

The Training of Intellectuals in the UFFS: Between What Has Been Announced and What Has Been Achieved

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Summary: This article analyzes the limits and advances in the formation of the intellectual, in the face of the contradictions of public policies of the State, in the implementation of the Federal University of the South Frontier originating from the struggle of social movements, considering the totality in the relationship between the categories of Education and class struggle. Would the creation of the Federal University of the Southern Frontier as a conquest of social movements be the possibility of the constitution of a new intellectual as an organic of the working class in the countryside in the Gramscian perspective? This reflection will be carried out from official documents: PDI (Institutional Development Plan 2012/2016) and Final Report PIBIC/CNPq (2012/2013) of the University. This work will point to the limits and advances in the materiality of the training of such intellectual UFFS. The documentary analysis points to an effort to train this intellectual coming from the class of the worker. However, due to the theoretical limits of the constitution of the University itself, it is led to indications that the graduates of their courses will be fruit of this theoretical approach.

Keywords: Formation of intellectuals. UFFS. Philosophical principles. Public Policies

Introduction

Brazilian education, especially higher education, is presented in the advent of lightening and cheapening of education in the initial training of teachers and it is a reflection of the world capitalist model, a trend that often presents itself in a hidden and even explicit way. This formation refers to technical contents without intellectual deepening of the historical, philosophical and scientific foundations historically constructed by humanity. Education has been thought to enhance social exploitation and, for this, has a list of contents that are selected according to these interests, with the justification of forming for work, that is, labor market - employability, thus it is evident that intellectual training does not meet the needs in the materiality of the working class. In view of this, social movements linked to the countryside of the southern region of Brazil, mainly Via Campesina and the Federation of Family Agriculture Workers of the Southern Region (Fetraf-Sul), are organized and integrate the Pro-University Movement in an articulation that plead with the MEC (Ministry of Education and Culture) for the creation of a University with a popular bias. After many negotiations, it opens with its headquarters in Chapecó, Santa Catarina, and among the other Campi, which are distributed in the three states of the southern region. In Laranjeiras do Sul, Paraná, only 4 courses are authorized.

The reasons that lead to the creation of the Federal University of the Southern Frontier and the creation of the initial courses of Bachelor of Education of the Field, Aquaculture Engineering, Agronomy with emphasis on agroecology, Food Engineering and more recent the course of Economics with emphasis on cooperativism. These courses were thought with influence of the Pro-University Movement in the understanding of the region of Cantuquiriguaçu due to the impoverishment of the population with low HDI (Human Development Index) and large expanses of land from latifundia, aims to develop economically, and this region is predominantly peasant, which justifies thinking courses aimed at this potential for development. In the struggle for the creation of the University there were explicit motives of these movements, which would be the implementation of a University focused on the interests of the working class, especially that of the countryside, this is evident by the creation of courses, mostly linked to the production of life in the countryside. In view of this, it should form intellectual cadres to contribute to the struggle for human emancipation, especially that of the countryside, since, according to its proponents, the small cities surrounding the University have a direct economic connection with the countryside.

In this sense, the philosophical and pedagogical conception of the Federal University of the Southern Frontier (UFFS) is questioned, as it has been conquered by the struggle of social movements in the region. Considering the historical period of this struggle from the 1980s to the present day, thus showing, before the totality, the contradictions of the economic, political, social and educational context. In view of this, what were and what are the theoretical and philosophical references in the struggle period of the social movements? What concept of intellectual do these movements assume? Will it be that of the organic intellectual in the Gramscian perspective? Has the working class constituted a framework of organic intellectuals or traditional intellectuals? Would the creation of the Federal University of the Southern Frontier be the possibility of the constitution of a new intellectual

as an organic of the working class in the countryside from the Gramscian perspective? In this university constitution arising from the struggle of social movements, is there a relationship with the philosophers of the Catholic Church?

Faced with this problematization, this study intends to analyze the advances and limits of the formation of the intellectual, faced with the contradictions of the public policies of the State, in the implementation of the Federal University of the Southern Frontier arising from the struggle of social movements, considering the totality in the relationship between the categories of Education and class struggle, as well as the possibilities and limits of the formation of the organic intellectual of the working class in a Gramscian perspective. For this, it seeks to identify the philosophical and pedagogical principles of training of the UFFS (Laranjeiras do Sul Campus) through official documents PDI (Institutional Development Plan 2012/2016) and Final Report PIBIC/CNPq (2012/2013). But, after all, this experience in community is supported by what principle? Thomas Aquinas rescues the thought of Augustine (2005), who lived in the period of the fall of the Roman Empire and was the main disseminator of Christianity of which he affirmed that they should unite by the feeling of love, respecting the other as if he were himself. This principle of the feeling of love would be taken up again by Aquinas, basing for the social organization of the search for the common good and, consequently, the community.

Then, the indication of a possible theoretical elaboration gap would be the fact of the creation of the Federal University of the Southern Frontier in a perspective of the concretization of the formation of the organic intellectual of the working class, however, its proponents, the social movements, would originate both from the philosophical current of the revolutionary Marxist left, and from the philosophical current of Christian existentialism in a non-revolutionary way more in the sense of reform. Given that there is pressure from the ruling class to stifle these initiatives of resistance in the face of hegemonic forces, it is possible to think that these courses, especially their curricular matrixes and menus, are reflections of these pressures. What possibilities and limits will this University have in the attempt to form another type of intellectual, that is, the non-conventional, traditionally formed in so-called conservative universities. In returning to the question of the theoretical gap, there is a need for intellectual production (theoretical) that historicizes the process of conquest of the Federal University of the Southern Frontier and its social purpose.

Due to the limitations of the pages of this study, the other authors of which we announced above will be resumed in the next item that follows.

1. The struggle for education and the function of the organic intellectual

The purpose of this item is to historicize and explain, very briefly, some emblematic issues of philosophical principles that have constituted the conquest and implementation of UFFS of Laranjeiras do Sul.

In this sense, the struggle for land in the orange region, as well as the whole of southern Brazil, is part of the struggles for rights of the people of the countryside, among these rights, access to education is also part of the same struggle, since the people of the countryside, for a long time, have sought to guarantee this right. However, there is an understanding that this people should also seek to guarantee access to higher education, that through this education the working class, will have the possibility of training their own intellectuals, as already justified earlier being this the purpose of creating the UFFS.

With the intensification of neoliberal politics in the 1980s and 1990s, conflicts over land also became evident and, as a result, there emerged a claiming social motivation in the struggle for land, giving rise to one of the most significant movements in the struggle for land in Brazilian history, the MST (Landless Movement). This movement, together with the demand for land, brings into question the model of capitalist society. Influenced by Marxist theories, the communist party and currents of the Christian left, they propose another society based on another technological matrix, which is possible to produce in an ecologically balanced way, in tune with other movements such as the left-wing unions of rural workers and family farming, they oppose the hegemonic project of agribusiness which, since around the 1960s, with the so-called "green revolution" has dominated with the conventional "technological package" for large-scale production.

Therefore, in this present topic the importance of education and intellectual knowledge from the perspective of class struggle will be discussed, for which some authors such as Saviani and Gramsci will help in the discussion as theoretical assumptions.

Saviani (2015), in the analysis that society is divided into classes with antagonistic interests and that education, in this understanding, can both be at the service of domination and can occupy the position aimed at the interests of workers.

From this character of the capitalist social structure follows that the role of school education will be one if it is put at the service of the development of capital, therefore, at the service of the interests of the dominant class. And it will be another if it positions itself in favor of the interests of the workers. And there is no possibility of a third position. Neutrality is impossible. This is what we mean when we say that education is a political act (p. 106).

Once the fundamental characteristics of society have been identified, one must firmly position oneself in favor of the dominated class, and thus assume as a pedagogical process in favor of this same class, thus giving the character of anti-hegemonic pedagogy in the struggle for social transformation.

In the case of the dominant class, the pedagogical process will always be used to preserve the prevailing social form, i.e., these interests direct the formation in order to camouflage the structural contradictions, avoiding their explicitness. Therefore, in the understanding of the dominated class, structural crises must be made explicit, and these structural contradictions must be elements that in turn must be exploited, conditioning it to the alteration of the social structure itself, these elements are interpreted as instruments for explaining the existing problems and with this in the correlation of forces potentiate the transformation.

Therefore, it is in this context explained above that enters the function of basic and higher education, in the acquisition of the sum of the knowledge developed by humanity throughout history and that the culture of workers is a result of the incidence of educational work, as Saviani (2015, p. 130), mentions in three aspects: "acute awareness of reality; coherent theoretical foundation and effective technical instrumentalization". Always in the clarity that society has antagonistic interests due to class division, "education serves the interests of one or the other of the fundamental classes. Therefore, it is situated within the class struggle, objectively" (2015 p. 127), and the same happens in this way having or not consciousness.

In the understanding as already explained above, by Saviani that education should be conceived as an instrument of class struggle is what brings the discussion of the function of the intellectual in class struggle, in this sense Gramsci puts it.

Each social group, born on the original terrain of an essential function in the world of economic production, creates for itself, at the same time, in an organic way, one or more layers of intellectuals that give it homogeneity and awareness of its own function, not only in the economic field, but also in the social and political: the capitalist entrepreneur creates with himself the technician of industry, the scientist of political economy, the organizer of a new culture, of a new right, etc. (1982, p. 3).

For the author, the dominant class develops its own intellectuals, even giving rise to a new culture of society from which it meets its interests; this culture must shape the masses who must think and act according to this social model. This process has been legitimized throughout history, because several categories of intellectuals exist uninterruptedly, resisting profound changes. As an example of these categories of intellectuals, that of the ecclesiastics.

The most typical of these categories of intellectuals is that of the ecclesiastics, who for a long time monopolized (in an entire historical phase which is partially characterized, moreover, by monopoly) some important services: religious ideology, that is, the philosophy and science of the time, through school, instruction, morals, justice, charity, assistance, etc. The category of the ecclesiastics can be considered as the intellectual category organically linked to the land aristocracy: it was juridically equated with the aristocracy, with which it divided the exercise of feudal land ownership and the use of state privileges linked to property (GRAMSCI, 1982, p. 5).

According to the same author, there are several positions of intellectuals: urban and rural, and for this reflection, due to its theme, we will focus on the rural type. Most of the intellectuals from the rural milieu are traditional, and this social mass is linked to a small bourgeoisie of smaller urban centres by means of state servants or notary lawyers, among others, who sometimes end up having a social-political function.

Moreover, in the countryside, the intellectual (priest, lawyer, teacher, notary, doctor, etc.) has a higher average standard of living, or at least different from that of the average peasant and therefore represents, for this peasant, a social model in the aspiration to get out of his condition and to improve it (GRAMSCI, 1982, p. 13).

In this case, families want their children to become intellectuals, but only as a social ascent, so that they can leave that often painful condition of work. These intellectuals, in turn, do not deeply study the collective life of peasants, nor do they understand the germs and leaven from which they develop there, nor do they concretely deepen the need for the subordination of peasants to this type of intellectuals. However, for Gramsci, the central question is the distinction of the intellectual as an organic category of each social group and the intellectual as a traditional category. A definition that requires an effort of historical research. According to the author, this type of traditional intellectual has its origin in the Roman period and had its importance surviving, thus, for several historical periods and that is evident in contemporaneity. It is worth questioning, do our universities still form this type of traditional intellectual? The UFFS from its original materiality, expressed in the commitment to social movements and overcoming in the formation of the intellectual and advances to the formation of the organic, from the proposition of Gramsci?

Making use of the thesis of Marx and Engels (2010), in the Communist Manifesto, in which they affirm that our society, from history to today, is marked by class struggle. Therefore, it is a challenge to researchers, in general, to explain the struggles that have been and that are fought by social forces throughout history.

1. Conceptual assumptions of the UFFS

In this item we intend to point out elements that are part of the history of the conquest of the UFFS, as well as, no matter how much this elaboration deepens us, even so, we will, in a superficial way, discuss about some categories of analysis such as (community, solidarity and popular education).

As already evidenced, the University of the Southern Frontier comes from the struggle of social movements and the understanding that not only the struggle for land, but also the search for other rights such as education should be done. At first, in this struggle there were only demands for basic education; however, in the course of the process, there was a struggle for access to higher education.

In view of this, the conquest of the UFFS is the result of the social organization of movements in the southern region of Brazil as an opening and the concrete physical space. But is the effectiveness, as a public policy, taking place according to the initial principles, or is it being modified due to the correlation of state forces?

This forces us to recapitulate a supplementary proposition: if class powers are not reducible to the State and always transcend its apparatuses, it is that these powers based on the social division of labor and exploitation hold the primacy over the apparatuses that incarnate them, notably the State. This corresponds to expressing in a new way the proposition according to which, in the complex relationship of classes/equipment, it is the struggles that hold the primordial and fundamental role, struggles (economic, political, ideological) whose field, already seen at the level of exploitation and relations of production, is none other than that of relations of power (POULANTZAS, 1980, p.43).

In this author's defense, the State is a reflection of the complete class relationship and education permeates three spheres: economic, in the sense that the State regulates the amount of funding; political, in the sense of the intentionality or purpose of education; and ideological, in the logic of camouflaging social conflicts.

After this brief discussion of the role of the State, we will resume the question of the principles that lead to the creation of the UFFS. In the understanding that the effectiveness of the University walked through government instances to then become public policy of higher education.

For this analysis we will use two documents that will support the historicity and legality of the university institution, one will be the Final Report PIBIC/CNPq (2012/2013) and the other will be called PDI - Institutional Development Plan (2012).

We will then begin with the information from the Final Report that has the title: Education and politics: social movements and participation in the process of creating the UFFS.

Its creation took place on September 15, 2009, through Law 12.029. The formal act of creation, however, is only one part of its formation process. The history of the UFFS, to tell the truth, condenses a very broad and varied set of initiatives, movements and actions, undertaken by numerous organizations and leaders, at different historical moments, in defense of the right to public higher education. Located on the border with Argentina, comprising approximately 396 municipalities and 3.7 million inhabitants of the states of Rio Grande do Sul (Northwest region), Santa Catarina (West region) and Paraná (Southwest region), the region covered by the UFFS remained deprived of higher education for most of its history (2012/2013 p. 23).

The establishment of this University was the result of social efforts, mainly by Via Campesina and the Federation of Family Agriculture Workers of the Southern Region (Fetraf-Sul). This fact is explained in the following section of the abovementioned Final Report PIBIC/CNPq (2012/2013).

The UFFS was the first public federal university whose creation was directly due to the power of mobilization and public conviction of social movements and political and community leaders. The networks of civil associations and the dense fabric of social organizations in the region - the cradle of some of the main social movements in the field of Brazil - were mobilized for the formulation of the university project and its subsequent implementation. La Via Campesina and the Federation of Family Agriculture Workers of the Southern Region (Fetraf-Sul) were some of the organizations that integrated the Pro-University Movement. The movement was guided by the construction of a public and popular HEI, open to the most excluded social groups and committed to the sustainable development and solidarity of the region, having as its axis family and peasant production. Therefore, it seeks to serve the transformation of reality, opposing the reproduction of the inequalities that caused the impoverishment of the region. The UFFS was conceived as a multi-campus HEI so that it could better achieve its objectives. For the establishment of the campuses, several factors were considered, including: the presence of family and peasant agriculture and popular social movements, the distance from federal universities in the southern region and the lack of federal educational institutions, the location, the higher number of students in secondary education, the lower HDI, the minimum infrastructure for activities and the centrality in the Mesoregion. After a long process of discussion and maturation, it was defined that the multi-campus structure would include five campuses, two located in Rio Grande do Sul (Cerro Largo and Erechim), one in Santa Catarina (Chapecó -campus headquarters of the Rectorate) and two in Paraná

(Laranjeiras do Sul and Realeza). As part of this process, the 33 initial undergraduate courses to be implemented were also defined (p. 24 and 25).

Analyzing the categories present in this document, comparing with the theories of Christian teaching, we found conceptual symmetry of the following principles: solidarity, communitarianism and popular.

Initially with the solidarity which is derived from a greater principle that is humanism as follows the passage below, when referring to the policy of extension of the University in the document Institutional Development Plan.

It is an indispensable principle for an education that wants to do justice to its concept of human being formation and, in a special way, to the formation of the researcher, as a form of relationship that it establishes with the investigated object. It translates into the ability to be indignant about any form of injustice and loss of human dignity; the manifestation of solidarity and companionship; equality combined with respect for cultural, ethnic, gender, life choices, personal styles and respect for collective decisions; ecological sensitivity and respect for the environment, among others (2012, p. 41).

These principles come from the religious aspect of Christianity, as evidenced in the statements of Father Avila, in the preface of his book, which calls Neo-capitalism socialism solidarity.

Solidarity is a doctrine, bearer of a dynamic tending to project it in a movement and to incarnate it in a system. As a doctrine, Solidarity has as basic categories the human person and the human community. The person, as a rational, free, social being, has a vocation to a transcendent destiny to the mere historical process in which it is involved and in which it participates as a conscious agent (1963, p. 09).

In this sense, the human person is the bearer of natural rights and duties.

The human person has natural rights to a dignified life, to education, to work, to freedom, to property. Thus he professes that the human person, in addition to natural rights, also has natural duties. Moral duties of conscience that are summarized in the duties of justice, love, truth, loyalty and solidarity. Solidarity knows that current social structures do not offer real possibilities for the realization of these rights. For this reason, it is essentially a protest that translates into a programme of reforms. Solidarity is not mere moralism. It is radical reformism (ÁVILA, 1963, p. 10).

These rights and duties in this understanding of social organization would guarantee human dignity in living in solidarity in community. "Solidarity reformism is based on the second category of doctrine: the Community. Solidarity reform is a community reform" (ÁVILA, 1963, p. 11). Referring to the reforms, another thinker who justifies his need is Father Lebret, when he defends modernization.

Modernization does not necessarily mean radical destruction of existing structures, but assimilation of the scientific and technical progress of industrial civilization. Modernization does not imply abandonment of previous values, especially when they are bearers of spiritual and community traditions. (...) The right thing to do is, on the basis of what exists, to progressively outline and intensify the assimilation of techniques, initially in the areas most suited to evolution (1961, p. 45).

For Father Avila, the community has a very important function.

Community is that social reality in which the human person participates in the specificity of his or her being, insofar as he or she is rational and free. As a rational and free being, man thinks and wants. Community is the natural place where people think and want together. They plan and decide together for the common good (1963, p. 11 and 12).

The community would be the great force of solidarity according to the above defense. But in the end, what would lead people to fulfill these duties before the community?

Lacking in these duties is not for Solidarity only a question of infraction that can be punished or fined. It is a moral guilt, for which every man is responsible before the incorruptible court of conscience. For a Christian, it is a sin, for which he is responsible before God (1963, p. 10 and 11).

In the same line of thought, Father Lebret defines the function of the church as a fraternal school. "For those who know how to listen to it, the Church is a school of universal human brotherhood, so it responds directly to the present aspiration of a humanity by becoming little by little aware of its solidarity" (1961, p. 10). It is observed that the State in solidarity has the responsibility to guarantee the rights of the human person. "It is noted that solidarity does not exclude intervention by the State. Its conception of the functions of the State is not identified with the capitalist conception, nor is it identified with the socialist vision. For Solidarity, the State is responsible for the common good" (ÁVILA, 1963, p. 25).

According to Christian thinkers, society should organize itself in communities in the logic of mutual help in a spirit of solidarity and that social problems should be solved when faced with the feeling of love for one's neighbor as brothers and sisters and, on the other hand, with the love of the heavenly father who, in this conception, would be the creator of all things.

In this thought, in the Christian bias, education has an important role, because, for their intellectuals, the masses sinned due to the fact of their ignorance in relation to right and wrong and, once educated in the

principles of religion, they would know how to discern the right and with this they would be saved for eternal life after death.

The Christian aspect that makes up the connection of the principles of love that St. Augustine polished and then were taken up and deepened through principles of the common good and community by St. Thomas Aquinas and again taken up by the then contemporary Maritain, as already evidenced in the item above, which dealt with the revision of literature. This conceptual symmetry is also found in contemporary intellectuals such as Fathers Avila and Le Bret when they deepen the theme of solidarity anchored in values that go hand in hand with the very history of Christianity.

If these principles have remained expressive for a long time in the history of humanity and education as it was thought according to these principles, it has also remained for a long time in the responsibility of the Church. Even when demanded to the State on the condition that it assume as its responsibility the Church continued interfering in the process. In this logic, the Brazilian popular education was born, facing a need of the national-developmental of modernization of the Brazilian nation, being education the primordial condition for process. However, the Brazilian State, faced with its structural limitations, established a partnership with the Catholic Church to think and implement an education that would reach everyone, being the ideal partner church, because it has community action and organization in the majority of Brazilian localities. This partnership also had the participation of international organizations such as Unesco.

Wanderley (1984) defines education as popular education that is taken as production for/with the popular classes, in a demand of their interests as a social class. This concept would be an evolution of the integrationist vision of Popular Education into a vision of a transformative character; in the first current, education for the masses was guided by the thinking elites; in the second, education was thought of together with the masses.

Contradictions evidenced by Souza (1999) were also present in the Movement of Basic Education (MEB), from 1961 to 1964, by the Jânio Quadros government, in partnership with the Catholic Church through the National Conference of Bishops of Brazil (CNBB) and the Ministry of Education and Culture (MEC). Structured in the precepts of Unesco to strengthen itself as autonomy of community action, but without losing the ideological institutional control of the communities involved. In spite of the fact that the Movement seeks the conscience in the Catholic sense, of being a man in the "image and likeness of God", as a creature of God, but for this to happen it was necessary to humanize itself, consciously transforming its ways of life and its culture, for this reason education would have an instrumentalized function that would lead to the awareness of the need to change attitudes.

In the affirmations of Monsignor Luis Fernandes (1984), in the writings that he calls himself, of How a Basic Ecclesial Community is made, this conception of community and its importance is made explicit. "This is one of the beauties of the community: the multiplicity and variety of services, giving turn to all, without fixing on rare personalities" (p. 62). The understanding of the need for change is also evident. "To be realistic, we must say: much must change if we want a Church that is more faithful to the Gospel and more faithful to the people of today. To change, to be faithful. To change, in search of the authentic and the original" (p.63). In this sense, the religious emphasizes. "But everyone needs everyone. The community is the common space, the 'space of charity', the fraternal garden, where all must meet in order to complete and celebrate the love of God" (p. 72). Community in the sense of the solidarity of mutual help, that is, as explained in the Christian sense.

For Saviani (2008), the "popular education" in this historical moment suffers a metamorphosis of the concept that until then, coincided with "public education" in the fight against illiteracy.

It was a movement of responsibility of the Catholic Church, directed by the CNBB, but whose conception and implementation were entrusted to lay people. The laity, however, soon distanced themselves from the catechetical objectives, giving the movement a character of awareness and politicization of the people. It is this characteristic that will mark the various movements that emerged at the beginning of the 1960s for which the concept of "popular education" will assume a new connotation, different from that which will prevail in previous decades. At its center emerges the concern with the political participation of the masses from the awareness of the Brazilian reality. And education starts to be seen as an instrument of awareness. The expression "popular education" assumes, then, the sense of an education of the people, by the people and for the people, intending to overcome the previous sense, criticized as being an education of the elites, the ruling and dominant groups, for the people, aiming to control it, manipulate it, adjust it to the existing order. [...] The favorable climate for this mobilization and for this conceptual metamorphosis was propitiated by the discussions and analyses of the Brazilian reality carried out within Iseb and CBPE; by the reflections developed by Christian and Marxist thinkers in the post-war period; and by the changes that the spirit of Vatican Council II tended to introduce in the social doctrine of the Church (SAVIANI, 2008 p. 317).

It was during this period that the Freirian method had the greatest expression, when it came to popular education; the Pernambucan in his pedagogical process alphabetized and at the same time problematized the

situation of the oppressed, who through dialogue sought to develop awareness in the struggle against the oppressors. For this reason, Paulo Freire and his pedagogy will remain a progressive and leftist reference.

In this sense, after this brief history of popular education, we will resume the constitution of the UFFS, which includes popular education in its principles, as explained in the document PDI. "As a public, democratic and popular university, the UFFS is open to the most excluded social groups and committed to sustainable development and solidarity, capable of building citizenship, generating an improvement in the quality of life. (p. 64). Thus, the UFFS assumes.

Popular education is one of the agents of social transformation. It is, as Paulo Freire states, a liberating education or even an education as a "practice of freedom", because education is based on everyday life and its contradictions causing individuals to perform more critical analyses of society (PIBIC/CNPq FINAL REPORT (2012/2013).

As already briefly explained due to the limit of this analysis, the constitution of the UFFS signals by possible conceptual links coming from the Christian philosophical principles, now, but if the UFFS has as main proponent the social movements, then what would be philosophical affinity of social movements with Christian principles?

In summary, we will use the Final Report PIBIC/CNPq (2012/2013) already used for the previous citation which dealt with popular education to explain some indications of the affinity of social movements with Christian principles. A short history of the origin of the MS was taken from the Report itself.

The MH had its appearance in the 18th and 19th centuries. The advent of the Industrial Revolution and the emergence of steam engines deepened the exploitation of human labor, forcing workers to long and hard days, with low wages, absence of labor rights and subhuman conditions (2012/2013 p. 13).

In this sense, due to the radical effort of Marx and Engels highlighting the class contradictions, showing the antagonism between capitalist workers, several movements emerge.

One of Karl Marx's great contributions was to establish a relationship between the political action of social movements and social praxis. Resulting in a social transformation in which the practical activity of the movement was united with the theory of movement thus uniting to occur social transformations (FINAL REPORT PIBIC/CNPq 2012/2013 p. 14).

However, in the course of the historical process, other forms of thought arise that attempt to provide explanations for contemporary problems. "From the 60s and 70s of the last century, the "new" social movements come into play. [...] are new because the problem-situations they address are not exclusively capital and labor relations" (FINAL REPORT PIBIC/CNPq 2012/2013 p. 15). As expressed in the document itself.

[...] They raised to the agenda a "postmaterialist" agenda, that is, they raised a set of issues and conflicts (environment, human rights, peace, gender, indigenous issues, etc.) that, over centuries and millennia, have been limited to the sphere of private life - as is the case of gender relations - or completely ignored, both by governments and by society (FINAL REPORT PIBIC/CNPq 2012/2013 p. 15).

Still using the same document as a basis, the so-called new social movements appear before a certain abandonment of the theories of the old social movements. Thus prioritizing new forms of interpretation of the current model to enable the understanding of new political, economic and social phenomena.

While in the orthodox Marxist approach (old social movements) the problem of social classes is the central category, used both to reflect on the origins of the participants of social movements and their interests, and to identify the ideological program that underpins the actions, the weight of social classes is softened in the NMS paradigm. The new subject is presented as a diffuse, non-hierarchical collective that fights for the progress of modernity and, at the same time, is critical of it, basing its actions on traditional values, solidarity and community (FINAL REPORT PIBIC/CNPq 2012/2013 p. 16).

We have reached the primordial point that justifies the above-mentioned effort to make explicit, that however superficial it is, but signals that the Christian philosophical principles in approaches that are evidenced before some categories present in these new social movements that gave rise to UFFS such as solidarity and communitarianism and popular education.

The discussions on the "Popular University of Social Movements (UPMS)" are relatively recent. They began, as Sousa Santos (2005) describes, in 2003, within the scope of the World Social Forum. (...) The UPMS aims to provide self-education to activists and leaders of social movements, as well as to social scientists, researchers and artists committed to progressive social transformation. The Federal University of Fronteira Sul is part of this context of critical reflection on the role of universities and, especially, the construction of innovative experiences in the field of higher education. It is the first public university whose origin is directly linked to the ability of social movements to mobilize. It was created with the purpose of being a popular and counter-hegemonic university (FINAL REPORT PIBIC/CNPq, 2012/2013, p. 21 and 22).

Faced with this sketch, we will resume our initial questioning from which this analysis has been motivated. Is the UFFS forming organic or traditional intellectual? Even though it is very superficial, the following indications are reached, of which we will point out in the final considerations.

Final considerations

We will return to the previous systematization and we will resume Gramsci's statement that intellectuals mostly of peasant origin become priests, traditional intellectuals in this case, which leads this intellectual return to his community of origin motivated by the desire to contribute through his knowledge help him ensure a dignified life. This desire, says Father Fernando Avila, is driven by responsibility before God. Not fulfilling the duties of the community demanded by Solidarity is not only a matter of infraction, but moral guilt, for which every man is responsible before his conscience, because for a Christian, this non-obedience is a sin, so it is his responsibility before God.

This has been occurring historically in the formation of intellectuals from the field. The UFFS as a conquest of the working class organized by the social movements, of which the peasant way and the FETRAF-SUL stand out in this conquest, does not flee from these influences, especially the Christian thought, since it is in the constitution of these movements. In the documents of the UFFS, an effort to generate a theoretical approximation of Christianity with Marxist theories is also evident, abandoning with it, such as the so-called new social movements, some more revolutionary categories of Marxist conceptions, a fact that leads to the appropriation of much more categories of Christian thought.

It is considered that from the theoretical documental analysis an effort was evidenced to form this intellectual coming from the working class. However, due to the theoretical limits of the constitution of the University itself, there are indications that the graduates of its courses will be fruit of this theoretical approach. Therefore, it is important to consider that these theories do not have symmetries of principles, because while Christianity is based on the transformation of the human being for the conquest of eternal life during the passage through the earth, for Marxism for being materialistic, the transformation must occur for the overcoming of class exploitation here in this earthly life, without glimpsing the eternal after death, that is, Christianity is creationist and Marxism is materialist. However, for a deeper understanding it is necessary to study the graduates of the university's courses, and this text has been limited only to documental theoretical analysis.

We must point out and recognize that the conquest of the UFFS was a historical advance, however, given the correlation of forces in the implementation of public policies and the theoretical limits that the new social movements meet, these formations of intellectuals present themselves as a process of construction, inclusive of a theoretical basis in the most revolutionary conceptual sense of the social movements themselves, of which the UFFS gives legitimacy.

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