

# THE UNIVERSITY PROFESSOR AND LAW TEACHING: QUALIFICATION, REQUIREMENTS AND ETHICAL-LEGAL ASPECTS IN THE CURRENT BRAZILIAN CONTEXT

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- **ABSTRACT:** This article aims to discuss the university professor and legal teaching. To this end, it addresses qualifications, requirements, as well as ethical and legal aspects in the current Brazilian context. This research is divided into four parts: in the first, in the context of the introduction, initial considerations will be made about Legal Education in Brazil; in the second part, considerations will be made about teacher training for legal education; in the third part, the role of the teacher in time will be discussed; and finally, in the fourth part, the concept of “felicidadania” (“happiness” + “citizenship”), remembered and improved by the teacher researcher Terezinha Azerêdo Rios, will be discussed. The conclusion is that building “felicidadania” in teaching is to struggle to create and constantly improve conditions that make good quality educational work possible.
- **KEYWORDS:** Education; citizenship; law teaching.

## O PROFESSOR UNIVERSITÁRIO E O ENSINO JURÍDICO: FORMAÇÃO, REQUISITOS E ASPECTOS ÉTICO-JURÍDICOS NA ATUALIDADE BRASILEIRA

- **RESUMO:** Trata-se, no presente artigo, de discorrer sobre o professor universitário e o ensino jurídico. Para tanto, aborda-se a formação, os requisitos, bem como os aspectos éticos e jurídicos na conjuntura atual brasileira. Divide-se a presente pesquisa em quatro partes: na primeira, no bojo da introdução, far-se-ão considerações iniciais sobre o Ensino Jurídico no Brasil; na segunda, serão tecidas considerações sobre a formação docente para o ensino jurídico; na terceira, será abordado o papel do professor no tempo; e, finalmente, na quarta parte visitar-se-á o conceito de “felicidadania”, lembrado e aperfeiçoado pela pesquisadora docente Terezinha Azerêdo Rios. Conclui-se que construir a “felicidadania”, na ação docente, é lutar pela criação e pelo aperfeiçoamento constante de condições viabilizadoras do trabalho educacional de boa qualidade.
- **PALAVRAS-CHAVE:** Educação; cidadania; ensino jurídico.

## 1. Introduction – considerations on the teaching of Law in Brazil

In order to talk about the university professor – especially the university professor teaching Law subjects –, it seems appropriate to make two clippings: firstly, a geographical one, and secondly, a historical one. The geographical cut chosen for this article is Brazil. The historical cut is the last decades that comprise the period of democratization of the Brazilian State and the expansion of the existing number of Law Schools.

Considering that Brazilian legal education is based on the Portuguese Coimbrian education<sup>1</sup>, this first introductory part will be based on the article by Maria Tereza Estrela, a retired professor from the University of Lisbon, entitled *A ética na docência universitária - entre o ideal e o real* (Ethics in university teaching - between the ideal and the real):

In a Freirean language, all formation is an intentional search of a being marked by incompleteness, of being and more being, aiming at the autonomy and emancipation of the person. Furthermore, whether the students are young adults or not so young adults, their ethical formation still involves extremely complex phenomena with which the teacher has to deal, since they are crossed by antinomies present in theories and practices where biopsychological, political, ethical, social, economic, cultural, and pedagogical phenomena intersect (ESTRELA, 2016, p. 156, free translation).

Higher education in Brazil emerged in 1808 with the creation of the *Escola de Cirurgia da Bahia* (School of Surgery of Bahia), with the transfer of the Portuguese court to the colony. Higher education in Law emerged only in 1827<sup>2</sup>, in an independent Brazil. Thus, it is evident that our legal education is founded on Coimbrian bases (ESTRELA, 2016). At the time of the Brazil-Empire, a document of the General Assembly

- 1 With its traditional European background, the University of Coimbra has indelible marks on Brazilian legal education. Moreover, there are caricatures of the Portuguese constitutional system when we access, for example, the works of Eça de Queiroz, in which in his posthumous work *Conde de Abranhos* (1925) is represented an opportunist and hypocritical politician. His path is an uphill one, since when he was a student in Coimbra, he benefited from denouncing a colleague. When he became a member of parliament, he betrayed his party by migrating to the opposition. With a marriage of convenience, he obtained a seat in São Bento.
- 2 Legal education in Brazil had two previous frustrated attempts, one in 1823, led by Deputy José Feliciano Fernandes (Viscount of São Leopoldo) and another in 1825, led by the Minister of the Empire Marques de Inhambupe and Viscount of Cachoeira.

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was addressed to the emperor - the Decree of Creation of Legal Courses in Brazil, on June 10, 1827: the courses of legal and social sciences were created, lasting five years and with nine subjects to be studied.

In order to talk about the university professor, about his or her training and performance, it is necessary, first of all, to use some statistical data to get to know Legal Education in the country: the acceleration in the growth of law schools in Brazil is an observable fact if we observe that in 1995 there were only 235 courses to train bachelors in the area, as opposed to the 1.502 courses counted in 2018, data presented by the 4<sup>th</sup> edition of the study *Exame de Ordem em Números* (The Brazilian Bar Exam in Numbers), by Fundação Getulio Vargas, in partnership with the Federal Council of the Brazilian Bar Association (OAB), which denotes a 539% growth in the number of law schools in the country (CONSELHO FEDERAL DA ORDEM DOS ADVOGADOS DO BRASIL/FUNDAÇÃO GETULIO VARGAS, 2020).

These data about the expansion of law courses in the country lead us to understand why so much is said about a “massification of higher education”, which in the words of Maria Tereza Estrela:

It has transformed institutions into a “large-scale enterprise. The call for the inclusion of new publics, made in the name of democracy and justice, sometimes barely conceals the survival needs linking to the funding system, with direct ethical implications on the work of teachers and possibly distorting recruitment processes that would result in fraud against students (ESTRELA, 2016, p. 162, free translation).

This massification has consequences for Higher Education itself, for students and, above all, for university teachers, which means that we need to analyze the impact these changes have on their training as teachers of Legal Education, which, in the acceleration of course expansion, has ended up being reviewed empirically and legislatively.

The massification of higher education promoted by the ease of admission, with the admission of students with serious deficiencies who do not present a logical concatenation of writing and qualified reading, causes Law courses to become mere certifiers of diplomas, building a fragile universe of knowledge that does not bring higher education closer to reality.

Although it is an indicator that does not determine the level of knowledge of the students, it is an alarming fact because, on average, more than 75% of the candidates in

the last bar exams failed (CONSELHO FEDERAL DA ORDEM DOS ADVOGADOS DO BRASIL/FUNDAÇÃO GETULIO VARGAS, 2020). This reveals that only one in four law graduates can practice as a lawyer.

The inflation of courses generates a large deficit in the number of qualified professors and, consequently, a challenge: how to get so many professors with degrees to teach in these more than 1,200 colleges? In principle, the answer seems obvious: reduce the requirement for degrees. However, this approach deserves careful analysis.

It is necessary to keep in mind that Brazil is a multifaceted country, which requires a broad understanding, corresponding to the amplitude of its territory and culture. Given the initial contextualization of the growth in the number of law schools and the question of whether the expansion of law schools in Brazil would be the solution for the democratization of education, another problem emerges, which concerns the need for staff training for Legal Education.

Thus, the question is: Is there a sufficient number of teachers, with an adequate workload, to work in the existing colleges nowadays? How are these teachers formed? Is there a concern about the pedagogical and ethical training of these teachers? These questions will be addressed in the next topics to draw a general panorama of the profiles of Law professors in Brazil.

## 2. The teachers and the structure of Law courses

Higher education training policies have little concern for pedagogical and ethical aspects. Collective sense sometimes believes that only master's or doctoral degrees are sufficient to exercise legal teaching at a higher level. However, there is no doubt that, besides academic qualifications, the pedagogical aspect must be developed in teacher training, since the ethical dimension also resides therein. José Dias Sobrinho considers in this regard that

[...] The immanent pedagogy in courses must emerge from the university consciousness as intentional and organized work. It is about teaching the knowledge of a given discipline as rigorously as possible. But it is also necessarily about knowing and implementing the networks of meaning and social practice of this knowledge, about creating new ways of producing it, and, at the same time, about training people with the perception of the ethical and political meaning

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of their scientific work, of the value of their pedagogical training and their teaching practice (DIAS SOBRINHO, 1998, p. 145, free translation).

Teacher education is needed to study the processes that develop professional competence individually and collectively. An analysis of the processes by which teachers acquire or enhance their knowledge to perform professionally in teaching and curriculum development is needed. This is why the study of ethics is necessary, alongside the construction of an ethical culture. Maria Tereza Estrela teaches that:

Education/training refers to expressed or hidden worldviews linked to ideologies of various kinds, with their ethics and their potentially conflicting values and that seek to gain argumentative credibility by relying on philosophy, on a particular science or on a set of those sciences that allow the intelligibility of the life of human beings living together with other human beings (ESTRELA, 2016, p. 156, free translation).

The exercise of public office and the professional practice of Law have produced a kind of positive marketing in which success stories are one of the major attractions of Law courses in Brazil and academic titles are put aside when there is an announcement of a successful prosecutor, judge or lawyer. Such a bachelor, aristocratic and even elitist reading does not value the technical-scientific production, but the status achieved. In an interpretation of Alvaro Mello Filho (1997, pp. 14 and 51), already in the 1970s, about the university professor, Nathalie de Paula Carvalho emphasizes:

Attention should also be paid to the fact that the majority of Law course professors are not exclusive professors, as they hold public positions or dedicate themselves to ostensible law practice. This is a reality that is reflected in legal teaching, which is restricted to monologue classes based on the teachers' reports of professional experience, making partial the transmission of knowledge (CARVALHO, 2011, p. 252, free translation).

Therefore, the Legal Education faculty is basically divided into two groups: a smaller one composed of professors who dedicate themselves to teaching full-time and who are linked, for the most part, to public Higher Education Institutions, the essence of their life being linked exclusively to their academic career; and a second group, with a much larger number of professors, of professionals in legal careers (lawyers, judges,

prosecutors, attorneys, delegates) who work in the labor market and who dedicate themselves to teaching a few hours a week (this group is linked markedly to private Higher Education Institutions).

The second type of teacher resembles a “liberal professional teacher”, who regards teaching as a secondary activity and a support to his or her other professional activities, but which gives them a certain status in the professional practice of Law. Many times this teacher is not trained to teach and ends up teaching in an almost improvised way, relying a lot on the trial and error strategy and on the models of the teachers he had throughout his career as a student (BEHRENS, 2011).

In other words, Silvia Maria de Aguiar Isaia (2006) exposes this criticism of the “liberal professional teacher”, stating that, in general, Higher Education teachers of non-teaching professional areas, such as Law, consider that there is no need for specific preparation for the exercise of teaching. They consider it sufficient to teach the specific disciplinary knowledge learned and developed in the university and the professional experiences throughout their careers. They do not know the epistemological, conceptual, theoretical, methodological, scientific and practical foundations for teaching.

Having launched the problem, that is, the construction in our country of a universe of “liberal professional teachers” who, as a rule, have no pedagogical training and who work in teaching, bringing their practical experience into the classroom, a question arises: considering that Law is an Applied Social Science and that theory absent of practice generates innocuous knowledge, what would be more appropriate? A teacher with professional experience and no pedagogical studies, or a teacher exclusively academic in pedagogical studies but without professional experience? The two groups must certainly be balanced.

In truth, this is the typical case of the judge who does not undress from his toga, the lawyer who does not leave the courtroom, or the prosecutor who always seeks to denounce his knowledge. Practical cases are always welcome in a course such as Law, which is considered an applied social science; however, we cannot give exclusivity to learning this way. Teaching requires pedagogical, curricular, and experiential knowledge besides specific disciplinary knowledge. In other words, the first person to enter the room is the professor with the authority to teach, not the professional with his position or function.

To this question, we can add another consequence, which makes our reflection even more complex: the expansion of Legal Education with the proliferation of new

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courses and faculties implies the growth of a new public in higher education in the country. Given this reality of a new university format with teachers and institutions outlined nowadays, the question remains: whose responsibility is it for the training and ethical behavior of teachers, the students or the institutions? Certainly, one must consider the teacher and his elements to construct his identity, as shown below.

### 3. Elements for constructing teacher identities

Recently, discussions have been held about the new role of ethics in the university, focusing on its formative dimension and social commitment. But this is not a new subject. According to Unesco (1996), it is the university's function to form its students ethically, contributing to the development of citizens committed to a more just and humane world.

According to Edgar Morin (2011), we must prioritize in the future of education the teaching of anthropoetics, which is the ethics of the human race. In this way, we can assume the human condition and destiny, reach the humanity within each of us, and fight for an increasingly humanized society. Today, the world is crying out for new ethics, universal education and citizenship. In this vision, ethics is not just a set of propositions but the actions of those who militate for the solidarity of democracy. For Morin, we need to understand education - in this case, specifically, legal education - as a triad composed of individuals, society and species.

The information contained in the knowledge aims to serve the collective life. This mantra is synthesized by Clarice Lispector, quoted by Mario Sergio Cortella, in the following excerpt:

The best part of me is what I don't know; what I don't know is the best part of me. Because what we already know is mere repetition, what I don't know is what renews me and makes me grow. Knowledge is something that reinvents me, recreates me, renews me.<sup>3</sup>

Society is in constant transformation, with the acceleration of ways of thinking, doing and living together. Thus, we understand that it is the duty of institutions to be guided by pillars such as a solid scientific base and the necessary formation of solidarity:

3 LISPECTOR, Clarice *apud* CORTELLA, Mario Sergio. *Educação, escola e docência*. Novos tempos, novas atitudes. São Paulo: Cortez, 2014, p. 147, free translation.



1. Solid scientific base: science is an activity that arises from a coordinated set of human actions, not isolated acts. By this, we do not mean that the scientific society should abstain from its subject character. We only want to reinforce that the scientist is inserted in a scientific environment composed of a human group, even though each one of them has an individual nature;
2. Solidarity formation: educational institutions of all levels function as places for sharing scientific knowledge intentionally and deliberately. This science, however, cannot be seen as an exclusive tool since society is not sustained by science alone. Social Science cannot explain many social phenomena. The solution suggested to address these cases is solidarity.

So, it is interesting to develop subjects with personalities that are sensitive towards solidarity and understand science as a collective tool without leaving aside their humanity or diminishing the value of the individual. With solidarity, it is possible to create a sense of otherness, which implies mutual recognition, mutual respect, justice, and dialogue. With these values, we come to see the other as an equal, and in this way, we create an environment of solidarity, as well as a scientific one.

Solidarity is a political action, but we must also classify it as active citizenship. In other words, we should propose a reflection on the challenge of the teaching practice when we think of ways to build democratic citizenship in a society looking for favorable living conditions.

Such pillars are applied in the training of teachers and teaching as a whole, supported by continuous development and specific knowledge. The challenge is to find criteria for the social and historical relevance of knowledge that does not become mere immediacy and labor uses, nor is it restricted to pure erudition.

It is important to pay attention to the advances resulting from the struggles fought to broaden the participation of individuals in society. This way, the extension of concepts is broadened, the universal value of democracy is reaffirmed, and citizenship as a right for all is situated within it. With this in mind, we need to take up again the idea of politics as a space of collective human existence and of coexistence among the different, both in the private sphere and in the power of participation in the public sphere.

Human beings achieve their full reality as men because they not only are (as in the privacy of the home); they also appear. The truth is that even when we are alone, we take

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as reference our relationship with others and the action we develop in the collective.<sup>4</sup> A famous quote attributed to Oscar Wilde,<sup>5</sup> e although its actual origin has not been ascertained, illustrates very clearly what we want to convey: “We call ethics the set of things people do when everyone is looking. The set of things people do when no one is looking we call character”.

We then transpose it to the political field, under a citizenship perspective, which implies an awareness of community belonging and shared responsibility. That is, a citizenship with a sense of democratic participation, which aims to respect the ethical principle of solidarity. It is, therefore, a citizenship whose meaning has as an essential element responsible participation, extending to everyone in society, without discrimination of race, gender, or religion. In this way, political democracy does not correspond only to an economic democracy but also to a social one. Otherwise, the meaning of citizenship will be undermined.

It is necessary to create new opportunities to exercise the different modalities of democracy and citizenship. With a more egalitarian design in social relations and possibilities not only to enjoy existing rights, but also to create new ones, we have: (i) a relationship of the individual with civil society, and not only with the State; (ii) the emergence of a strategy of the excluded with the definition of rights by those who are not considered citizens; (iii) not only inclusion, but real participation in the very definition of the system; (iv) consideration of the various issues emerging from contemporary societies, especially Latin American ones, and finally, concerning the right to equality and difference, (v) deconstruction of conceptions that judge behaviors in the rationality of ideological principles.

As Terezinha Azerêdo Rios (2010) says, inspired by the neologism “*felicidadania*” (“happiness” + “citizenship”) created by Herbert José de Souza (Betinho), “coexistence is the watchword, not to disappear, but to *appear*, in the political space”. With this term, the author mentioned above develops ideas so that we can polish a better teacher for the future. This is what we will see next.

- 4 ARENDT, Hannah *apud* RIOS, Terezinha Azerêdo. *Compreender e ensinar*. Por uma docência da melhor qualidade. 8th ed. São Paulo: Cortez, 2010.
- 5 WILDE, Oscar, was an influential Irish writer, poet, and playwright (Dublin, Ireland, October 16, 1854 - Paris, November 30, 1900).



#### 4. The teaching action and the construction of “felicidadania” (“happiness citizenship”)

It would be very difficult to point out a suitable path for teaching if we were only to go through Law and the experience of practical cases. We understand that the Law Professor should walk through a broader arc with scientific, critical and reflective rigor; for this, pedagogy is surely a great ally that can unveil a much richer and more complete education, managing to ally theory and practice in a critical spirit.

To be a citizen is to have access to the knowledge developed and accumulated historically and be fully able to reinvent this knowledge continuously. Therefore, it is up to social institutions, particularly universities and schools, to collaborate with their work to construct democratic citizenship.

Going further, we can think about the relationship between citizenship and happiness, which Terezinha Azerêdo Rios points out: understanding the association between happiness and citizenship occurs to the extent that exercising citizenship enables the experience of happiness. In this sense, building “*felicidadania*” (happiness citizenship”) in the teaching action is to recognize the other.

In the teaching relationship, the other, for the teacher, is the student. To recognize the other in the student is to consider him from the perspective of equality in difference, which is the space of justice and solidarity. The student is effectively different, especially in relation to his maturity, and hence the importance of sharing knowledge with him. It must be emphasized that we start from the real difference to achieve equality. From an ethical point of view, equality is already present from the beginning. It is an equality of rights of a subject that is also an “I”, human, thinking, sensitive, and complex (RIOS, 2010).

In the space of teaching practice, recognizing the other consists of intervening to allow the development of potentialities and stimulate new capacities. The basic rule is “do not let it stay as it is”. One must always seek one’s development, together with the student’s. Competent practice will contribute to the formation of citizenship not only of the student but of the teacher himself, since what is expected of the person one wishes to form is exactly the same as what is required of the person who forms him, the teacher. Mario Sergio Cortella considers that:

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The work of education is collective: The notion that my competence ends when the other's ends. In a group, in an institution, if you lose competence, I lose. If you increase your competence, I increase mine as well. So it is this collective act that makes it imperative for us to develop collectively as well. And, for this, it is necessary to believe in two great principles: He who knows shares and he who does not know seeks! Because if he who knows does not share, he weakens others and himself. And he who does not know, does not seek, weakens himself and the place where he is (CORTELLA, 2014, pp. 41-42, free translation).

To build *felicidadania* in teaching is to take the collective good as a reference. The main purpose of *felicidadania* is to form citizenship. Among the elements that define good work are the mastery of knowledge, the definition and development of content focused on social demands, the choice of resources that effectively mediate the socialization of knowledge and values, the awareness of the purposes and implications of actions, and constant reflection on the basis of the work.

The action based on these characteristics is opposed to those that walk alongside the interests of certain segments, sustaining privileges and discriminations. On the other hand, to build *felicidadania* in teaching is to get involved in elaborating and developing a collective work project. Education, like every human phenomenon, has in its conception a historical character. Thus, *felicidadania* will develop the relationship between the past, as memory and tradition, and the future, as a project.

When preparing a project, it is necessary to take into account, with a critical view, the limits and possibilities of the school context in an expanded way, defining principles to guide the action, determining what is to be achieved, establishing paths and stages for the work, assigning tasks to each of the subjects and segments involved and continuously evaluating the process and results.

The institution is where society's collective and political project meets the educators' personal and existential projects. Here, the transformation of pedagogical actions into educational ones becomes feasible, as political purposes of the interest feed them to the students. The project highlights the utopian character of pedagogical work, which points to something ideal that does not exist yet but may come to exist precisely because there is the possibility of discovering or creating, in reality, the conditions for its existence.

Thus, to build *felicidadania* in teaching is to install an instance of creative communication in the school and the classroom. The teacher/student relationship is

communicative. Moreover, in the learning process, by communicating with the students, the teacher makes them, through him, communicate with each other and with reality, knowledge, and values.

Communication is constituted by a form that can either favor or rule out the possibility of meaningful learning. Language is the teacher's tool to connect with students, their reality, and their experiences. There are multiple languages: body, written, and spoken. Pedagogical communication takes place through dialog, which takes place in difference and diversity. Therefore, there must be room for the teacher's and the student's words to exercise argumentation and criticism in teaching practice. An argumentation community is only possible with the original mutual recognition, in which each one sees the other as the bearer of the same rights as a partner in the critical debate. The ethical requirement of recognizing the other in the sense of a community of solidarity is then taken into account. This is put into practice by paying attention to the student's word, helping to ground it, and freeing it from impositions that reduce its meaning.

Furthermore, to build *felicidadania* in the teaching action is to create space for affection and joy in the daily routine of the pedagogical relationship. A serious class brings people into a world of enchantment, pleasure, knowledge, fruitful coexistence, and collective love. It is necessary to teach with joy because otherwise we distance ourselves from the pleasure of existing with the other, which is essential. An education without grace, therefore, will not be able to produce the capacity to be essential (RIOS, 2010).

When we talk about joy, we are not necessarily referring to the act of laughing. To be cheerful is to feel good, think, reflect, share and, ultimately, live fully. Taking it this way, rigor is indeed a fundamental characteristic of scientific knowledge and any critical knowledge. Rigidity, however, immobilizes and leaves no room for sensitivity, which is synonymous with movement and flexibility.

The class, therefore, should be rewarding. One should be left with a sense of gratitude and grace when a class is over. In class, there can be the play of conflict, but not confrontation. Otherwise, it becomes a dispute rather than a game. Professor Mario Sergio Cortella explains this difference:

What is the difference between conflict and confrontation? In a coexistence, there are conflicts, that is, divergences in postures, positions, ideas. Confrontation is the attempt to annul

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the other, it is a confrontation. In a confrontation, I want the other to lose. In conflict, I want both of us to win, for both of us to come out of the situation unscathed (CORTELLA, 2014, p. 125, free translation).

In this way, affectivity brings color and warmth to the educational practice, where the important thing is for the teacher to recognize that his action will be of good quality when it is “full of life, strength, intelligence, and joy” (RIOS, 2010, p. 132).

## 5. Conclusion: building *felicidadania*, in teaching, is to fight for the creation and constant improvement of conditions that make good quality work possible

It is not enough for the teacher to have mastery of theoretical and practical knowledge and the ability to use methodological resources for the socialization of knowledge. It is of paramount importance to also take into consideration the infrastructure of the job.

We must, then, observe issues such as (i) having a decent salary, (ii) having a number of students that is compatible with the nature, (iii) having the support of colleagues in the organization of the collective project, (iv) having light and airy rooms and adequate pedagogical material, among other particular conditions in each institution.

Among the conditions are not only the involvement and commitment of the teacher to the concrete needs and demands of society but also a critical and responsible attitude on the part of the teacher, and respect for all the teacher’s rights on the part of students, colleagues, and the direction of the educational system, in a commitment to ethics.

This does not mean the teacher depends on all these conditions to be competent. Nevertheless, it is part of competent action to demand good quality objective conditions to achieve one’s goals and to be constantly critical so that problems can be overcome and adverse conditions can be pointed out.

As a result of this “list” of requirements for constructing a *felicidadania*, it is important to mention that they are not exhaustive. The exemplifying list is only about “ideal profiles” that can be used to guide a desirable practice. Practical teacher training consists of a complexity that no exhaustive list of any kind will be able to supply.

The objective of *felicidadania* is to allow the democratization process of society to be expanded and to allow individuals to exercise their rights, live with dignity, and develop their creativity, seeking together the constant reaffirmation of the commitment to the realization of the public good, which no one in isolation can appropriate. This is achieved through methodology, about the characteristics of the context in which we live, to the concrete life of the learner, and to what we want to create, overcoming limits and expanding possibilities.

We must seek quality education, creating conditions for forming someone who can write, count and read. To read not only primers, but the signs of the world. To write not only in notebooks, but in the context of their interactions, leaving their signs and symbols. To count not only numbers, but their story, spread their word, and talk about themselves and others. Counting and singing - in artistic expressions, religious manifestations and multiple and diverse scientific investigations.

The goal of teaching practice is an “absent quality” in the sense that it always places itself ahead, stimulates projects, and has a utopian character. Furthermore, Eduardo Galeano and José Borges tell us with mastery of what utopia is:

[...] it is on the horizon ... I get two steps closer, it moves two steps away. I walk ten steps and the horizon runs ten steps away. No matter how far I walk, I will never reach it. What is utopia good for? It is for this: **to walk** (emphasis added)(GALEANO; BORGES, 1994, p. 310, free translation).

As we note that

[...] education is a practice that occurs in the various instances of society, its goal is the humanization of men, that is, to make human beings participants in the fruits and the construction of civilization, the progress of civilization, the result of men’s work (PIMENTA, 2009, p. 83, free translation),

the reflection on teaching cannot fail to continuously consider for itself this intentionality.

Thus, it is necessary to effectively socialize knowledge and significant values, to include the excluded, to eliminate prejudice and discrimination, to make room for differences, and to fight inequalities. Therefore, we see the fundamental need to build theories that will fertilize the teachers’ praxis.

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Philosophy of Education, Didactics, and Ethics should focus their efforts on this construction in the dialogue they establish with teaching, in which the specificity of each piece of knowledge is emphasized and which allows a two-way interaction.

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