

TEACHING TODAY: CHALLENGES AND PERSPECTIVES OF PEDAGOGICAL PRAXIS

DOCÊNCIA NA ATUALIDADE: DESAFIOS E PERSPECTIVAS DA PRÁXIS PEDAGÓGICA

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RESUMO: Partindo da questão de até que ponto as escolas primárias representam um espaço de educação geral para todas os discentes, de acordo com suas próprias aspirações, este artigo apresenta uma visão geral das teorias e modelos de educação e seu desenvolvimento, desde as primeiras pesquisas sobre integração até os estudos atuais sobre, à luz das didáticas relacionadas a disciplinas ou áreas de aprendizagem no ensino e os deságios que os docentes enfrentam em sua prática pedagógica. A partir disso, os estudos gerais, que se encontram em posição privilegiada em relação às áreas de aprendizagem do ensino, serão examinados com mais detalhes, antes de se traçarem perspectivas para futuras pesquisas no campo da educação e da didática na docência.

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Palavras chaves: Educação. Tecnologia. Avanços e Desafios.

ABSTRACT: Starting from the question of the extent to which primary schools represent a space of general education for all students, according to their own aspirations, this article presents an overview of the theories and models of education and its development, from the first research on integration to the current studies on, in the light of didactics related to disciplines or areas of learning in teaching and the discounts that teachers face in their pedagogical praxis. From this, the general studies, which are in a privileged position in relation to the areas of learning in teaching, will be examined in more detail, before outlining perspectives for future research in the field of education and didactics in teaching.

Keywords: Education. Technology. Advances and Challenges.

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INTRODUCTION

Describing something about current education is impossible not to emphasize/highlight, the countless transformations that have occurred over the years, transformations that have presented concerns, insecurities, fear, constantly requiring a continuous and joint effort between all actors who are responsible for the educational formation of each citizen, that is, the engagement of the entire school community is indispensable, the school must strengthen an affective bond, understanding the context from which the student comes, reflecting on the needs of each one and, together, listing strategies consistent with the reality of what the student thinks and wants.

Articulating what Freire says with the school context, but precisely with the changes that have occurred in the Brazilian educational scenario, we can really say that no one knows everything, but we are not able to learn by correlating Freire's thought with John Locke, an empiricist philosopher, who understands man as a blank slate. in which the mind is a blank slate devoid of content, in which data of sensibility imprint on it the ideas that we can know. Aristotle also said that nothing does not exist in the mind that was previously in the senses. Therefore, we will see that the human being is a being endowed with intelligence, however, it is necessary to understand that human development needs to be stimulated, as Jean Piaget says, oriented thinking is conscious, that is, it pursues objectives present in the spirit of those who think, are intelligent, that is, they are adapted to reality and strive to influence it. It is susceptible to truth and error... and can be communicated through language.

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In this way, we will see that the teacher lives and coexists with a process of continuous change in the face of which he needs to reinvent himself in order to be able to successfully follow this society that throughout its existence lives in constant transformation, presenting significant changes that we need to be prepared to understand that teaching today is a great challenge, given that teaching has much more to do with the formation of the citizen than with the transmission of Ready and finished content.

We will see, therefore, that the Brazilian educational system undergoes continuous changes, and it is necessary that public policies also focus their gaze on the teacher who needs to be always training himself seeking knowledge, to better relate to the teaching-learning process. Considering that research indicates that higher education institutions that throughout their history propose licentiate courses in which the student seeks his academic training whatever the area of knowledge, but precisely teacher training, is little concerned with

providing the student with innovations, other than what governs the institution's curriculum and, therefore, It is a fact that it is merely a content-based formation, based, of course, on theoretical sources, we cannot deny it.

However, in practice, the professional in practice ends up facing unpredictable situations and needs to be prepared to face and know how to deal with certain actions. (PACHECO, 2003) says that teacher training is a very discursive theme when it comes to educational systems, moreover when it assigns this training to solve various educational problems. However, one of the findings is that the loss of teacher prestige and the need to train teachers to meet educational needs tend to obtain impoverished solutions that do not always lead to quality training.

Establishing a dialogical link reflecting a little with what Pacheco says, it is a fact that the way in which "many professionals" are preparing needs to be reviewed, because forming a citizen ready and well prepared to assume and successfully face the mission in which he sought to become professional, does not mean that a simple online course in which the student participates in classes only once a week or even a month leaves him strongly prepared, hence the need for continuing education.

Teachers in the twenty-first century are facing many difficulties, constant challenges are surprising them during teaching, with the use of technological tools in the classroom, dealing with socio-emotional issues, in front of a very heterogeneous class, in which each one has their own vision and conceptions, a task that implies the teacher knowing how to deal with differences needing to create affective bonds between everyone, know how to listen, dialogue together, respect and welcome with wisdom the knowledge that their students present within themselves, considering that the student's previous knowledge must be improved in a systematic way, but mainly so that the student feels like a partner member of the teaching-learning process in which empathy, respect, listening attentively giving ye to the student, establishing goals and strategies based on a humanized and democratic education. makes a difference in the process of educating the student.

The protagonism of students is one of the great characteristics of education in the twenty-first century. With the digital transformation, the democratization of knowledge has emerged at full speed. And, in the same proportion, the labor market began to seek different skills, forcing education systems to think about cognitive and behavioral development, in addition to intellectual development.

Nowadays, schools and teachers need to face the transformations firmly, be aware of active learning methodologies and seek different attitudes in the classroom to be able to add more knowledge to students beyond what the internet itself can offer.

Characterizing the advances and challenges that the teacher of the twenty-first century faces, we will see that there was a rupture in the way the teacher of decades ago taught in context with the new scary that clashes the knowledge of teaching, it is a fact that in the past, the role of the teacher was to reproduce knowledge, while students received lessons and prepared for tests. Currently, schools continue to apply tests, but the environment of renowned schools also values practice, places the student as the protagonist of their own learning and also tries to provide a broader education, as the student is seen as responsible for their advancement.

Education in the twenty-first century brings the need for a different look at the classroom, especially the relationship between teacher and student. Increasingly, there is a collective and dynamic construction of learning, with students sharing experiences and seeking active teaching methods. It is important to understand that we are living in a context with the so-called generation, the first digital native, in which keeping the student in the classroom has always been a challenge for the teacher, currently in the digital age, keeping students in the classroom is an even greater challenge. Because it is becoming increasingly difficult for the teacher to deal with students who are hardly able to assimilate knowledge transmitted in expository and extensive classes when in turn they are used to the dynamism and multiple stimuli of digital media.

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The challenges in current training are articulated with the use of technologies and the subject-subject relationship, the ability to listen, the diversity that must include and understand each person in a respectful way, and the ethical issue in the most different aspects, especially in the coherence with what it transmits, we will see that technologies are allies of the educational process, in which both the teacher and the students need to be aware of new technological discoveries, especially understand the importance or not that they present within the teaching-learning process.

The teacher is entrusted with the task of mediating and analyzing the events with which the new society is complemented and their relationship with technologies, what is shown and how they are exposed in the different social networks as well as their taxes, understanding that technological advances have brought positive points to society, But it also has its negative side,

which we must be aware of its causes and effects that often because they are not understood end up causing very distressing harmful damage to society.

However, we will see that the teacher of the twenty-first century needs to understand that among so many challenges to be faced, among them is the technological articulation that must be present in the different stages and modalities of teaching, from basic to university. However, the teacher must analyze how the technological tool helps and in which situations, know how to make mistakes and learn from mistakes. It is necessary to review practices and technology, to have active methodologies, case studies, problems to solve, games and challenges that put the student at the center, always following the learning process because just the teacher exposing content no longer works.

The inclusion of children with some type of disability in regular education has been a challenge faced by teachers, who need to be trained to better welcome and know how to deal with these children who have the right to learning and that it is necessary to adjust teaching according to the needs of each one, so that everyone can learn in the best way. However, it is necessary to trust in the power of transformation of people and society through education. Understanding that we do not build a nation based only on the concrete, we teach ourselves citizens who need to reflect and understand themselves, so the degrees are important for their formation. The school, the learning process and the teachers are important links within a society that wants to transform itself. According to Paulo Freire, "If education alone does not transform society, without it neither does society change."

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When the subject addressed is being a teacher, entering a classroom and starting to teach, countless negative thoughts and criticisms come to the surface, putting the mission of being a teacher in shock, because teaching today has become challenging for working teachers and those who think about following this profession. In the political-economic context combined with scientific and technological evolution, the present days call for changes in the way of living of man and thus end up reflecting on the way of teaching, educating children and adolescents. (HAGEMEYER, 2004).

THEORETICAL FOUNDATION: ADVANCES AND CHALLENGES

In Brazil, the Jesuits dedicated themselves to preaching the Catholic faith and to educational work. They realized that it would not be possible to convert the Indians to the Catholic faith without knowing how to read and write. From Salvador the work of the Jesuits

extended to the south and in 1570, twenty-one years after their arrival, it was already composed of five schools of elementary instruction.

Collares, p.202. (1999) says that: While the ruptures, propitiated by the event and by the unpredictability, allow the flow of life giving it the sense of continuity, the discontinuity characteristic of Brazilian politics, due to its restart, in a zero time, is fundamental of continuity.

Reflecting on the vision of the aforementioned author, we understand that he refers to the importance that must be had, when it comes to continuing education, considering that the changes of paradigms present in society do not condense of the archaic formation developed at the beginning of the emergence and development of humanity, In the case of the teaching developed by the Jesuits in Brazil, we can say that when they arrived in Brazil armed with ethical and moral principles, European customs and religiosity also brought pedagogical methods aligned with their way of work. The Jesuit schools were regulated by a document written by Ignatius of Loyola, the *Ratio Studiorum*.

It is a fact that during the entire colonial and imperial period, including D. João VI, D. Pedro I and D. Pedro, according to the education that was developed in Brazil during the three centuries of colonization, it was initially restricted to some children of settlers and to village Indians. Until the middle of the eighteenth century, the bases of what was taught in the colony consisted of the methods of Jesuit education. The missionaries of the order founded by Ignatius of Loyola who worked in the conversion of the native peoples of America were heirs of the late scholasticism that predominated in the region of the Iberian Peninsula in the early Modern Age and ended up being reflected in the culture of the Brazilian colonists.

The education of the Jesuits was centered on the principles of liberal education of the Middle Ages, that is, on the method of the Trivium and the Quadrivium. However, what was taught in colonial Brazil was basically the first part of the disciplines associated with the Trivium, such as grammar and rhetoric. This type of simplified application of the medieval method implied a form, according to some authors, deeply literary and stylized. As historians Arno and Maria José Vehling point out:

The pedagogical method used followed the norms of the College of Évora, 1563, and the *Ratio Studiorum*, a Jesuit pedagogical manual of the late sixteenth century. For some interpreters, Jesuit education would have left an excessively literary mark on Brazilian formation.

Jesuit pedagogy had a Tridentine character, that is, it referred to the Council of Trent of the Catholic Church, organized in the sixteenth century and with the purpose of counting

reformers, and was opposed to the teaching model that was preached in other European countries, influenced by modern science and rationalism. This incompatibility intensified in the eighteenth century with the advent of Enlightenment philosophy, especially that which developed in France. Portugal, which was characterized by its medieval roots, had to undertake a cultural and educational reform in this period, which was commanded by the Marquis of Pombal.

The Pombaline reforms had a great impact on the Portuguese colonies, especially in Brazil, given that, like them, the Jesuits were expelled from the Portuguese domains. And education, previously administered by these missionaries, became the responsibility of the Portuguese state. The expulsion of the Jesuit order occurred through the decree of September 3, 1759, but even before that, Pombal had drawn up a charter on June 28, 1759 for the creation of the royal classes, that is, classes that were taught by teachers appointed by the government.

The royal classes had the clear objective of filling the gap left by the Jesuits and secularizing teaching. With this Pombaline model of education, emphasis was placed on smaller learning studies, which became faster and more effective. The ultimate goal was to prepare an elite necessary for economic and political ends, for which the state longed. At the turn of the eighteenth century to the nineteenth century, it became very common for the local elite of the colony of Brazil to send their children to the city of Coimbra, in Portugal, in order for them to complete their education.

In 1880 there was an important exception in the educational sphere of the colony. It was the education center founded in the Seminary of Olinda, which instead of preserving the studies typically focused on theology and philosophy, ended up becoming a nucleus for the learning of various disciplines and a center for the diffusion of liberal and Masonic ideas.

We observe, therefore, that throughout the empire, including colonial Brazil, Brazilian education was very outdated and restricted to only a few noble children, an action that was perpetuated for more than four centuries, being a historical fact present in the Brazilian educational system and a source that leads and inspires Brazilian educational actors to contextualize their actions and conceptions aligned with the evolutionary process whose gaze perceived that after the proclamation of the republic the Brazilian educational system I now have a new lease, a look that has been fighting for quality education in Brazil for more than a century, a fact that has not evolved enough to have a dignified society capable of democratically living its freedom.

According to (DEWEY, 1959, p.105), the function of reflection is to create a new situation in which the difficulty is resolved, the confusion clarified, the disturbance relieved, the question proposed, answered. Any process of thinking comes to an end when the situation that the mind faces is settled, decided, ordered, clear, because at that point, there is nothing that requires reflection; That is, until, again, a boring or dubious situation arises. Finally, the function of reflective thought is, therefore, to transform a situation of obscurity, doubt, conflict, disturbance of some kind, into a clear, coherent, settled, harmonious situation.

Referring to what the author thinks and says above, we will see how important and necessary it is to have clarity, to be transparent and flexible with our actions so that dialogue, knowing how to listen attentively, respect for differences is a reference when it comes to equity, contributing with but with those who know less.

Padilha (2004), in his theoretical conception, corroborates with the educational actors when he says that there are different processes involved in learning, as well as a very large diversity of learning. And since education is culture, the "intertraus-cultural" dialogue is an integral part of it. Instead of aspiring to an essentialist universalism, we must ensure that there is always room for difference and also for properly contextualized similarity. That is why we are talking today about knowledge networks in learning communities and diversity.

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Paulo Freire is a central character in this paradigm guided by a dream, by a utopia, by a belief in "another possible world" because "the world is not the world that is being" (Freire 1997, p.86). The author in his conception drives us to the world of questions, hope, dialogue, criticality, ethics, research, {...}; The availability or risk, the acceptance of the new that cannot be denied or accepted just because it is new, just as the criterion of refusal to the old is not only the chronological, the old that preserves its validity or that embodies a tradition or marks a presence in time remains new. (FREIRE, 1996, p.35.).

Emphasizing what Paulo Freire, a great master of Brazilian education, says, he draws our attention to say that in teacher training, the a fundamental moment is that of critical reflection on practice. It is by thinking critically about the practice of today or yesterday that one can improve the next practice. It is not possible for the subject to make an Assumption of himself in a certain way without the availability to change. To change and of whose process he necessarily becomes a subject as well. (FREIRE, 1996, p.36- 39,40).

Dialoguing about the theoretical conception proposed by the aforementioned author, it is important to always have this need, the importance as well as the need to extract open

changes, prepared or not, but we must welcome the new, which is presented to us, we will often see that we are taken by surprise, however it is necessary to understand that we live in a society that lives in a constant process of evolution, An evolution that does not mean that the traditional formative model has completely ended, for example, we can endorse our evaluation system that is being instigated by states, municipalities, parents, who fight in search of a better educational approval rate in the country. However, it is still excluding in its larger instance compared to the macro/micro.

Another point that deserves to be highlighted concerns the degree courses that, thought and critically analyzed, we will see that they do not prepare a good master in their practice, theoretically they are content-oriented, forming the citizen able to teach who in turn is faced with a reality that often leads him to give up his profession. Thus, it is necessary that public policies enforce the process of continuing education for all actors responsible for Brazilian educational training, especially teachers, who currently face a vast path of challenges to be overcome.

The contemporary world presents changes that affect all sectors of society, including education. These irreversible changes are related to the development of Information and Communication Technologies (ICTs), which institute different conceptions of time and space and enable the teacher to develop new pedagogical practices. It is necessary, then, that teachers of the twenty-first century, in the first place, acquire technological fluency – linked, mainly, to the reflection and use of digital tools (for communication and interaction) in the educational sphere and to the understanding of the logic of hypertextuality characteristic of the Web. The lack of technological fluency creates a gap between educators prepared to use digital media, in face-to-face classes and online courses, and those who are not qualified to use them.

Teachers need to acquire new skills and abilities so that students can learn to know, learn to do, learn to live together and learn to be – fundamental learnings highlighted by Delors in the Report to UNESCO of the International Commission on Education for the 21st Century (1999). These competencies and skills are primarily linked to the following spheres: pedagogical (related to the use of discursive resources that facilitate learning), managerial (concerning the structural procedures for the development of educational activities) and technical (linked to the technological transparency of the set formed by the selected system, software and interface).

The mutability of the network society implies a constant process of rereading the spheres of competences and skills and of adequate pedagogical training throughout the teaching

career. Without training and experience, teachers will continue to simply duplicate their traditional practices on the Internet and will not benefit adequately from new media. In many cases, teachers believe that activities used in the face-to-face classroom can be transferred to VLEs (Virtual Learning Environments) without any adaptation. However, this is not possible, since each digital media requires a different approach to its use.

Much of the literature on online teacher training refers to the use of technology per se, teaching manuals and lists of requirements for the creation of tutorials available on the Web. However, the real revolution that is taking place in the field of online education is marked by the new role of the teacher. This assumes the role of advisor who helps and encourages students to research, select and organize information, manage time/studies and build knowledge in an autopoietic way.

The changes in our society and the technological advances presented in this essay show the need for a restructuring of teaching practice, implemented by a critical reflection on the work of the teacher in the classroom and in digital environments. This work is linked to the development of new competencies that should be prioritized in academic studies and incorporated into the school curriculum of any institution that offers courses for teacher training. Only through this perspective is it possible to institute a new educational paradigm.

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The greatest challenge of education and of the teacher in contemporary times is, more than ever, to articulate the experiences and previous knowledge of students and to provide the development of student autonomy in order to constitute a collective intelligence (Pierre Lévy) that promotes the democratization of knowledge and the full exercise of citizenship. Therefore, the teacher needs to move his pedagogical practice clearly.

Understanding that the problematization of the future in a mechanical understanding of history, from the right or the left, necessarily leads to the death or authoritarian denial of the dream of utopia, of hope. And that, in the mechanistic and therefore deterministic intelligence of history, the future is already known. The struggle for a future thus known a priori dispenses with hope. No one can enter the world, with the world and with others in a neutral way. (FREIRE, 1996, p.73^a77).

If we don't want to make our work a solid bridge to a better world every day, why do it every day? It is always necessary to remember what the Russian playwright Anton Chekhov wrote in the work *The Three Sisters* (1901): "Two or three hundred years from now, or even a thousand years, it is not a question of accuracy, there will be a new life. New and happy. We

will not take part in this life, it is true, but it is for it that we work and, although we suffer, we create it. When we are taking care of someone (as in Education) or something, we always take a general look to see if what surrounds this or that is right, orderly, in the right place (CORTELA, 2018, p.36-38).

It is a fact that different theories present significant contributions to different dimensions of the learning process and the evolving mental architecture model. And that they can be complementary theories much more than opposites (Pos, 2002). Thought together, they can make important contributions to the understanding of how complex human cognition is learned and how it works.

"Understanding is presented when you can think and act flexibly based on what you know." (PERKINS 1999, p.72). It is important to understand that theory without practice do not complement each other, so it is necessary to expand new knowledge, to be always researching, articulating the present with the past, respecting the conception of each actor, open to the new, recreating us, evaluating us, so that we can better intervene in the teaching-learning process with more lightness and productivity.

A stable and difficult to remove quality, which had as its purpose the actions of individuals. In the understanding of the Scholastics, habits by themselves do not perform any operation, but nevertheless they facilitate it. Habits are acquired through repeated execution of certain acts, which presupposes the existence of a past learning. (MARTINS, 1987, p.39-40).

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The new technological and cultural reality creates new challenges and, with them, the demands for a more critical and expanded view of the resources that are around us. This does not mean that the classic resources such as the blackboard, book, chalk, are discarded, however, it is undeniable that the new technological tools are not seen as tools for pedagogical use, which requires an assertive look with regard to continuing education, always so that teachers and students have skills and know how to make use of the most varied means of information with which society evolves.

However, according to GARRIDO:

We want a critical student, but we do not value divergent answers. We are concerned with the understanding of the matter. We recognize the importance of social practices in intellectual development, but we keep our students working and reproducing individually. GARRIDO (2002, p.131-132).

Therefore, it is necessary for the teacher to understand that technological tools in context with pedagogical practices need to think of strategies that enable their proper use, in order to know and make clear the understanding that they bring positive points or not. But we

cannot deny that it is inevitable in the twenty-first century, the school needs to appropriate sources that enable the teaching-learning process corresponding to the new model of ascendant society, seeking, if necessary, to establish partnerships with philanthropic entities, but precisely to resort to sources from federative entities in order to contribute to the improvement and quality of public education.

According to Costa (2003, p.38):

If we think within this framework of the contemporary world, I often wonder how the school, with all its indigence, today, is in material terms because we know that the school does not keep up with technological advances, it does not follow, does not incorporate and cannot handle everything that is there, whether in terms of the precariousness of training, service and remuneration of the human resources that work in it, how it could keep up with these changes.

In the pedagogy of autonomy, Paulo Freire says that there is no teaching without research and research without teaching. Thus, it is necessary that the teacher always continues to research, expanding his knowledge. Innovating its pedagogical practice, improving its performance and together with its students provide with effectiveness and equity plausible conducts, successfully contemplating a good performance to choose, among all to this is added the knowing how to listen carefully to its students, knowing their reality, dreams and desire, establishing affective and dialogical bonds, bringing the family closer to the school creating a friendly bond that favors the stimulus and respect for the creative capacity of the student, who represents the protagonism of its own history.

Since man is the subject of his own education, every educational action should promote the individual himself and not be an instrument of adjustment from society. It will be thanks to critical conscience that he will increasingly assume this papal of subject and decide, freeing himself, in short. (MIZUCAMI, 1986, p.86-87).

It is important to know the student, identify and understand his dreams and desires, investigate what he really likes to do and intends to develop professionally, respecting him and dialoguing together, so that from his desire we can propose conditions that help him to contemplate his goals.

According to Borges (2004, p.80):

Teaching knowledge is rooted in experience, lived individually in their work context, but which is shared by a category, of which they are part and in relation to which they have in common principles, modes of operation, rules, dynamics, beliefs, etc., (...) This knowledge, (...) is part of the cases, strategies, knowledge accumulated and shared among a professional group over the years; knowledge from practice and also from educational research.

The changes that have occurred throughout the process of redemocratization of the country, highlight all sectors of society, but precisely the educational system, causing constant

restlessness, intuiting more and more the teacher to reflect and dialogue, seeking to improve his pedagogical practice, so that he is able to jointly ensure a humanized education with equity and effectiveness, respecting and educating the citizen for life, adding knowledge, so that it contemplates the paradigm shifts in the educational senary as well as in the evolving society.

FINAL CONSIDERATIONS

After the study, it was understood that developing a quality education requires qualified teachers. Therefore, it is essential to propose, whenever possible, continuing education, including to all the actors responsible for the process of educational formation of the student. We will also see that the professional valorization of the educator is a point in discourse that must have an assertive, dialogical and stimulating look, understanding that it is essential for the improvement of education.

The teacher is the soul of the entire educational process. Continuing Education is a necessary, essential and fundamental strategy for the training of critical and reflective teachers, always in conceptual consonance with the proposed goals and objectives established by education. Given that the contemporary world presents changes that reflect on all sectors of society, including education. These disturbing changes are related to the development of information technologies. Which brings discomfort to many citizens, but precisely those who cope with the vulnerable class of society in Ascension.

It is necessary to move forward. And moving forward includes daring, doing differently, even if this difference breaks with established patterns. The quality of pedagogical work must be taken into account by good team planning in which dialogue, attentive listening, respect, empathy, ethics and equity are actions that are complemented by the sharing of ideas in the process of teaching and learning with quality.

It was found that the changes that occurred in the Brazilian educational scenario, to the competitive technological evolution that the contemporary world presents, has not been easy at all, making it a constant challenge for teachers. Considering that the reality experienced among all is challenging, and needs professional technical support, and therefore it is essential to participate in public policies so that they contribute positively in all aspects, more precisely with regard to education, providing conditions that successfully contemplate the improvement of educational training, providing means that give conditions to all citizens to study and have

access to technological means, including those who represent the poor class, whose needs must be met equally.

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