

# To promote a teacher training for a humane society

Teresa Sarmento

Department of Social Sciences of Education, Institute of Education, University of Minho, Braga, Portugal

**Abstract.** Reflecting on the training of teachers nowadays compels educators to think about the society in which they live, the vision of school, students/children and young people, teachers, and both the present and the future. To problematize the issue at hand, the following questions need to be reflective: What is the conception of education and training? Can it be associated with the Durkheimian view that education is a vertical action of one generation over another, aimed at transmitting a previously established heritage? Should educators understand education as the promotion of global development, as advocated in the concept of *paideia*? What meanings of education underlie teacher training? In what society do they live? Do educators see themselves before society as passive members or as active participants who assume the rights and duties of citizenship? What vision do teachers have of those with whom, or about whom, their professional identities are developed: students receiving knowledge transmitted by teachers or people with whom they collaborate to construct socio-historical knowledge? How do they understand themselves as teachers: as technicians or as professionals? What are their perspectives concerning training: a reproduction of institutions or a continuous process for professional emancipation? These questions served as the basis for the development of this article. Using a global approach to our present society and considering ideological-educational concepts and conditions for teaching, we aim to situate and problematize teacher training with the goal of promoting a more humanized society.

**Keywords.** Teacher training. humanization. educational organization.

## 1. Introduction

In global terms, it can be said that there is no universal model of society, but that there are concrete societies, situated in their own spaces and times. However, there are some common phenomena in current times that force us to understand this world as a global society, subject to the so-called process of globalization, which conceals, and often submerges, the identity traits of each community *per se*.

Globalization is a multidimensional phenomenon, which encompasses or affects political, cultural, environmental, social, and technological dimensions, therefore, fundamental aspects when thinking about education. The concept of globalization emerged in the 1980s, in American schools of Business Administration, such as Harvard, Columbia and Stanford, first linked to the literature of the field of *management*, later extending to critical literature. From the 90s onwards, the globalization approach becomes a key word in the economic, political, social, and academic debate.

Many authors demonstrate, although not always directly, the close relationship between globalization and the currently dominant vision in the field of education and teacher training. Specifically, they highlight the close connection between economic power and the growing tendency toward reproductive-based teacher training, which serves a society rooted in neoliberal ideology. Afonso [1], in a text on teacher education in Portugal — a country significantly influenced by global conceptions of teacher education — illustrates how a "(supposed) neo-professionalism [that] is only new in that it pretends to revalue didacticism, the technicalization of teaching, the effectiveness and efficiency of teaching in a rationale of producing measurable results" (Afonso, [1], p. 266), aligns with Fordist society, where everything must be measured and standardized. This results, in the field of education, in the "[...] intensification of the hierarchical and techno-bureaucratic subordination (if not authoritarian) of teachers, the de-complexification of training (contrary to what is due to them as intellectual workers), and the devaluation of their social status, among many other aspects" (Afonso, [1], p. 267).

Valente ([35], p. 35) portrays the school, within the Fordist paradigm, as an assembly line where "if everything is carried out according to the plan, the assembly line must produce qualified students." In this perspective, the teacher must be trained as a good technician, capable of 'pushing' information into the student; thus, the students become the 'assembled products,' and the teachers are "the assemblers who add information to the product." This mercantilist conception of education ignores and wastes the constructive potential of teachers, assigning them a passive role as mere channels of transmission based on technical rationality. According to the critical view of Gómez [13], teacher education founded on technical rationality rests on three assumptions: (1) academic research produces the necessary knowledge for elementary school teachers; (2) academic knowledge prepares teachers for problematic classroom situations; (3) the hierarchical and linear link between the production of scientific knowledge and its practical application suggests a linear relationship between teaching and learning. In this training model, there is a gap between those who produce the knowledge (academics, considered professionals) and those who apply the knowledge (elementary school teachers, considered proletarians). This idea is reinforced by Tardif (2013, p. 23), who states that "teachers are seen as applicators of the knowledge produced by university research, research that is developed, most of the time, outside the practice of the teaching craft."

The conceptions result from the absence of critical thinking about teacher education and training. In line with what Torres (2008, p.180) expresses, "the overfocus on the intrinsic dimensions of education and culture, in disconnection with a whole framework of ideological political referencing" enabled the advancement of the "adoption of more technical, pragmatic and managerial perspectives in the analysis of cultural phenomena and training processes in an organizational

context" (Torres, [34], p.181). Subscribing to the criticism pointed out here, the author of this work is part of the group of researchers who believe that it makes sense to affirm other ways of being a teacher and of promoting training, within the scope of a critical rationality. Teacher education based on critical rationality "overcomes practice by introducing the ingredients: autonomy, vision, critical reflection and political involvement, attitudes that teachers must have in the face of challenging issues of their teaching practice" (Paniago, [21]).

Along the same line, Giroux [12] argues that teachers are critical and transformative intellectuals, who seek in theoretical training and in reflection on their experience the answers to the questions that arise in everyday life. As critical and transformative intellectuals, teachers must "[...] actively exercise the responsibility of proposing serious questions about what they themselves teach, about how they should teach it, and about the general objectives they pursue" (Giroux, [12], p.176).

In the wake of Valente [35], this study mobilizes the concept of 'lean society', used to describe the production process employed in Toyota's automobile assembly lines in the town of Nagoya, Japan. The term 'lean' means 'fat-free' and was first used in the book *"The Machine that Changed the World"* by Womack, Jones, and Roos [37]. The lean process mobilizes the participation of all employees in the factory, in a constant effort to eliminate from the manufacturing process everything that does not add value to the product, which requires a set of personal competencies, such as critical sense, creativity, and the ability to work with a group.

Transposing the concept to the area of education, Valente outlines teachers as "critical, creative individuals, with the ability to think, to learn, to work in group, to use the automatic means of production and dissemination of information, and to know their cognitive, affective and social potential" (Valente, [35], p.34). In this configuration, teachers are increasingly seen as professionals who, drawing on their training, mobilize pertinent knowledge to support their educational decisions, consciously defined to promote meaningful education. They are capable of moving beyond mere transmission of information to create educational contexts where, with the effective participation of students, the construction of knowledge is realized.

The focus of training thus suffers a displacement, moving from the centrality of the "values of effectiveness, excellence and performance to another approach that privileges a vision of training policies and practices in the light of the cultural and identity specificities of organizations" ([34], 2008, p.181). This new look at training contradicts the hegemonic globalization pointed out by Santos [25], understood as the power exercised by dominant groups, coming from the field of economics. In this perspective, teachers and other professionals of the educational sciences assume themselves against that hegemony, in accordance with a specific, situated knowledge, shared with students and communities, and promoter of an emancipatory education.

## 2. New school realities

The training of teachers today must also be designed according to the new school realities, the new audiences, and the new agents that intervene in the educational process, so it would be expected that their training would be rethought "from new and renewed contexts of socialization and organizational and cultural learning" (Torres, [34], p.184).

However, despite living in a time of mass schooling, in the presence of a very heterogeneous school public, coming from very different sociocultural contexts, the internal references of the school remain the same as those of the last decades. In Formosan' words ([11], p.12), one can say that the school offers "a uniform curriculum, ready-to-wear, one-size-fits-all", treating everyone as if they were the same; that is, although so much diversity is observed and differentiation is appealed to, the number of students per room increases and teachers work with all students in the same way.

The actions of teachers today are constrained by bureaucratic demands, subordinate to and dependent on what can be called 'platformism.' This means that all activities—such as checking student attendance, preparing summaries, conducting evaluations, and managing contacts—must be recorded on a digital platform with strict requirements regarding character limits and uniform settings, as well as limited deadlines for completion. This overloads teachers and distracts them from the central focus of pedagogical action.

A new reality of schools, to which many teachers offer strong resistance, is that the educational process also happens in the effective relationship between schools and families. This relationship only occurs in a school model that admits, beyond the legislative imperatives, the relevance of the educational action being inserted in the educational project of a community in which everyone (parents, teachers, students, and other social actors) has space for participation (Sarmiento; Marques, [28]).

In this view, Nóvoa [17], when proposing a revolution in the field of teacher education in which one of the aspects concerns the reinforcement of the public space of education, advocates the construction of a public space, in which the school has its hegemonic place, but not exclusive, in the education of children and young people. For the author, "Contemporaneity requires that we have the ability to recontextualize the school in its own place, holding society responsible regarding its duties in education" (Nóvoa, [17], p.207).

Openness to the community and keeping relationships with parents, however, are not proposals for immediate acceptance, especially by teachers, who fear that their position will be called into question. According to Enguita ([9], p. 95), while in the past families accepted the authority of teachers as "legitimate and indisputable," this acceptance is no longer so straightforward today. The author attributes this change to the higher educational levels of the general population, which allows parents to question the educational decisions of teachers and often challenge their ability and professional performance. In the view of the author of this article, this is only one factor among several others. Besides the difficulties of reconciling work and family life, which leads parents to delegate some of their educational responsibilities to teachers,

there is also the lack of experience of young parents with children. This inexperience hinders their understanding of what a child is, their educability, and the processes involved in their education (Sarmiento, [27]).

However, children have been assuming a previously unknown centrality, with many parents wanting to be very present in their educational spaces. These situations generate a set of forces that are not always consensual, with differing viewpoints among teachers, parents, and even among parents themselves—a reality that teacher education cannot ignore. According to Enguita ([9], p. 87), "the school complements the family as in the past did the small surrounding community" so teachers are expected to "have an attitude of commitment to the whole organization and its purposes" (Enguita, [9], p. 132), as well as a proactive attitude and willingness to cooperate with both other teachers and the wider educational community.

### **3. From the chalkboard to the digital age: changes in teaching-learning processes?**

With regard to the new existing forms of access to knowledge and to resources used in the teaching-learning process, there are currently realities that force us to rethink teacher education. As Serres [29] ponders in his book "*Petite poucette*", contemporary man lives in a pedagogical society, in which the sources of access to information are different from those that existed until a few decades ago, and the ways of teaching-learning are very different from those traditionally used by schools. According to Serres [29], the problems of school failure reside more in 'teaching' than in 'learning'. That is, born in the digital age, in constant contact with information arriving simultaneously from the four corners of the Earth, in a kinetic form, mobilizing different neurological and motivational structures, students are faced with great difficulties in concentrating in front of a teacher who makes the word and the chalkboard the exclusive means to approach any scientific matter. The space where learning takes place is no longer or not only the school; "children become literate at home or in other places where there is virtual access" (Demo, [7], p.54), which cannot be ignored by teachers. Nóvoa ([20], *online*) has drawn attention to the glaring differences between the chalkboard and the *tablet* as mediating instruments of school knowledge. As he says,

The chalkboard is an "empty" device [...] It is necessary a teacher, who holds the knowledge, so that it becomes useful from the pedagogical point of view [...] it is a fixed device. When placed on a wall, it defines a space - the classroom [...] it is a 'vertical' device. Its location at the top of the classroom inevitably induces a 'vertical' communication and determines the didactic action of the teacher.

On the other hand, the *tablet* is 'full' [...] it is full of all possible and imaginable data and information, to which students have direct access [...] it is mobile and can be used in the most different physical and virtual spaces [...] it is horizontal [...] it suggests individualized forms of study and 'horizontal' relations between students, between students and teachers, between people who are inside and outside the school (Nóvoa, [20], *online*).

In Portugal, the majority of practicing teachers maintain traditional teaching practices, placing high value on transmissive processes and the use of textbooks. The average age of primary and secondary school teachers in the country is above 50 years. This is attributed to the progressive reduction in the number of students, school and classroom closures, and the postponement of the retirement age, which results in teachers with many years of service remaining in their positions and hinders the entry of young teachers into the profession. The training of teachers in the education system has only incorporated preparation about new technologies in the context of continuing education, which is not compulsory. Therefore, there are, on the one hand, students born in the digital age and, on the other, a high percentage of teachers who made digital appropriation already at a late stage of their life. In addition, schools continue with the same traditional organization as regards schedules, class composition, spaces, and materials, and it is easy to infer the distortion between the various components of the educational process.

It is worth remembering that the new technologies and the ease of access to information alone are not generators of knowledge. At the same time, the heritage of prior knowledge is a legacy that technological innovations cannot forget. Thus, in this new scenario, it is important to rethink teacher education in the light of new social phenomena, recognizing their irreplaceable role as mediators in the construction of knowledge, capable of balancing the functions of transmission and innovation.

### **4. The relationship between people as the basis of educational action**

Another aspect to consider when reflecting on training is the importance of the interaction between teachers and students, a interaction mediated by the perceptions held about these 'students'—whether children or young people. It's important to recognize that the educational relationship established in the act of teaching is inherently influenced by images of children/students, knowledge, and society. How defended in a previous text (Sarmiento; Marques, [28]), the relationships between children/young people and teachers have undergone changes over time, a reality that translates what is happening in society in general.

In families, the relationship will always have a less formal basis, characterized by greater continuity and affective support, while in schools the interaction is more formal and demarcated in time. The instructional purposes prevailing in the school, and the sense of possibility of social ascension that this, symbolically and materially, has represented, with a strong tradition of vertical relationship between the teacher and the student, in a closed structure isolated from the social whole, may have postponed, in some cases, the perception of the child as an integral being.

In the contexts of formal education, children exercise their craft of being children (Chamboredon; Prévot, [4]) as an active exercise of permanent adaptation to the expectations of adults that, technically, society has prepared for this purpose. The school has been the space and time that has the most integrated a sense of 'student's craft' (Perrenoud, [22]; Sirota, [32]). This sense has been translated, almost exclusively, by the development of children as learning beings of universal knowledge socially considered as fundamental, often leaving out the structuring dimensions of their global development as people.

In contrast, another vision of a child/student with its own agenda has been affirmed, that is, as a thinking social actor competent to make choices and express ideas. Their education is based on interactions with adults, which, in the educational field, translates into new learning opportunities, because they are more participants and "more capable of sustaining processes of authorship and autonomy" (Demo, [7], p.53). The participation of children/students in the processes initially directed at them implies that adults recognize their "ability to think and act on themselves" (Dahlberg; Moss; Pence, [6], p.162) and also on others, on children or adults, on situations and on ideas.

This shift poses particular challenges for teachers, as it requires them to decentralize—or rather, to deconstruct—representations and practices where power was strictly in their hands. It necessitates a transition towards a situation of power-sharing in the execution of tasks traditionally and exclusively within their purview. This includes aspects such as the organization and management of the physical and material space of the classroom. In this perspective, "institutions dedicated to childhood must be seen as the social construction of a community of human agents, originating from our active interaction with other people and with society" (Dahlberg; Moss; Pence, [6], p.87), where dialogue and communicative action (which implies mutual recognition) between students and teachers makes sense. That is, in the face of a new understanding of the student as a person with their own agenda, it is necessary to rethink a teacher training congruent with these new postures.

## 5. Teacher training in a society on the move

As Vygotsky ([36], p.56) said, "A word without meaning is an empty sound", so when talking about training [giving form to] one has to look for its initial meaning. Etymologically, the term 'form' derives from the Latin *formare*, a word that is associated with the noun "form", understood as form or model. Looking for a Greek record of the term, one can find it associated with an abstract record, coming from the Greek *eidós* (in the Latin translation, *form*), a word linked to 'idea'. Therefore, the concept of training [giving form to] always involves an ideological conception, socially and historically situated. In the present case, it is important to establish the link between training and education, since it is important to analyze the training of teachers for their educational exercise.

The expression 'to educate' comes from the Latin *educare*, a form derived from *educere*, a term that means to conduce, to lead, to guide. Initially used by Rousseau [24] in his publication "Émile", it has been constantly resignified due to the ideological, sociological, and pedagogical frameworks in force in each historical period and in each society. It follows that, in very general terms, teacher training has to be thought of on the basis of the current educational conceptions.

This paper, of course, presents the conception of teacher education of its writer, whose construction took place out of constructivist socio-historical references, reelaborated throughout the reflection on an already long professional practice as a researcher and teacher trainer. As stated above, we favor teacher education within the scope of a critical rationality, understanding teachers as critical intellectuals, capable of questioning the current educational assumptions, as well as capable of researching, with their professional group, in articulation with different ways of building knowledge, answers to questions concerning their professional routine.

As synonyms of 'to train' [to give form to] we have the verbs to constitute, compose, found, create, instruct, develop, give, among others, to which (in the understanding of the participation of each person as a subject and as agent of training) the reflex pronoun is always linked. Thus, all teachers are train, that is, take an active part in their training process, associated with a process that is collective and that is carried out among peers and in interaction with others (students, teachers, knowledge, etc.). In this conception of training, the person-teacher is placed at the center of the process, starting from their knowledge and experiences to formalize them through shared reflection with their professional group, following the principle of a training that takes place at the same time as acting as teacher.

## 6. Process of personal development of teachers

In the perspective of teacher training for a more humanized society, the beliefs, the thoughts and the personal attitudes of teachers are valued, starting from the interactions that they establish in the various contexts (formal and informal) that they inhabit. Thus, it is understood that the training approach of teachers cannot ignore their life histories, which, on the one hand, are understood as a methodological resource in the training process and, on the other, and a more significant one, are seen as a way of accessing knowledge on life experiences and on the meaning that social actors (in this case, the teachers) attribute to these experiences as founders of themselves as professionals. By narrating, the subjects create meaning to their previous experiences, transforming this attribution of meaning into training (Josso, [15]). It is interesting here to recognize the value that social actors attribute to their memories as actors in their professional training, highlighting the interactions established throughout life with significant people, in social contexts in which each person-teacher is built and reconstructed (Sarmiento, [26]).

This 'narrating their own story', interpreting their paths and informing about their context(s), allows all subject to refer themselves back to their social field, which Nóvoa ([19], p.18) stresses as the possibility of making "the subjects reappear in the face of structures and systems, the quality in relation to the quantity, the experience in relation to the instituted".

The process of constructing a life history begins by being individual and internal to the person herself, based on her living and on experiences relevant in the course of her life, in the different configurations in which she became enmeshed (Connelly and Clandinin, [5]; Denzin, [8]; Finger, [10]; Hoerning and Alheit, [14]). In the wake of Josso [15], the journey that each actor makes from the experience as a factual occurrence to the experience in which there is already a selection and integration of meanings, leads, through the attribution of meaning, to new knowledge incorporated by the subject-teacher in her way of being and, hence, in her way of acting. It is in this sense that Demo ([7], p.71) states that "the learning that [the teacher] imagines promoting in the student needs to appear, exponentially, in herself". That is, in the educational process, the teacher only teaches what she knows, and her knowledge only is applied if it is properly incorporated into her acquired knowledge.

Access to biographical narratives of teachers allows us to enunciate some ideas that seem central about the relationship between life contexts and professional training. Thus, in the first place, the relevance of the teaching profession as a 'profession of the human' is evidenced (Boltanski, [3]), in which being a person is the center around which pedagogical actions acquire meaning. Hence the importance of personal training throughout life, "propitiating (or not) the construction of relational skills that enable the recognition of the Other (students, teachers, parents) as persons with whom education is promoted" (Sarmiento, [26], p.326). The training for the exercise of the teaching profession, as mentioned by Nóvoa [18], cannot be limited to the technical and technological dimensions, it does not happen only in formal modalities and in the strict context of the school. "To train is to be trained" (Nóvoa, [18], p.9), so that the experiences of each one and, above all, the reflection they produce on these same experiences, are always significant and influential in their way of being a teacher, either by continuity or by opposition to certain postures.

Thus, in the wake of Severino ([30], p.621), "training means the very humanization of man [...] it is the process of human becoming as a humanizing becoming, through which the natural individual becomes a cultural being, a person." This reference to the development of the teacher as a person admits each one in her individuality, but always sees her in the interaction with others; teacher education is a collective action because education is also a collective action.

Nóvoa ([17], p.5) has dedicated much of his work to reflect on teacher education, arguing that it "must pass into the profession". The author stresses the relevance of training being carried out among peers, with a great permeability and strong interaction between the 'community of teacher trainers' (traditionally composed of higher education teachers) and the 'community of teachers' (composed of teachers of primary and secondary education). In the same vein, the author emphasizes the importance of mobilizing the knowledge, the will and the skills of teachers (Nóvoa, [16]), which will enable a more vivified pedagogical process. The analysis of concrete cases, the sharing of mobilized experiences of their life histories, the search for answers to teaching and learning problems, are training strategies considered pertinent in this way of seeing and doing teacher training, in which each one acts as a subject of training. Thus, teaching professionals are able to respond to the complexity that occurs in the pedagogical routine, assuming in a sustained way their pedagogical decisions.

Thus, thinking about the training of teachers for the digital age, Demo ([7], p.67) argues that "the teacher needs to restructure herself in a pedagogical and technological moment to act as a subject, not as an object". That is, thinking about teacher education today is to understand each one as a subject of training that, in the interaction with others and with knowledge, develops herself as a person-teacher.

## **7. The various kinds of knowledge of teachers**

In recent years, as Roldão ([23], p.6) recalls, there has been a greater investment in the scientific quality of training and in the vocational dimension, "embodied in professional competencies as the structuring axis of training". Roldão reinforces this perspective by calling attention to the relevance of professional knowledge being substantiated in solid scientific knowledge, in its different planes: the learning object, the subjects, and the relationship between them and their contexts.

In the wake of Alarcão ([2], p.21), "[...] it is intended that today's teacher is not a mere executor of previously defined curricula, but a decision-maker, a manager in a real situation and a critical interpreter of global orientations", which implies attitudes of research and critical and substantive analysis, which make the classroom and/or the educational context a learning space. That is, in this sense, teachers are students of education who, as researchers of their own practice, seek the improvement of their educational qualities. Therefore, the conception of teacher education already expressed in this article is reinforced with the view of the teacher as a co-agent of the production of professional knowledge. Roldão [23] points out the guiding principles of training strategies, proposing that teachers equip themselves with solid reference knowledge in the scientific-professional plan, structuring and mapping the field of professional knowledge; with skills to teach, making emerge and integrating professional knowledge, contextualized in professional action; with production skills articulated with professional knowledge generated in action and reflection on action, theorized, questioning and questionable, communicable and appropriable by the community of professionals. This set of strategies requires the promotion of methodological, attitudinal, and communicative skills, capable of keeping teachers in a reflective and critical action on their professionalism.

The notion of teachers' knowledge, their construction processes and their validity, has been widely questioned by the educational sciences and by teachers themselves, which seems particularly important when the demands of employer

institutions and the diversity of functions increase. Progressively, the definition of what is the essential knowledge of each group of teachers is becoming clearer. The basic knowledge of teachers is understood as that which teachers need to develop a good teaching, being composed of three types of knowledge: pedagogical knowledge, constituted by theoretical and conceptual knowledge, integrating here the knowledge of expertise; know-how, based on the practical schemes of teaching; and the knowledge of the why, supported by the justification of the practice. Shulman [31] argues that, to be a teacher, it is necessary not only to have some *skills*, but also to make constant reflections on their work, understanding that professional knowledge goes through a process of self-construction, to which it is added, shared.

Integrated knowledge is thus one of the prerequisites for creating new perspectives, and it becomes increasingly relevant to teaching action as it prepares teachers for their multifaceted roles in society. Teaching action holds meaning only when deeply imbued with social commitment—towards students in the immediate context and towards society at large in more global terms. As Nóvoa ([17], p. 31) argues, "Today, the reality of the school compels us to transcend the school itself." In other words, it is insufficient to merely impart instruction; it is imperative to engage in socialization, foster social inclusion, and participate in the collective construction of values, thereby intervening in the public sphere of education (Nóvoa, [17], p.31), aspects that refer, once again and centrally, for a training of teachers that meets the person of the teacher, to enable her to assume her citizenship.

## 8. Final Considerations

In a brief synthesis on the conception of teacher education expressed here, we begin by emphasizing that it has to start from the critical knowledge of the current society, as well as of the past, and of the idealized for the future. Teachers are human professionals, more or less conscious and critical intervenors of their social role, whose action is developed in the interaction with other people. Therefore, in their action, whatever the area they teach, whatever their educational level, they always are impregnated by the dominant ideology and their performance will be, more or less, directly intervening in society. Therefore, teacher education needs to be questioned and questioning in its context of development.

Knowledge has become complex, thus forcing the training of teachers to a constant process of review, of deepening, of rigor and demand, both at the scientific and pedagogical levels, to ensure the qualified updating of their knowledge and actions.

The action of teachers takes place in a collective space that is their professional group and the school, which is why their training must greatly value the work between peers and be developed in their specific context. Exactly: training gains significance when facilitated by teachers themselves as agents capable of identifying their needs and potentialities for knowledge construction. It also gains value when conducted within their spheres of action, aiming to build learning communities—collective endeavors that, while acknowledging the value of each individual and their personal development, prioritize the educational projects of their institutions.

Ultimately, it is through teachers' interactions with children and communities that the most crucial, non-technical yet fundamental learning of the profession takes place. Engaging with real-life situations, diverse populations, and non-standardized children enables teachers to develop a different perspective on the world. This experience compels them to emotionally rationalize their actions as educators: individuals who teach and transmit knowledge, but above all, who must learn how to make knowledge meaningful to children and themselves. This is done with the ultimate aim of education: to promote the development of each individual as a person.

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