



Cordoba Reform and Higher Education: Institutionalization of Extension University in Brazil

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ABSTRACT

The Reform of Cordoba (1918) established a landmark for university reforms in Latin America. The Extension University is among principles that guided this student manifestation, understood as a social commitment of the Cordoba university. The objective of this paper is to analyze repercussions of the Cordoba Reform in relation to the university extension in the Brazilian context. The methodological approach is based on bibliographic research, documentary analysis and content analysis. As a result, the influence of the Cordoba Reform on university reforms and student movements in Latin America indicates how the current extensionist policies and practices are constructed. Although Brazil has elaborated some extension policies, there has been little financial support and appreciation of extension in university pedagogy. As consequence, there is a lack of engagement of the university community. Thus, the expectation is that the National Education Plan can contribute to strengthen the indissociable relation among extension, research and teaching in Brazilian Universities through goal of inclusion of extension in undergraduate courses curriculum.

KEYWORDS

Cordoba reform. University extension. Curricular reform. University pedagogy.

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A Reforma de Córdoba e a Educação Superior: Institucionalização da Extensão Universitária no Brasil

RESUMO

A Reforma de Córdoba (1918) estabeleceu um marco para as universidades latino-americanas constituindo-se como uma referência para suas reformas universitárias. Entre os princípios que nortearam essa manifestação estudantil, está a extensão universitária, entendida como compromisso social da universidade. Nessa perspectiva, objetiva-se analisar os reflexos da Reforma de Córdoba com relação à extensão universitária no contexto brasileiro. A abordagem metodológica está embasada na pesquisa bibliográfica, análise documental e análise de conteúdo como forma de tratamento dos dados. Como resultado observou-se que as influências da Reforma de Córdoba sobre as reformas universitárias e movimentos estudantis na América Latina são indicativos para a compreensão das políticas e práticas atuais extensionistas, bem como do processo de creditação da extensão na pedagogia universitária. Diante disso, verifica-se que o Brasil possui algumas políticas extensionistas, porém com pouco apoio financeiro e valorização da extensão na pedagogia universitária, o que dificulta o engajamento da comunidade acadêmica. Portanto, espera-se que o Plano Nacional de Educação, por meio da meta que propõe a inserção curricular da extensão nos cursos de graduação, possa contribuir para tornar a extensão indissociável à pesquisa e ao ensino nas Universidades Brasileiras.

PALAVRAS-CHAVE

Reforma de Córdoba. Manifestação estudantil. Extensão universitária. Reforma do ensino superior. Pedagogia da educação superior.

La Reforma de Córdoba y a Educación Superior: Institucionalización de la Extensión Universitaria en Brasil

RESUMEN

La Reforma de Córdoba (1918) estableció un marco para las universidades latinoamericanas constituyéndose como una referencia para sus reformas universitarias. Entre los principios que guiaron esta manifestación estudiantil, está la extensión universitaria, entendida como compromiso social de la universidad. En esa perspectiva, se pretende analizar los reflejos de la Reforma de Córdoba con relación a la extensión universitaria en el contexto brasileño. El enfoque metodológico está fundamentado en la investigación bibliográfica, análisis documental y análisis de contenido como forma de tratamiento de los datos. Como resultado se observó que las influencias de la Reforma de Córdoba sobre las reformas universitarias y movimientos estudiantiles en América Latina son indicativas para la comprensión de las políticas y prácticas actuales extensionistas, así como la comprensión del proceso de acreditación de la extensión en la pedagogía universitaria. En este sentido, se observa que Brasil posee algunas políticas extensionistas, sin embargo con poco apoyo financiero y valorización de la extensión en la pedagogía universitaria, lo que dificulta el compromiso de la comunidad académica. Por lo tanto, se espera que el Plan Nacional de Educación, pueda contribuir a hacer la extensión indisociable a la investigación y la enseñanza en las Universidades Brasileñas, por medio de la meta que propone la inserción curricular de la extensión en los cursos de graduación.

PALABRAS CLAVE

Reforma de Córdoba. Manifestación estudiantil. Reforma de la enseñanza superior. Extensión universitaria. Pedagogía universitaria.

Introduction

The Cordoba Reform in Argentina (1918) was a process of university reshaping that emerged from student manifestation. In the historical context, this event occurred at the end of the First World War and Russian Revolution. It added strength with revolutions of Latin American countries in articulation with worker movement.

The student movement of the University of Cordoba suggest that the monastic and monarchic system were outdated and should be broken, because they aimed for a democratic university.

Thus, the Cordoba Movement has influenced the reconfiguration of other universities in Latin America, including in Brazil, provoking some changes and generating challenges higher education.

There were repercussions on [re] articulation in the Latin American Universities, in this case, regarding institutionalization of university extension in Brazil¹.

Thus, the objective this paper is to analyze repercussions of the Cordoba Reform in relation to university extension in the Brazilian context. The methodological approach consisted of a bibliographical research, using documentary analysis and content analysis.

The *Constituição Federal Brasileira (1988)* and the *Lei de Diretrizes e Bases da Educação nacional*, Law no. 9.394 of 1996, recognize extension as one of main university assignments and must be inseparable from teaching and research. Recently, the *Plano Nacional de Educação (2014-2024)*, Law nº 13.005/2014, proposed curricular insertion of extension in undergraduate courses is generating challenges to Institutions of Higher Education.

Thus, considering Cordoba manifest, is important reflecting on this issue. It is worth noting that comprehension historical context of extension in high education is one of the ways to define development of the social commitment of Higher Education Institutions. It is also important to reinforce the association of teaching, research and extension, mentioned in educational documents.

In the first section, we presented the claims of the Córdoba Reform and its influence on process of institutionalization of extension in Brazil. Secondly, we discussed historical evolution of concept of university extension and the Brazilian student movement. Next, we discussed perspectives of critical conception of extension, considering its curricular insertion and, consequently, association among teaching, research and extension. Finally, we analyze the main historical reflections of the Reform of Cordoba to the Brazilian university extension.

¹ In Brazil, university extension is considered as a social function of universities, as a alternative of exchanging knowledge between university and society. Extension actions occur through projects, programs, courses and services targeting the community outside the university.

Reform of Cordoba and the Institutionalization of Extension in Latin America

The reform of Latin American universities started in University of Cordoba in Argentina (1918), promoted by students who produced a written manifesto with their demands. They fought against a traditional and obsolete university, which they called "cloister", due to religious intervention and "refuge of mediocre" when referring to rigid cathedras permeated by authoritarian and dogmatic teaching. Another demand was the participation of students in university management since administrative regime did not contemplate their requirements.

According to the students' point of view, the University was "[...] the place where all forms of tyrannization and desensitisation found cathedra that dictates them" (JORNAL DA UNIVERSIDADE, 2018, w/p). In addition, it is worth mentioning: "The students of Cordoba state that they have never demanded names or jobs. They rose against an administrative regime, against a teaching method, against a concept of authority." (JORNAL DA UNIVERSIDADE, 2018, w/p).

For protestors, the university regime was anachronistic, outdated and inappropriate for that time. Regarding teacher-student relation, students demanded a harmonious environment for teaching and learning, since teachers was insensitive to demands of their students. Furthermore, the university kept its doors closed to society, a fact that incited student revolt, because they believed that university should perform a social responsibility, which was later named "university extension".

Oliveira and Azevedo (2008, p.66) highlight principles of the Cordoba Reform that serve as reference to debates, aimed at democratization of universities:

[...] university autonomy; election of leaders by academic community; competitions for approval of teaching positions; free teaching; no compulsory attendance in class; free teaching; renewal of teaching and learning methods; social assistance for student stay and democratization of access; university extension and Latin American integration.

According to Sousa (2000), the Cordoba Manifesto appears as mark of a new struggle for a reform of the Latin American University that would transform it and constitute it assume its social commitment.

Subsequently to this movement, Guatemala hosted first Congress of Latin American University Extension, at University of San Carlos, in 1949. On occasion, related to concepts of social function, social action and cultural diffusion were approved.

The role of university as an institution in service of community, studying its problems and generating solutions and need to project university's work towards society was ratified in the First Congress of Latin American Universities held in Guatemala in 1949. (UDUAL, 1949, w/p).

Next, Chile promoted "First Latin American Conference extension and university Broadcasting" (1957), organized by the Union of Latin America universities reaffirming importance of extension in Latin American universities:

POR THEIR PURPOSES, the University Extension should propose as a fundamental purpose to dynamically and coordinate culture and to link all the people with University, in addition to these aims, University Extension should seek to stimulate social development, raise spiritual, intellectual and technical level of nation, proposing, impartial and objective fundamental solutions to problems of general interest. (UDUAL, 1957, w/p)

Another meaningful event related to extension occurred in Mexico, in 1972: The Second Latin American Conference on University Extension and Cultural Diffusion, which was a moment of historical importance, considering the discussion of parameters following policies of extension: a) situation of society; b) University-society:

University Extension is interaction between the University and other components of social body, through which it assumes and fulfills its commitment to participate in social process of creation of culture and liberation and radical transformation of national community. (UDUAL, 1972, w/p)

Table 1 demonstrate the chronology of the first educational events in Latin America with a view to strengthening new trends in university pedagogy, especially articulation of university extension:

Table 1 – Social movements of Latin American Universities (1908-1972)

Year	Country	Historical Proposals
1918	Argentina	Cordoba Movement - historical reference to the Latin American University.
1949	Guatemala	First Congress of Latin American University Extension of the University of San Carlos.
1957	Chile	First Latin American Conference on University Extension and Dissemination.
1972	Mexico	Second Latin American Conference on University Extension and Cultural Diffusion.

Source: Bemvenuti (2002).

The Latin American universities were gradually advancing in conceptions of extension as shown in Table 2:

Table 2 – Conceptual organization of Latin American High Education Institutions in relation to university extension

Year	Country	Discussions
1996	Cuba	Current concept of extension; cultural formation of student through university extension; work strategies and internal relationship in High Education Institutions; artistic and university movement; socio-cultural investigations and realization of programs in rural and urban areas.
1997	Argentina	Advancing in solidarity with construction of a theoretical framework that guarantees quality of the extension work in the HEI, with a view to establishing a higher education policy guiding future of these countries.
1998	Costa Rica	Determined and promoted new paradigms of university extension in face of global changes
1999	Venezuela	Analysis of extension in context of globalization and proposition of managerial processes for consolidation of university extension as a basic function of universities
2000	Mexico	To know situation of extension and culture and service in High Education Institutions and their impact on society through analysis of experiences and areas that involve use of new technologies and information

Source: Bemvenuti (2002).

The rationale of extension concepts contributed to process of institutionalization of extension in Latin America and to formulation of public policies in this sense. According to Azevedo, Baggio and Mendes Catani (2018, p. 46):

The main reason for Cordoba's claims has expanded to other universities in Argentina and also to other countries such as Brazil, for example, is that despite claims being regionalized, it combined educational concerns with broader political, social, and economic issues.

Nevertheless, in the Brazilian context, creation of universities occurred late, and it was a *locus* for wealthy class of time, especially to the Portuguese who were colonizing Brazil and elites. Concomitant to the moment of the Reformation of Cordoba in Argentina, Brazil lived in period of the Old Republic (1889-1930) with oligarchy of great landowners in power. In this context, social movements began to rise against ruling classes.

Ten years after the Cordoba movement, students in Rio de Janeiro also published a Manifest in which they reaffirmed Cordoba's claims and referred to university extension as means of "direct communication with immense working mass, unable to pay off onerous value of absurd taxes and taxes that convert higher establishments into a monopoly of privileged classes." (JORNAL DA UNIVERSIDADE, 2018, w/p).

According to Azevedo, Baggio and Mendes Catani (2018, p. 42):

[...] one of the objectives of these students was to point out situation of the Brazilian university regime considered by students as retrograde, obsolete, anachronistic and loaded with imperfections since its creation "

In 1932, a new manifesto was published to the Brazilian students, containing six chapters, among which was the university extension denominated like "social function of university". The University Reform claim, implicit in manifestos, defended university's commitment to social, health, education and economics problems, neutrally politicizing it (AZEVEDO, BAGGIO and MENDES CATANI, 2018).

The social commitment of universities only was only effected between 50s and 60s from a student movement (UNE), as well as in Cordoba (GADOTTI, 2017).

It was only in 1968 that the University Reform was formalized in Brazil through Law n. 5.540, November 28, 1968, which established the rules for organization and functioning of higher education in Brazil. Regarding university extension, this law did not go further in concepts or procedures; it only presented a notion of the engagement of teachers and students with the community:

Art. 40. Higher education institutions: a) Through their Extension activities, they will provide opportunities for students to participate in programs to improve community living conditions and in overall development process. (BRAZIL, 1968, w/p)

In the 80s, the Pro-Rectors of Extension of the Brazilian Public Universities began to gather in discussion forums (FORPROEX) about concepts and policies for Extension. Thus, extension was gaining focus in the *Constituição Federal Brasileira* and *Lei de Diretrizes e Bases da Educação Nacional*, considering it inseparable from teaching and research.

In 1999, FORPROEX published the *Plano Nacional de Extensão*, defining concepts and guidelines for extension in Brazilian universities, which was later transformed into the National Extension Policy in 2012.

Recently, the last *Plano Nacional de Educação* bring innovation for university extension based on the requirement that ten percent of the hours in the undergraduate curriculum be credited from projects or extension programs in areas of social relevance, which has created challenges for Higher Education Institutions, as we are still discussing ways to achieve it.

However, the contradiction of this process of institutionalization of extension is evidenced by deficiency of priority in specific public financing that supports extension in High Education Institutions. This fact affects negatively the development of the extensionist actions, since budget of the universities has been facing contingency of financial resources in last years.

Thus, the institutionalization of extension is still in process of consolidation in Brazil, which is, at this time, having huge political and economic instability, with fewer resources that contemplate the social insertion of academic students.

In next section, the conceptual evolution of extension in the historical context of Brazil, in light of the Córdoba Reform, is discussed.

Influences of the Brazilian Student Movement and the Conceptual Evolution of the Extension: a Historical Panorama

Throughout the history of Brazilian education, the extension was as a front line of student actions, being a landmark in the approach of university towards to society. From this, the concept of Extension has been constructed in three main dimensions: a) traditional conception that is related to the attendance of demands of the community in a assistential way and without political reflection; b) process conception in which extension is considered a social commitment articulated with teaching and research and, finally, c) critical conception that presupposes insertion of curricular extension, as well as development of teaching and research based on the population's reality (CALDERÓN, 2011).

Considering the conceptual approaches presented, the concept of university extension in this study is the critical perspective "[...] a formation process that integrates higher education institutions with society through knowledge produced in institution and in the exchange of knowledge with the community's reality". (GOMEZ, 2018, p. 47)

Thus, this text presents the evolution of the concept of extension until its critical conception, in context of Brazilian student movements. The growth periods of extensionist actions, in a formative and active procedure in society, were made in the Colonial and Estado Novo periods, in which students are distinguished on several fronts of struggle, being influential in the political decisions, in conception and reformulation of structure of university, even in a sporadic and regionalized way. The students, from different social classes, assumed positions of defense and confrontation with interests of supremacy, but also came to represent the struggle for the oppressed popular classes.

Sousa (2010, p. 25) emphasized that the Student Movement² emerges from positions of conflict in its own class, due to the position of defense and alliance with the weakest.

However, the motivated ideology "[...] exempt from bringing with them the social formation of their own classes of origin." It is structured in social actions, contracted to the needs of their time, they became active in the face of various struggles such as: involvements against the French Invasion (1710), *Inconfidência Mineira* (1778), campaigns for the rise of the Colony to the Republic, manumission to the slaves, among others, demonstrating that there was already a concern about not being trapped in the classroom, but active in political life and national interests. They were concerned with managing political formations of society, they wanted to provide critical conceptions and actions of the population in the

² The student movement was consolidated as one of the main forms of social mobilization that public governance with the Military Dictatorship (1964-1985). [...] In Brazil they date back to 1710, when several students, who are part of the religious convents, are integrated to expel the French from the colleges and the houses that house the religious in Rio de Janeiro. (POENER, 2013). The oldest record he has on the organization of the Movement in Brazil, dates back to 1910 in São Paulo, from the first National Congress of Students (SOUSA, 2010).

organization of the State and, according to Sousa (2010), they wanted to bring revolutionary ideas, credited to the young students, enable to achieve the dream of founding the Brazilian university.

Based on strong representation, Gurgel (1986) emphasizes two aspects that conducted to proposals related to the Brazilian extension in its different periods: popular universities³ and the North American model⁴. In Brazil, under the representation of the movements, the nineteenth-century European conception was to approach the population through popular universities. The first one to be registered in Brazil in São Paulo in 1912, with the creation of the University Free from São Paulo⁵, closed in 1918 by the pressure of the state government.

According to Gurgel (1986, p. 35) "[...] at the Free University of São Paulo, the first extensionist formulation of the country was defined: extension courses. These, even today, represent the best-known and widespread extensionist practice nationally. " The US model gains strength in the dictatorial period and is used as the basis for importing training policies and models to universities.

Another outstanding period for the Student Movement, as a corporate organization for the university student segment, was the creation of the União Nacional dos Estudantes (UNE) in 1937, as highlighted in the previous text (GURGEL, 1986). Sousa (2010, p. 28) points out that "[...] the emergence of this entity represented an awareness of the students at the national level and became a watershed of the Student Movement in the History of Brazil, "which is focused on responding to and representing the needs of the New State in support of the interests of the population.

The UNE influenced by the left-wing ideologies of the Communist Party and the *Juventude Universitária Católica (JUC)*, provided for actions in a critical posture of capitalism and in the student consciousness of participation towards the less favored classes. It had as its first accomplishment the elaboration of the Plan of Suggestions for Brazilian Educational Reform in 1938, which resurrects the idealization of the Popular University, in

³ The popular universities emerged in Europe in the 19th century for the purpose of disseminating technical knowledge to the people, having taken on great importance in England, Germany, France, Belgium and Italy. [...] Criticism goes directly to the intellectuals who participated in popular universities, who, even if interested in serving the dominated class, were totally incompetent to understand their proposals and procedure of life. Gramsci, however, does not fail to appreciate the possibilities found in experience, even stating that such movements deserved better study. (GURGEL, 1986, p. 31-32)

⁴ Extensive experiences in the United States emerged from the 1860s on the basis of two distinct proposals: cooperative or rural extension and general university extension. [...] The American extension, from its beginnings, was characterized by the idea of providing services [...], the extension emerged as an initiative of official institutions. (GURGEL, 1986, p.32)

⁵ Under the influence of the doctor Eduardo Augusto Ribeiro, positivist militant, who in 1888 made mention of free education. (GURGEL, 1986, p. 32)

order to promote the strengthening of universities through the projection of expansion of education. The Plan assumes idealized presumptions from the Manifesto of Cordoba, 1918⁶.

The manifesto required that the university be shaped in the form of a democratic structure, with political autonomy of teaching, administration and finance. He called for the need for Latin American unity to combat imperialism and dictatorships. He pleaded for the gratuity of teaching; periodicity of the chair; the academic reorganization in its methods, contents and techniques; better qualification of teachers; a democratic process of student admission to the university; and an organic link between the upper level and the national education system. (GURGEL, 1986, p. 36)

The criticism raised by Gurgel (1986), emphasizes that although it was based on the reform of Cordoba, the plan was a purely operational document, benefiting university students and State, as detrimental to the interests of the people, without contemplating the claims of the Argentine manifesto.

In the meantime, the Plan included: access to education for the greater number of school-age people, extensive education and progressive preparation of the individual for the exercise of useful activities in common life, the need for university autonomy, the institutionalization of the democratic process and reorganization of academic life. It also emphasizes the diverse ideological influences in the characterization of the document as well as the concepts attributed by the New School movement. The author also emphasizes that, despite the contradictions evidenced, there is a proof that Brazilian students, likewise knowing the document of Cordoba, were strongly influenced by him.

The Plan of Suggestions also presents the reformulation of the functions of the University from the extension, based on the formation of a scientific and artistic character being carried out in the most diverse social means, from the knowledge of the manual craft and through the creation of the popular universities, these actions being known later by the text of Law n° 5.540/68.

The law refers to the University Extension as an instrument of compulsory presence in universities and which should have the function of cultural, artistic, civic and sport promotion of the student body, and should also provide student participation in community life, so as to contribute to its development. (SOUSA, 2010, p. 30)

On the other hand, Sousa (2010) diverges from the law by pointing out the omission of proposals in reference to the Popular Universities, provided for in the 1938 Plan, then, attributing to the extension actions to provide services inherent to any political appreciation.

With the end of the Estado Novo, many movements emerged from the perspective of cultural diffusion, in view of the creation of extension courses and the promotion of debates centers. The popular universities were created, organized and linked to high schools or libraries.

⁶ The claims of the Cordoba Manifesto concerned a democratic university with political teaching autonomy. reaffirmed the need for a Latin American unity to combat imperialism and dictatorships. Student participation was growing as citizens, through political organizations. (SOUSA, 2010, p. 32).

There was a concern with adult education and specific materials for this work, as well as the multiplication of popular libraries as a center of interests for neighborhood life, creation of auditoriums for discussion and training on politics and popular interests, sporting associations for the underprivileged, among other artistic and theatrical manifestations. In 1947, many projects, popular universities and democratic delegations were decimated by the closure of the Brazilian Communist Party - PCB (PAIVA, 1973).

According to Sousa (2010, p. 35):

The University Extension, until that moment, can be conceived as follows: The University was sociopolitically involved with the Society. It is possible to recognize here the germs of different modes of action - political, social and cultural - that will be present in different moments in the future of the UNE and the University itself.

The University Reform gains emphasis again, starting in 1958, with the discussion of the formulation of the *Lei de Diretrizes e Bases da Educação*, and the interest by the Student Movement, for more consistent demands, in all political moments of Brazilian history, practice student was positioned in his time. It should be remembered that the students did not always have the ideal left wing, certain that between the period of 1949-1956 the UNE was commanded by American infiltrations, and the representatives of the State agreed.

However, Sousa (2010) points out that the view from an angle of an extensionist practice shows the students, even inactions contradictory, engaged in political actions and committed to their role with society, being evident the commitment and representation in the elaboration of documents, promoted in events such as those described in Table 3.

Table 3 - Milestones of the Student Movement in the elaboration of documents in three major events in favor of the Brazilian University Reform in the 60's

Place/year	Event	Discussions	Claims and conclusions
Bahia 1961	I National Seminar on University Reform	The Brazilian reality; the Brazilian university; the university reform and the conclusions of the congress on the draft Guidelines and Bases of National Education	Critical analysis of the university to the context of the Brazilian reality; achieve greater commitment to the working classes and the people; extensionist actions evident in a university of extension, in an institutionalized way, in the service of the people.
Paraná 1962	II National Seminar on University Reform	Resumed from the aspects discussed in the Declaration of Bahia; continuity of analyzes, discussions and suggestions.	University reform as basic reform; change of structure; insertion of the university in the Brazilian reality, active to the social needs of the people; creation of the UNE / Volante and fight for ½ student representation in collegiate bodies of universities and colleges; to assign the university the mission of instrument of creation of a national culture, in conditions favorable to the development of an awareness of the Brazilian problematic under the participation of the people.
Belo Horizonte / Minas Gerais 1963	III National Seminar on University Reform	Corroborating the contents of the Declaration of Bahia and the Charter of Paraná, for the reaffirmation of their positions	To overcome the theoretical phase of university reform and organize new paths; to recognize the Student Movement as an effective association to the struggles for the main projects of basic reforms and to link popular forces to the struggle for university reform.

Source: Sousa (2010).

Based on these achievements, from 1961, the student struggles that could be characterized as a university extension. They objectified the student politicization as the organization of popular movements. As highlighted by Sousa (2010), student politics attributed to extension as an instrument of awareness and liberation of the State. The state, in turn, remained in a position favorable to elites and used extension as a means of adapting society to developmental principles.

In order to understand the politicized student ideology, Sousa (2010) presents the extensionist formulations, organized under the direct influence of university students, into four major dimensions:

a. Cultural Extension Service (SEC): The Angicos/RN Project, coordinated by Paulo Freire in 1963, in adult literacy, is one of the most remarkable references of this process. as well as the eradication of diseases in the field and aid in health campaigns. The students obtained greater contact with the social needs, along with teachers and technicians from the Extension Service of the Federal University of Pernambuco. Literacy - organized in pedagogical methods consistent with popular politics - and the dissemination of popular culture were guided as basic education to political and socioeconomic awareness belonging.

b. Popular Cultural Movement (MCP): created in 1960, the extension had as a point of action culture and education. Influenced by socialist and Christian ideas, the MCP was linked to the Recife City Hall, expanding to Rio Grande do Norte, with the aim of combating illiteracy and elevating the people's culture, overlapping with foreign cultures, in order to assess the local traditions and the liberation of the Brazilian citizen, economically and socially. Of particular note in this movement are the ideals of the Popular University, such as the promotion of cultural leisure, theatrical activities, cultural centers and popular outreach, systematic literacy activities, basic education directed at children and adolescents, playing a fundamental role in period.

c. Popular Center of Culture (CPC): inspired by the CCM, it was motivated by the valuation of popular culture in order to produce a new intellectual relation to the people, being at the service of the ideals of a liberating formation. The action base turns to the theater, held in the streets outside the University environment, and demonstrations of didactic art, seen as a promising principle in the process of awareness and training politicized to the popular classes, under the support of UNE-Volante and intellectuals of the artistic branch The CPC, according to the author, is the one that is closest to the representation of the concept of University Extension, by signing the work in different social sectors in partnership with the University.

d. UNE-Volante: emerged from the conception of Volante University in order to complement the needs of the UNE and expand the discussions of the II University Reform Seminar, from 1962, to the largest number of students. It was linked to the CPC, where it promoted popular mobilizations and creation of several venues in the country, in order to adopt the university to the people and bring it to their conviviality. Its focus was education and culture, areas in which they served as a basis for activities of university extension already institutionalized.

The period of 1963, according to the author, was what most involved students and teachers in programs of popular education, basic education and adult literacy. The extension began to receive all the connotation and political-social involvement, being assumed, by the students in their most diverse conjunctures (SOUSA, 2010).

From the Military Coup of 1964, the extensionist actions are based on a welfare and service concept to the State. The movements dissipated, the UNE and its documents are attacked and extinguished, projects are being recreated, outside the university context, in order to occupy the students and legitimize the dictatorship. At the beginning of this period, the concern was to weaken the student movement, using as a strategy the promotion of courses, extensionists, attractive to the students, sending the involved ones to places far from their headquarters or cities, being transported to different states of the Brazil. The Rondon Project, allied with the military, and its Advanced Campus Program, is a reference, with the university as a partner. According to Sousa (2010, p. 64):

At this political moment, taking care of education in the country was a matter of national security. [...] The University was only a participating institution [...] the idea that will predominate on the concept of extension and the provision of services, from the creation of the Rondon Project and the dispersion of the Student movement.

The struggle for university reform was still on the agenda, as well as demands for change, against the authoritarianism of the current Government, assuming occupations and courses that would determine the strength of a working group. On July 2, 1968, the University Reform Working Group was formed, by Decree No. 62.937, which influenced the institution of the reform by Law 5.540 / 68, cited earlier in this text.

According to Sousa (2010), the military dictatorship, with the institution of this law, tries to veil its intentions contemplating the complaints of the students, attribute the extension as another function of the university and reaffirm the participation of the students in the process of development of the country. Yet,

[...] the Extension, once a student movement's banner of struggle, was taken over by the state, institutionalized by the force of the law on educational reform, and then returned to students as a political challenge. However, they were not given, along with this devolution, any structural condition to organize themselves, or even to participate in university affairs. (SOUSA, 2010, p. 49)

The creation of the Advanced Campuses came with the proposal to criticize the students who had participated in Rondon and who called for more systematized and permanent actions and represented, according to Gurgel (1986, p. 119), "[...] a more mature stage and systematized in the Rondon Project ". The point in common between Rondon, University Extension and Campi, arising from an IES of the CRUTAC (Rural University Center for Training and Community Action) was the possibility of integration among the needy regions through internalized actions.

The period of the military dictatorship, according to Sousa (2010), was a setback for Brazilian education and the construction of critical thinking. Several plans have been created, always in order to coordinate existing ones and eliminate structures parallel to the mechanisms of general extension organization.

In this period, foreign extensionist policies, action projects, among others, were imposed as "forms" of the local context to suit them, exempting the responsibility of the university from the consequences and productions and being in charge of its subsidiary producer while in the countries of origin the actions were discussed and proposed in accordance with the needs of the regions and the responsibilities of the higher institutions.

The 80's marked the beginning of a new phase of the university, with the implementation of its democratization and strengthening of the teaching category, with new positions. New discussions from the High Education Institutions begin to happen, provoking more effectiveness and institutionalization, even a reformulation of the concept used for extension. Thus, the extension began to be prioritized beyond its traditional assistentialist

comprehension and to disseminate knowledge, or to spread the culture.

The creation of Forum of Pro-Rectors of Extension of Brazilian Public Universities (FORPROEX) marked the period, as well as the reformulation of its conception and recognition as one of the components of the university tripod - teaching, research, extension and relationship between the university and the society.

In 1987, at FORPROEX, was elaborated the concept: "an educational, cultural and scientific process that articulates teaching and research in an inseparable procedure and enables the transformative relationship between university and society". This conceptualization overcomes the idea of Extension as mere assistentialism, transmission of knowledge or as complementary activity dissociated from research and teaching.

FORPROEX was fundamental for the elaboration of the National Extension Policy (2012), which is currently in force, especially since the discussions were building the critical conceptualization of the University Extension: "interdisciplinary, educational, cultural, scientific and political process that promotes interaction transforming between university and society and other sectors of society". (FORPROEX, 2012, p. 15)

After the publication of this policy, the National Education Plan, as a goal of curricular insertion of the Extension, is addressed in the following section.

National Education Plan and the critical conception of Extension in Brazil

The National Education Plan (PNE), Law nº 13.005/2014, is a Brazilian planning instrument that guides the implementation and development of public policies in the area of education. The PNE is organized in goals and strategies, to be implemented in a period of ten years (2014-2024). It proposes a new conceptual reflection of extension, a formative process effectively inseparable from teaching and research.

Although the Federal Constitution (1988) and the Law of Guidelines and Bases of Education (1996) determine the indissolubility among teaching, research and extension, the researches of Souza (2013), Rodrigues (2014) and Teixeira (2014) demonstrate that this inseparability is not yet consolidated in Brazilian universities. In addition, there are many practices of extension of assistencialist or mercantilist character, marked by a traditional conception of education and social insertion that require to be rethought.

Studies about insertion of extension in curriculum, in the last ten years, demonstrate that more research on this subject is paramount. This aspect is possibly due to the fact that Brazilian universities are still debating the issue, seeking strategies to implement PNE's goal 12.7 (2014), which provides:

[...] to guarantee at least 10% (ten percent) of the total credits required for graduation in programs and projects of university extension, directing their action, primarily, to areas of great social relevance. (BRAZIL, 2014, w/p)

The curricular insertion of the extension proposed by PNE is the most current concept and constitutes a challenge for the Brazilian universities that until then did not recognize the due value of the extension, which is attested by the low teacher and student involvement in extension projects, due to the scarce availability of resources and the overvaluation of research.

According to Imperatore and Pedde (2015, p. 8), among the challenges of the extension curricular insertion are:

[...] demolition of the walls, isolation of education and university; the intermediation with reality; the articulation between theory and practice; respect and appreciation for the diversity of subjects and practices; interdisciplinary perspective - integration of knowledge (rejection of exclusionary scientism) and the deposition of distance between disciplines, combining ethical, aesthetic, religious, political, economic and social; redefinition of university and, consequently, of course projects, based on epistemological-pedagogical criteria and not merely instrumental political-administrative definitions; curriculum design from academic research-extension activities (in addition to juxtaposed contents / disciplines), which allow differentiated and articulated training paths segmented in a "hard" / specific core, core / general Extension projects; valorization of the nuclei of governance in the university, with emphasis on colleges and structuring teaching nucleus - NDEs.

Moreover, Benetti et al (2015, p. 30) complement that the main challenges of curricular credits of extension are:

[...] include in the discussion the whole academic community involved with the pedagogical project of the courses (teachers, students and technicians); to carry out the curricular adjustment to include the ten percent of the extension without increasing the total hours of the courses; expand the number of actions so that all undergraduate students have the opportunity to participate and meet the expected workload for these activities during the years of their training; the need for infrastructure, material resources and support staff to carry out the extension actions.

Considering these reasons, we inferred that the challenge of crediting extension in the curriculum goes far beyond academic planning, since it can generate a change in the conception of the university itself, with a closer look at the subjects in formation and society, in an effective integration between teaching, research and extension.

Thus, Dalmolin and Vieira (2015, p. 7194) highlight two fundamental aspects to consider the insertion of extension into the student's formation: "[...] first, from a cross-sectional view (within and outside the institution) as training for authenticity, and the second as a training for plurality and democratic coexistence".

We believe that the curricular insertion of the extension meets the prerogatives of the Reform of Cordoba, because, according to the words of the cordobés students, they arose: "against an administrative regime, against a teaching method, against a concept of authority" (JORNAL DA UNIVERSIDADE, 2018, w/p). These academics were protagonists of a

radical change in Latin American universities, highlighting the social duties of these institutions.

By protagonism is meant the performance of individuals in a given space with the possibility of influencing decisions, being a process of empowerment of the subjects involved. It is also associated with the exercise of responsibilities and rights within democratic spaces, promoting citizenship.

In this sense, the curricular insertion of the extension in the universities gives to the academics of the most diverse areas the protagonism in the production of knowledge not only theoretical but also practical, based on the social reality.

The exercise of protagonism opens students to new possibilities for interaction, strengthening their ability to seek solutions to difficulties and make decisions about their actions in the community, generating significant changes in their way of being and putting themselves in the world. (STAMATO, 2010, p. 4)

This academic protagonism is built on a harmonious relationship between teachers and students and active methodologies that promote autonomy, proactivity, self-confidence and social responsibility (COSTA, 2001).

Hence, the critical conception of the Extension will constitute the university a more democratic and open to society, as opposed to the closed administrative regime of Cordoba. It will also promote change in the teaching method, since it will bring students closer to teachers, in a closer relationship, teaching and learning in practice from the extensionist projects executed together. It's important to overcome authoritarianism, to remember the importance of student participation in discussions and in the planning of the implementation of extension in the curriculum.

Finally, in adopting this critical concept of extension, one must overcome old conceptions and constitute the tripod inseparable (teaching, research and extension).

Conclusion

The intersection between the Cordoba Reform and university extension was the struggle for social justice and universal public education. The demonstrations in Cordoba are still present today in universities, because despite their achievements, there is still much to advance in terms of public policies and funding.

With regard to university extension, Brazil has built some extension policies, but with little financial support and appreciation of extension in university pedagogy, which hampers the engagement of the university community. Faced with this, the criticism directed at universities by student movements occurred because research was (and still is) developed without taking into account social problems.

We believed that extension will be inseparable from teaching and research through on the National Education Plan (2014-2014), which determines that ten percent of curricular credits are in the form of a project or extension programs until the 2020. However, it is necessary for universities to establish their criteria for the crediting of extension activities, which is still being debated.

Thus, it was verified that there is little available literature about the curricular insertion of the university extension. Therefore, it is considered that this theme is relevant, and it needs to be deeply investigated, since it is emerging in the university context in the processes of [re] construction/curricular reform of undergraduate courses.

As claimed in Cordoba, the university extension can bring students closer to their teachers, also became them sensitive to social problems as of knowledge produced during their formation in higher education. These changes will also reflect on academic management in High Education Institutions and the democratization of decision-making.

Finally, we believe that, just as in Cordoba, when students became protagonists of university history, from the curricular insertion of extension, they will become protagonists of their academic formation, from the perspective of social insertion and impact social and educational.

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