



Higher Education: Training Indigenous Teachers in the Pedagogy Course – National Basic Education Teacher Training Program (Parfor), in the Municipality of Santo Antônio do Içá – Amazonas

Higher Education: The Training of Indigenous Teachers In The Pedagogy Course – National Program For Training Basic Education Teachers (Parfor), In The Municipality Of Santo Antônio Do Iça – Amazonas

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SUMMARY

This study aimed to analyze and understand the teaching and learning process in the training of indigenous teachers, especially considering its impact on the training of these students who will work with students from communities and the context of the realities of these populations. It also aims to understand the functioning of PARFOR in the reality of São Antônio do Içá-AM; identify the methodologies used in the classroom in the training course subjects, considering the contents that are taught in the classroom, focused on the reality of the communities; describe the processes of how the teaching and learning process is carried out and how the content is worked on and understood contextually by students; make an analysis of how teaching procedures occur in the classroom by teachers who teach at PARFOR for indigenous students in the Pedagogy class in Santo Antônio do Içá-AM. The work proposed here is configured as qualitative research, having taken place at the Nossa Senhora da Saúde Municipal School, where all course subjects are taught in relation to the teaching-learning process of students/teachers. The objective of the research study is the teaching and learning process in the training of indigenous teachers, especially considering its impact on the training of these students who will work with students from communities and the context of the realities of these populations. The focus is on teaching the National Teacher Training Program for Basic Education (Parfor), in the municipality of Santo Antônio do Içá-AM.

Key words: University education. Teacher training. Indigenous Education.

RESUME

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carry out the teaching and learning process and how the contents are worked and understood contextually by students; analyze how teaching procedures occur in the classroom of teachers who teach in PARFOR for indigenous students in the Pedagogy class in Santo Antônio do Içá-AM. The work here proposed is configured as qualitative research, having taken place at the Escola Municipal Nossa Senhora da Saúde, where all the disciplines of the course are imparted in relation to the teaching-learning process of students/teachers. The research study has as its objective the process of teaching and learning in the training of indigenous teachers, especially considering its impact on the training of these students who work with students from communities and the context of the realities of these communities. The focus is on teaching in the National Training Program for Basic Education Teachers (Parfor), in the municipality of Santo Antônio do Içá-AM.

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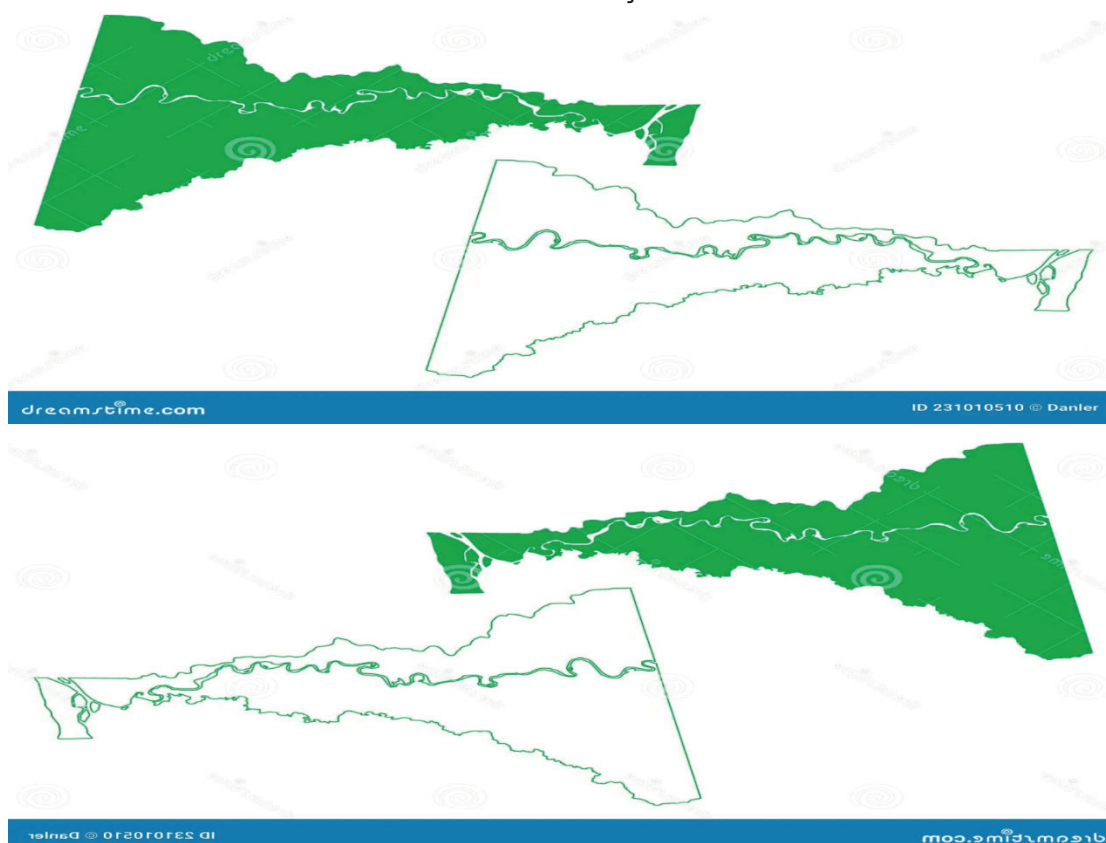
1. INTRODUCTION

The Educational process that our country has recently undergone is characterized as agonizing in the sense that the assistance here we also refer to in financial terms has decreased considerably, directly affecting the entire education process, in the case of the National Education Teacher Training Program Basic – PARFOR, the cuts are evident as the aid from the federal and municipal governments.

Indigenous education appears as one of the segments of education, the indigenous population is increasingly present, especially in areas where their existence is a general constituent part of the population, as occurs in most municipalities in the State of Amazonas, the municipality of Santo Antônio do Içá is an integral part of this training, in view of PARFOR (emergency program created to allow teachers to work in the public basic education network) classes with a totally predominant indigenous contingent are observed.

On the map below we see the municipality of Santo Antônio is governed by the city hall.

FIGURE 01- CITY OF SANTO ANTÔNIO DO IÇA



SOURCE: Santo-antonio-do-ica-município-amazonas-state-municipalities-of-the-federative-republic-brazil-map-vector

In Brazil, education was recognized by the legislator as a right for everyone. It is, therefore, a fundamental right, which must be promoted and encouraged in joint action involving the State, family and society in general.

In the educational context, school inclusion is a public policy adopted to bring together, in the same school space, people with and without disabilities (MANTOAN, 2003). However, for this to happen effectively, it is necessary, according to Mantoan, Prieto and Arantes (2006), to make profound changes in conceptions, adopting different educational practices and promoting a real organization of regular education. This is necessary, according to the authors, so that not only access to school is guaranteed for everyone, but, above all, to ensure the learning and retention in school of the individuals included.

School education was gradually and inexorably incorporated into the daily lives of Amerindian peoples. Debates about the institutional place of the school, its limits and its possibilities, are permeated by school initiatives implemented by different institutions and aimed at the most distinct objectives, giving rise to experiences, in general, punctual and fragmented.

Today, according to the 2013 Basic Education Census, approximately 238,113 indigenous students are in primary education in the country. Following data regarding the number of schools and the indigenous population, the majority of these students are concentrated in the North region.

In this scenario, the state of Amazonas stands out, which has the largest number of Brazilian indigenous students. However, although Acre is not numerically significant in relation to Amazonas, it presents there is a precursor historical process in the configuration of indigenous school processes, as we will see.

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Since man is a being in a continuous process of formation, his actions, ideas, constructions, thoughts, among other attributes linked to him, always carry a sense of incompleteness and, consequently, the permanent search for learning that can make up for this lack. In the specific case of teacher training, and in our proposal, of indigenous teachers, the character of incompleteness is latent given the scope and complexity that involves educational activity.

A proposed definition of what continuing education is allows us to state that it arises entirely from systematic and self-training studies experienced by professionals through work contexts and the intrinsic needs of these contexts and their own investigations, reflections and relationships, as subjects

that produce knowledge, as explained by Tardif (2002).

Therefore, the debate on teacher training, due to this character of continuous search for knowledge and expansion that practical action requires from this professional, highlights a wide range of concepts and authors who find in this context a relevant means of discussion about educational activities, its needs, importance, complexity, shortcomings and, above all, the dynamics that take it as a process.

The idea of a school that privileges the singularities of all students presupposes the valorization of the composition of difference and its sharing in diversity. In this sense, the implementation of indigenous education is increasingly perceived as a matter of human rights when it proposes to welcome individuals who are included in the national educational system, but do not always have access to a differentiated and specific school, which encompasses their universe. cultural.

In general, initially, it must be considered that indigenous education is understood in the context of understanding as a process that indigenous peoples go through, being characterized by the peculiarity of these people in educating their children, with the aim of hereditary transmission of knowledge of the tribe, thus guaranteeing the cultural survival of new generations.

According to Maher (2006), it is estimated that at the time of the so-called discovery of Brazil and the arrival of Europeans, there was a local indigenous population of around 2 to 4 million people. According to the 2010 census by the Brazilian Institute of Geography and Statistics (IBGE), the indigenous population in Brazil is made up of approximately 896,917 people, belonging to 254 peoples.

In Brazil, there is often an image constructed about indigenous people as if they were all equal. This view ignores the fact that we have more than 250 indigenous peoples who have their own culture, their language, their ways of teaching and learning and organizing their collective life.

From this perspective, Brandão (2006) argues that education exists where there is no school and where networks and social structures may exist to transfer knowledge from one generation to another, where it has not yet been created in the shadow of any centralized and formal teaching model. Thus, for the author, education would occur independently of institutionalization, as it encompasses a broader process, with the transmission of knowledge occurring in everyday life.

School education presupposes the presence of the school. Based on the thinking of Grupioni and Monte (2006), the school as an institution for indigenous peoples emerged from contact with Europeans and, in this way, assumed different models and forms to equally serve different objectives and functions, based not only on pedagogical concepts, but also political ones, which sought to define the place that Indians should occupy in Brazilian society.

Since the 1990s, indigenous school education has entered the list of responsibilities of the Ministry of Education (MEC). It is during this period, according to Di Giorgi and Leite (2010), that the democratization of Brazilian public schools largely takes place, which begins to receive new students, which changes its characteristics.

In this case, schools were created in villages to teach children to read and write in their mother tongue, given the difficulty of doing so in a language other than their own, gradually introducing Portuguese until it became the only language of learning. Thus, indigenous education and language were completely excluded from the school curriculum. This model proposes subtractive bilingualism to cancel the mother tongue from the speaker's repertoire (MAHER, 2006).

The demand for schools in indigenous communities and the search for a new organization corroborate the authors' statement. The school plays an important role in communities, as it aims to promote education that allows indigenous people access to different knowledge and skills, capable of training them in dialogue with this society, valuing their culture.

According to the 2014 School Census Diagnostic Report, 3,138 indigenous schools were registered, bringing together 234,869 students and more than 18,000 teachers, with 3,138 indigenous schools in Brazil, the majority located in Amazonas, for a total of 1,011 schools. The data obtained shows that schools indigenous people in Brazil present infrastructure problems in relation to Internet access, water supply

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water supply, the electricity grid, the school building, etc.

The insertion of the school in the Brazilian indigenous space has served as a tool to impose the values of others and deny different identities, through various processes such as catechization, civilization and forced integration into national communion.

The provision of school education programs for indigenous communities in Brazil has been driven, since the 16th century, by the catechization, civilization and forced integration of Indians into national society. From the Jesuit missionaries to the positivists of the Indian Protection Service, from catechetical teaching to bilingual teaching, the focus was one: denying difference, assimilating the Indians, making them become something different from what they were.

In this process, the institution of schools among indigenous groups has served as a tool to impose the values of others and deny different identities, languages and cultures (GRUPIONI; MONTE, 2006).

It is precisely from fragmented and localized experiences that a model for introducing schools to indigenous communities was born. This model, fundamentally guided by the principles of respect for indigenous social organization and the appreciation of their mother tongues and the traditional knowledge and understanding of these peoples, has been incorporated in recent years by the Brazilian State.

The paradigm shift in the concept of school education for indigenous societies was introduced by the 1988 Constitution, when education ceased to have the integrationist character supported by the Indian Statute (Law 6,001/1973) and began to assume the principle of recognition of socio-economic status, diversity, development and maintenance of language. This led to a change in responsibilities in leading the delivery of indigenous education programs.

2. FORM OF INDIGENOUS EDUCATIONAL ORGANIZATION

The proposal for a differentiated indigenous school represents a major novelty in the country's educational system and requires responsible bodies and institutions to define new mechanisms, concepts and dynamics so that these schools are effectively benefited and incorporated with their inclusion in the official network, and respected in their particularities.

Few schools are recognized as indigenous: most of them are considered rural schools or extension classes. Another point common to indigenous schools is the lack of adequate and specific school material in the mother tongue of different ethnicities (PIRES, 2017).

The right to a differentiated school, with teaching in the mother tongue and respect for correct learning methods, is expressed in the Federal Constitution of 1988. Later, in the 1990s, the principles of indigenous schools were addressed in the National Curricular Reference for Indigenous Schools (1998), drawing attention to their belonging to the national education system and to the need for a new public policy that meets and respects the linguistic, cultural and intellectual heritage of indigenous peoples.

The principles for developing school projects in indigenous areas are effective participation of indigenous communities, based on the development of specific curricula, with school calendars that respect the traditional activities of different groups, with different teaching methodologies, with the incorporation of specific processes in each person's learning and with the implementation of school curricula and flexible learning assessment processes.

Decisions about time and space in the school educational process, contents, objectives, The methodology adopted, the form of organization and the school calendar must be decided by the community. In this sense, according to the Curricular Reference for Indigenous Schools, the school must be "[...] led by the indigenous community, in accordance with its projects, conceptions and principles" (BRASIL, 1998).

Therefore, when thinking about the organization of the indigenous school, one must consider the ways of life of these ethnic groups, their world view and their way of "living well" in this territory, in the sense of conceiving their full life and the relationships they establish. between themselves, others and the world.

In the case of indigenous schools, to guarantee differentiated education, it is not enough for content to be taught based on the use of the mother tongue, it is necessary to include specifically indigenous curricular content and accept the very forms of transmission of indigenous knowledge. Furthermore, it is essential that curriculum development, as a constantly evolving process, occurs in close harmony and under the guidance of the school and the indigenous community it serves. The moment to organize the lives of indigenous communities follows its own logic that must be considered in school calendars.

Likewise, the differentiated curriculum must contemplate the knowledge of each people and universal knowledge, to which every student has the right, as a common good of humanity. Indigenous societies existing in Brazil today have unique cultural traditions. The processes of contact of each people with the Western society were diverse, at different times and in different ways. Each of these people is unique, they have their own identity that is built on the territory they inhabit, the traditions they preserve, the customs they experience, the language they speak and the social organization. For these specificities to remain, it is important that indigenous schools are specific and involve the indigenous community as an active participant in the processes they establish.

Therefore, recognizing the otherness of indigenous peoples means recognizing that each people has characteristics specific teristics of their own cultures, languages and forms of social organization, and that these materialize in their schools, even if they are part of a larger educational system. Thus, a Tikuna school

It has different forms from the Kokama and Kambeba schools. The mother tongue is an important element in terms of specificity. Indigenous peoples who speak their languages must ensure that it does not lose space with the Portuguese language. Valuing the mother tongue using it in all spaces and ensuring that children learn it is a struggle that must be fought by communities and consolidated at school.

Thus, a Tikuna school, although it resembles other schools of other indigenous or non-indigenous peoples, remains a Tikuna school because it has the uniqueness that identifies them as belonging to this people, their language, their culture, their tradition, their territory. It is well known that the cancellation of indigenous languages was one of the means found by the colonizer to subject people to forced service and for their “integration” into national society. The ban on the use of the mother tongue in the spaces it occupied weakened its use and often gave speakers the idea that it was an inferior and unimportant language.

The 1988 Federal Constitution guaranteed indigenous peoples the right to use their mother tongue during the oral and written educational process of all curricular content. Portuguese, although it is the country's official language, appears as a second language. This right was reaffirmed in LDB nº 9394/1996 and adopted as a principle of indigenous schools in bilingualism, guaranteeing the use of the mother tongue as the language of teaching.

Therefore, clarifying bilingualism in indigenous schools, Martins (2013, p. 247) recalls that: “[...] what we have seen is that the model of Subtractive Bilingualism, also called the Transitional Assimilationist model, still predominates”.

Addressing the principle of interculturality implies an understanding of culture and its different conceptions. We are a multiethnic and plural society and, in line with the concept explained by the authors, we can say that in interculturality there is a more open relationship to dialogue and teaching and learning. The definition brings to mind the fact that difference has something to teach and that exchanges between cultures bring gains to both parties. It is a relationship in which the coexistence of these different people is based on a diversity of cultures. For Candau (2000, p. 61).

Thinking from a traditional perspective must be overcome as it really seeks to overcome the idea of colony, thus overcoming the formation of how teaching is presented, the need to understand originality according to Pereira (2017) starting from the principle of that education must take into account indigenous needs, indigenous students or teachers in training, as we have already mentioned, represent a form of understanding or formation of this new worldview that still awaits.

According to Menezes and Rizo (2013), the distortion of teacher training portrays an existing problem in teacher training; PARFOR and its constitution are strategic for the adjustment of this issue, which is one of the central elements in training that represents a distortion of teacher training, which often occurs due to the non-existent opportunity that occurred during the possibility of taking that training.

3.METHODOLOGY

At this point in the research, we seek to identify the empirical field, also framing the participating subjects and the institution that trains indigenous teachers in the courses analyzed here, observing, especially the provisions of PARFOR, seeking to understand it in the reality of Santo Antônio do Içá-AM. The research was problematized by the following question: “to what extent can the teaching and learning process influence the training of indigenous teachers?”. The general objective was “to analyze and understand the teaching and learning process in the training of indigenous teachers, considering how it affects the training of these students who will work with students from communities and the context of these populations’ realities”.

In the educational area, qualitative research has been widely used, due to the nature of the problems sought. Several authors have theorized on the themes of qualitative research, including Sandín Esteban (2010) and André (2012), in which we seek a basis for this work. According to Sandín Esteban (2010, p. 127): Qualitative research is a systematic activity oriented to the in-depth understanding of educational and social phenomena, the transformation of socio-educational practices and scenarios, decision-making and also the discovery and development of an organized body of knowledge.

In the author's view, qualitative research is work that requires organization in its work and has well-defined objectives that guide it. The qualitative mode seeks to communicate much more than quantified data. What is expected is to interact with the universe of meanings, motives, emotions, aspirations, values and attitudes (MINAYO, 2010). This is important when studying a dynamic reality, such as teacher training. Therefore, even in the face of quantified information, meaning was sought in the context of the study.



The option for qualitative predominance is the “[...] flexible character of the research [...] with regard to to discover - build your objects, as the research progresses [...]” (PIRES, 2008, p. 154). This is because educational environments and actors are interactive and dynamic and are not conditioned to a determined and inflexible method. This flexibility also indicates that we intend to achieve absolute results, but getting closer to reality (MOREIRA; CALEFFE, 2006).

According to what is proposed, qualitative research aims to understand the transformation of realities, as well as dedicating itself to the production of new theories. Esteban (2010) also points out that a fundamental characteristic of this type of research is the attention given to the context, since it is not possible to understand the events that occurred separately from their reality. For André (2012, p. 17), it is said that research is qualitative because it opposes the quantitative research scheme, acting to defend “[...] a holistic view of phenomena, that is, that takes into account counts all the components of a situation in their interactions and reciprocal influences”. In this way, the work proposed here is configured as qualitative research.

The research presented emphasizes contextual interpretation during the process of understanding the general manifestations of the research and has the characteristic of portraying reality in depth. This allows the researcher, in his analyses, to face the complexity of the situation studied, seeking to reveal the multiplicity of facts that surround and determine it (MINAYO, 2010). For Ventura (2007. p. 384), the case study constitutes a “[...] methodology [...] that [...] aims to investigate a specific case, well delimited, contextualized in time and place so that a detailed search for information can be carried out”.

FINAL CONSIDERATIONS

Higher Education for in-service teachers faces tensions, challenges and potential. Far beyond the other practices we already carry out on a daily basis, attendance at higher education encompasses the dimensions of knowledge, skills and attitudes. It is necessary to face and overcome the difficulties that arise every day. “Dare” will be the word of honor for these professionals, especially for those most discredited by their colleagues, their age, their time in the classroom and municipal leaders.

We also think that initial training is no longer just a way to increase salaries, but a need that emerges from the reality we face as teachers in the classroom. To this end, we have policies to expand higher education for teacher training in Brazil, which provide opportunities for the training of in-service teachers. Parfor, in this sense, is a multiplier agent of professionals prepared to face what is necessary as a novelty in education. The program leads to reflection on the contents of the pedagogical curriculum, necessary for the teacher, but, above all, for the exercise of being an opinion leader, a conscious educator and a multiplier of dreams.

There are many misadventures, such as time, family, work, the issue of lack of means of transport, which should be proposed by municipal secretaries. However, the most interesting fact to highlight is the effort with which each person pursues their interests. After overcoming a series of barriers, they manage to reach the place of study with dignity. The resulting experiences cannot be aligned into new, permanent formats. On the contrary, they can face multiple temporalities and provide contact with a multidimensional time that remakes the content-method, teacher-student, teaching/research/extension relationships; structured learning sequences; prerequisite-based curricula; teaching-learning division in class time, freeing learning bodies to experience a multiplicity of levels where what is intracurricular or extracurricular, intraclass or extraclass dissolves and promotes different learning circles and relationships.

It is not, therefore, about experiencing these movements, in their circles of virtuality, as primitive stages. ideas of a real to be constructed, or as a possibility of becoming, since its brevity occurs under the principle of indeterminacy and uncertainty. In short, the educational, practical and intellectual contribution provided by Parfor is evident, despite, of course, its limits. We know that there is still a lot to study about the program and its reality. We cannot just reflect on disappointments or successes, but rather try to understand the real reasons that led to the abandonment of initial training or even understand the reasons that make a municipal manager not support the intellectual training of his staff, if the Municipality only wins with improving quality indices.

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