Silva (2011), democracy is increasingly restricted to the values predetermined by democratic elitism, therefore, political participation in this regime is restricted to suffrage, reinforcing its competitive-electoral essence.

It is understood that the excessive emphasis on elections as the core of political activities conceals and diminishes the segments in which the marginalized class organizes and manifests itself. The elite know how to manipulate universal suffrage in their favor, the electoral route is not enough when we talk about the living conditions of the working class. Not to mention that universal suffrage has been constantly used as a political plea, especially by the current extreme right-wing government, as an efficient way to solve social problems, hiding the real reasons for social inequality and separating economic conditions from social relations, as if the former did not interfere in the latter.

In this context, we agree with Marx and Engels (2014) that of all the classes that oppose the bourgeoisie, only the proletariat is a truly revolutionary class. Thus, when talking about political participation, we will be referring to the organizations developed by actors involved in an anti-capitalist struggle. Therefore, political participation will be read as a diversity of political activities developed within social movements.

In order to understand the role of political participation in the context in which we find ourselves, that is, in a politics whose neoliberal agenda is in full swing, with statements that promote the devaluation of public services, especially health and education; with the return of the speeches that fed the support of the middle class to the entrepreneurial-military dictatorship (in relation to the hatred to communists), it is necessary to understand the socioeconomic determinants in which society is structured, since social relations are formed and modified from these conditioning factors.

When analyzing the bourgeois political economy, Marx and Engels (2014), state that it has the power to universalize the relations of production, abstracting their specific social determinants, that is, social relations. Since production is not just an isolated production, but always a social body, a social subject, which is active in a totality. For Wood (2011), bourgeois political economy achieves its central ideological goal by treating society as something abstract, considering production and its determinants encased in natural laws, disregarding historically constructed processes.

It can be seen, therefore, that liberal tendencies tend to separate economic issues from the social sphere as if the former did not interfere in social relations. For Marx (2017), the appropriation of surplus value is obtained by means determined by the complete division between producers of labor conditions and the absolute private ownership of the means of production by the capitalist. Within this perspective, Wood (2011) states that there is no need for explicit coercion to force the worker to give up his surplus value, but the force of political coercion is necessary to maintain private property and the power of appropriation. For this author, the political sphere in capitalism has a special character, because private property, the contractual relationship that binds the producer to the appropriator together with the commodity exchange process requires legal forms, coercion apparatus and the police functions of the state (WOOD, 2011).

Gohn (2005), when characterizing the educational character of social movements, points out that it is expressed through three dimensions: the dimension of political organization, the dimension of political culture and the spatial-temporal dimension. According to the author, the dimension of political organization is the awareness progressively acquired, from this point of view, the knowledge about the rights and duties of individuals in society is broadened, as well as the rights included in the agendas of the collective struggle, leading concomitantly to the organization of the group (GOHN, 2005).

The second dimension concerns political culture which, for Gohn (2005), is the exercise of daily practice in social movements, leading to the accumulation of experience. Thus, experiences from the past, such as oppression, denial of rights, among others, are rescued in the collective imagination of the group in order to provide elements for the reading of the present. In this way, through the dimension of political culture,

One learns not to be afraid of everything that has been inculcated as forbidden and inaccessible. One learns to decode the why of restrictions and prohibitions. One learns to be silent and resigned when the situation is adverse. One learns to create specific codes to solidify the messages and flags of struggle [...] one learns to elaborate discourses and practices according to experienced scenarios. And one learns, above all, not to give up principles that mark out certain interests as their own (GOHN, 2005, p. 19).

Therefore, it can be seen that the acquisition of the dimension of political culture allows for the understanding of the contradictions that permeate hegemonic discourses and conceptions (BOUTIN; FLATCH, 2017). Given the highlight, the experiences of young people in political organizations facilitate the elaboration of strategies of struggles and tactics to confront the conditions imposed by hegemonic power.

Finally, the third spatio-temporal dimension, is articulated with the awareness generated in political participation in a movement that leads to knowledge of the living conditions of portions of the population, both in the present and in the past (GOHN, 2005). For the author, the texts, debates, and events contribute to the formation of a historicized view of social problems. This knowledge enables the identification of a relevant dimension in people's daily lives, the built environment, and the space generated and appropriated by social classes in their daily struggle.

Gohn (2005) assumes that the use of public space for group activities or the exercise of individual manifestations constitutes a learning process that contributes to the development of citizenship awareness regarding the use of public things. The author then concludes by stating that the spatio-temporal dimension rescues elements of the fragmented consciousness of the popular classes, helping in the articulation of the construction of points of resistance to the dominant hegemony, in the sense of building a popular hegemony.

Therefore, the dimensions presented by Gohn (2005) point to the organized movement in universities in the year 2016, including there those of the high school students, because both made use of the public apparatus, literally occupying these spaces to manifest their repudiation of the attacks within public services.

As for the passage from common sense to philosophical consciousness, the contributions of Saviani (1996) and Iasi (1999) help to understand the qualitative leap that the undergraduate participants in "Occupy everything" had. That is, by experiencing the day-to-day theoretical-practical training of the movement, the interviewees were able to perceive reality in a more critical, less fragmented way, seeking to be active and activists.

According to Saviani (1996), the process of consciousness involves the passage from common sense to philosophical consciousness. The passage from one consciousness to another means to free oneself from a fragmented, distorted, manipulated, incoherent, disjointed, degraded, implicit, mechanical, passive, and simplistic conception to a unitary, articulated, critical, contextualized, historicized, explicit, original, active, intentional, and cultivated conception. As for consciousness, Iasi (1999, p. 17) clarifies that "it would be the process of mental representation (subjective) of a concrete and external reality (objective), formed at this moment, through its immediate insertion bond (perception). This means that consciousness is generated by means of concrete relations between human beings and between human beings and nature. Within the Marxist conception, the process of consciousness is seen as a dialectical development, whereby each moment brings in itself the elements for its overcoming. For Iasi (1999), the study about the development of consciousness provides the means to reflect on our

own conception of education, enabling greater criticality, taking into account popular education and its relations with the process of workers' consciousness.

In view of what has been discussed, it is important to note that the concept of political participation needs to lead to *praxis*, i.e., that during the training course, future students can also get involved in municipal issues, such as monitoring and social control of the Municipal Education Plan (PME 2015-2025), as discussed by Raimann (2020). The involvement of society, especially the school community, in the implementation and effectiveness of the PME enables the struggle for a socially referenced education.

Final remarks

The research proposed to analyze the contribution of political participation of undergraduates of UFG/Regional Jataí during the movement "Occupy everything" and how it contributed to personal and professional training aimed at human emancipation.

Regarding the motivation of undergraduates to participate in political activities, it was evidenced that the influence of readings that enabled the interpretation of the political scenario in 2016, the discussions at the university about the coup in the government of President Dilma Rousseff, the PEC No. 55, in addition to the representativeness of the movement, because it is an exclusively student organization, were considered as drivers of the integration of the interviewees in 'Ocupa tudo'.

From the study on the political participation of undergraduates, it was concluded that the 'Ocupa Tudo' movement was one of the main fields of political education of the interviewees, in this process of politicization. This means that the environment responsible for the political formation of the undergraduates and with them a greater knowledge about class struggle occurred outside the classroom and family environment.

In order to deepen the reflection on participation and its contributions to human emancipation, it was initially discussed the educational character in social movements, by which, it was concluded that the 'Ocupa Tudo' movement provided knowledge that is only acquired through experiences in social movements, such as the dimensions of political organization, political culture and spatial-temporal. In dealing with participation and political formation, we firstly came to the conclusion that there is a need to break with the separatism between the economic sphere and social relations so well propagated by liberal thinkers; secondly, there is a need to move forward in relation to the movement that in its discourse defended the fall of a system responsible for the social inequality caused by economic

inequality, but that in practice coexists with the capitalist bourgeois domination, without leading to its confrontation and, finally, there is a need to revise the Marxist tradition in movements and political parties with ties closer to the bourgeois conception of the world than to the Marxian analysis of political economy.

It was observed that the political activities of the undergraduates had as their initial objective to ensure institutional achievements, especially those referring to education, advancing to confront the State itself and bringing with it, also, class belonging. In this perspective, the results reveal that the interviewees highlighted the concepts of struggle, consciousness and political action as essential characteristics of the teaching work. And, throughout their speeches, they affirmed the impossibility of dissociating teaching from politics, since every social relationship is a political relationship.

For the research participants, political training is part of the dimensions related to teachers' knowledge and, therefore, it is necessary so that teachers can act in face of the multiple challenges that surround them in school, as well as understand and defend their profession, which is the target of attacks by the business sectors.

In this way, we conclude that the "Ocupa Tudo" movement, besides the national impact that it caused in the country and all the amplitude that the organization generated in student movements in all the states, meant for the UFG/REJ undergraduates a space for political education, developing consciousness from a critical perspective and acquiring knowledge that enabled them to contribute to the formation of the teaching identity.

ACKNOWLEDGEMENTS: CAPES- Social Demand Scholarship

REFERENCES

AVELAR, L.; CINTRA, A. O. Participação Política. *In*: AVELAR, L.; CINTRA, A. O. (org.). **Sistema Político Brasileiro: Uma Introdução**. São Paulo/Rio de Janeiro: UNESP/Konrad-Adenauer, 2007. p. 223-237.

BOBIO, N.; MATTEUCCI, N.; PASQUINO, G. **Dicionário de Política**. 11. ed. Brasília: UNB, 1998. vol. 1. Available at: <http://professor.pucgoias.edu.br/SiteDocente/admin/arquivosUpload/17973/material/Norberto-Bobbio-Dicionario-de-Politica.pdf>. Accessed on: 24 Oct. 2021.

BOUTIN, A. C. D. B.; FLACH, S. F. O movimento de ocupação de escolas públicas e suas Contribuições para Emancipação Humana. **Revista inter-ação**, Goiânia, v. 42, n. 2, p. 429-446, maio/ago. 2017. Available at: <https://www.revistas.ufg.br/interacao/article/view/45756>. Accessed on: 24 Oct. 2021.

BRAZIL. **Constituição da República Federativa do Brasil de 1988**. Brasília, DF: Presidência da República, 2016. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm Accessed on: 23 Mar. 2021.

GASKELL, G.; BAUER, M. W. Entrevistas individuais e grupais. *In*: BAUER, M. W; GASKELL, G. (org.). **Pesquisa qualitativa com texto, imagem e som**. 8. ed. Petrópolis, RJ: Editora vozes, 2010. p. 64- 89.

GOHN, M. G. **Movimentos sociais e educação**. 6. ed. São Paulo: Cortez, 2005.

IASI, M. L. **O processo de consciência**. São Paulo: CPV, 1999. Available at: <http://espacosocialista.org/portal/wp-content/uploads/2018/02/Processo-de-consci%C3%Aancia-Mauro-Iasi-1999.pdf> > Accessed on: 24 Oct. 2021.

JOHNSON, G. A.; SILVA, M. A. Participação Política e processo decisório: paradoxos latino-americanos. **Revista Estudos e Pesquisas sobre as Américas**, Brasília, v. 5, n. 1, p. 16-32, out. 2011. Available at: https://redib.org/Record/oai_articulo2093388-participa%C3%A7%C3%A3o-pol%C3%ADtica-e-processo-decis%C3%B3rio-paradoxos-latino-americanos. Accessed on: 24 Oct. 2021.

MARX, K. **O capital: crítica da economia política**. 2. ed. Tradução: Rubens Emderle. São Paulo: Boitempo, 2017.

MARX, K.; ENGELS, F. **O manifesto do partido comunista**. 2. ed. Tradução: Marcos Aurélio Nogueira; Leandro Konder. Petrópolis, RJ: Vozes, 2014.

RAIMANN, E. G. Avaliando o plano municipal de educação: monitoramento e controle social. **Revista Ibero-Americana de Estudos em Educação**, Araraquara, v. 15, n. esp.1, p. 810-824, 2020. DOI: 10.21723/riaee.v15iesp.1.13351. Available at: <https://periodicos.fclar.unesp.br/iberoamericana/article/view/13351>. Accessed on: 22 Nov. 2021.

SAVIANI, D. **Educação: do senso comum a consciência filosófica**. 11. ed. São Paulo: Editora Autores Associados, 1996.

WOOD, E. M. **Democracia contra capitalismo: a renovação do materialismo histórico dialético**. Tradução: Paulo Cezar Castanheira. São Paulo: Boitempo, 2011.

How to reference this article

SANTOS, N. H.; RAIMANN, E. G. Political participation and teacher education: “Ocupa tudo” movement in Jataí Public University (Goiás). **Revista on line de Política e Gestão Educacional**, Araraquara, v.26, n. 00, e022013, Jan./Dec. 2022. e-ISSN:1519-9029. DOI: <https://doi.org/10.22633/rpge.v26i00.16457>

Submitted: 03/11/2021

Revisions required: 22/12/2021

Approved: 19/02/2022

Published: 31/03/2022

Management of translations and versions: Editora Ibero-Americana de Educação