

## The continued teacher training through three perspectives: the common pedagogical sense, training packages and the pedagogical praxis

*A formação continuada de professores a partir de três perspectivas:  
o senso comum pedagógico, pacotes formativos e a práxis pedagógica*

*La formación continuada de profesores a partir de tres perspectivas:  
el senso común pedagógico, paquetes formativos y la práxis pedagógica*

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**Abstract:** The present study is developed by an analytical bibliographical approach on three approaches, widely studied by Benincá (2002), that can guide the continued formation of teachers: the informal and spontaneous process, the search for continuing education courses and the method of pedagogical praxis, characterized by self-formation and collective formation. The objective is to analyze how each of these formative modalities comprises the pedagogical praxis of the teacher and poses as a possibility to qualify the exercise of the teaching profession. As support for our research approach, we will mainly use the studies of Benincá (2002), Bachelard (1996; 2001) and Fávero and Tonieto (2010). We understand that a better understanding of these possibilities for continuing education can offer teachers possibilities to qualify teaching practices and to prospect new and better policies for this purpose.

**Keywords:** Continuing education. Possibilities. Challenges.

**Resumo:** O presente estudo é desenvolvido a partir de uma abordagem analítico bibliográfica sobre três enfoques, amplamente estudados por Benincá (2002), que podem orientar a formação continuada de professores: o processo informal e espontâneo, a busca por cursos de formação continuada e o método da práxis pedagógica, caracterizado pela autoformação e formação coletiva. O objetivo é analisar como cada uma dessas modalidades formativas compreende a prática pedagógica do professor e se coloca como possibilidade de qualificar o exercício da profissão docente. Como suporte para o nosso enfoque investigativo, utilizaremos principalmente os estudos de Benincá (2002), Bachelard (1996; 2001) e Fávero e Tonieto (2010). Entendemos que a melhor compreensão dessas possibilidades de formação continuada pode oferecer aos professores possibilidades de qualificar as práticas docentes e de prospectar novas e melhores políticas para esta finalidade.

**Palavras-chave:** Formação continuada. Possibilidades. Desafios.

**Resumen:** El presente estudio se desarrolla a partir de un enfoque analítico bibliográfico sobre tres enfoques, ampliamente estudiados por Benincá (2002), que pueden orientar la formación continuada de profesores: el proceso informal y espontáneo, la búsqueda por cursos de formación continuada y el método de la praxis pedagógica, caracterizado por la autoformación y la formación colectiva. El objetivo es analizar cómo cada una de esas modalidades formativas comprende la práctica pedagógica del profesor y se plantea como posibilidad de calificar el ejercicio de la profesión docente. Como soporte para nuestro enfoque investigativo, utilizamos principalmente los estudios de Benincá (2002), Bachelard (1996; 2001) y Fávero y Tonieto (2010). Entendemos que la mejor comprensión de estas posibilidades de formación continuada puede ofrecer a los

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*profesores posibilidades de calificar las prácticas docentes y de prospectar nuevas y mejores políticas para esta finalidad.*

**Palabras clave:** *Formación continuada. Posibilidades. Desafíos.*

## Introduction

The centrality of the discussion about teacher education, whether initial or continuing, has led many scholars and researchers to dedicate themselves on such issues. The researches, debates and reflections produced bring us abreast of different theoretical and methodological approaches, which allow us to approximate the processes by which educators constitute themselves as professionals, as well as allow us to problematize the process of “educating the educator”. The search for new references capable of orienting such debate, as emphasized by Fávero and Tonieto (2011, p. 163), “Has made possible, in a way, the understanding of the dynamics of the teacher training process as an identity constitution that takes place along the life trajectory”.

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The need to train the teacher who is already working began to gain space in academic and institutional discussions in Brazil, especially since the 1970s. According to Alferes and Mainardes (2011), it was understood the importance of continuing teacher training programs as a way of responding to the more specific demands of the teaching staff and to guarantee a permanent learning.

In the late 1980s and early 1990s, a new training mode has joined the pedagogical discourses about the continued teacher training. It is the formation of the teacher in service, that is, the understanding that teachers should participate actively in the collective construction of knowledge. With this understanding, the continued formation would be carried out in his place of work, through the continuous reflection on its practice. This new view of continuing education postulated that the “training packages” or “meetings” that teachers attended were not enough to improve the quality of teaching (ALFERES; MAINARDES, 2011).

Despite these new perspectives on continuing teacher education, Soares (2008) considers that in the 1990s, even when teachers were included in this debate, teacher education underwent a process of lightening, fragmentation and emptying of content. This process would have occurred because of an association of reflection on the practice with the competences, aiming at the formation of “a technically competent professional, but politically ineffective, disciplined and adapted” (SOARES, 2008, p. 138).

From the late 1990s and early 2000s, with the expansion of higher education and the democratization of access, especially to undergraduate degrees due to the great demand of teachers, a new contextualization of events of continuous formation of teachers begins. It is evident that the concept of “training of skills and techniques” (ALFERES; MAINARDES, 2011, p. 4), widely used in previous decades, is losing ground to formative events that understand the continuous learning as an important element for the professional development of teachers and society as a whole. For Alferes and Mainardes (2008, p. 4), these changes in

the historical course of continuing teacher education in Brazil show “that the conception and purposes of this formative modality have changed over time, in a way very related to the economic, political and social context of the country”.

Given these changes, begins to emerge a very diverse range of events taken or prescribed as continuing education activities for teachers. “Continuing education”, “in-service training”, “Continuing education in service” are multiple definitions that express the challenges that need to be faced to articulate efficient and effective training processes in order to articulate a process of educational quality. According to Sartori and Segat (2011, p. 101), “in order to achieve the goal of improving the quality of teaching, it is necessary to (re) think about the different ways of developing training activities for teaching teachers”. There is no doubt that schools and universities are the appropriate locus for continuing education in service. According to Carvalho (2006, p. 17) “the differential for quality education is that the school is structured as a space of formation in which the teacher not only teaches but also learns”.

Mário Osório Marques (1990) is right when he emphasizes that the teacher-educator's formation is in the science that makes in the making of education, which corresponds to the commitment and to the complex function of the continued formation, because it is a profession that requires a dynamic process of knowledge. Continuing education becomes essential requirements for a teaching action quality. Therefore, in order for teachers to be able to teach in different areas of knowledge, modalities and levels of education, they need permanent updating, especially when their action aims to initiate the student in a process to act freely and autonomously. But in what way is it possible to provide a continuous formation process that is conscious and coherent with the challenges that the teacher must face in his pedagogical practice? Are there different conceptions and formats of continuing education?

In this study, we consider it opportune to consider three possibilities for continuing education, which supported the doctoral thesis of Professor Elli Benincá. According to Benincá (2002), the continuous formation can take place under three approaches: the informal and spontaneous process, the search for continuing education courses and the method of pedagogical praxis, characterized by self-formation and collective formation. We will try to approach each of these possibilities, taking them as a parameter for a better understanding of the researched topic and supporting our research focus, which aims to offer teachers a better understanding of this training process.

As a theoretical reference, among the authors chosen to support the study, besides Benincá (2002), we highlight, above all, Bachelard (1996; 2001) and Fávero e Tonieto (2010; 2011). Bachelard (1996), with its scientific pedagogy, offers us a rich contribution of how the teacher's formative practices can be guided through a responsible and consistent process. Fávero and Tonieto (2010), in turn, understand the teacher also as an unfinished being, needing, therefore, to be in constant formation or construction, since no initial formative process can account for the complexity of the profession. In this way, the authors consider continuing education as a necessary and important process.

We understand that with the understanding of these training possibilities pointed out by Benincá (2002), put in dialogue with the theoretical reference by now proposed, at the end

of the study, we can glimpse a better analysis of the directions that the policies of continuing teacher education can take and offer the teachers better conditions to understand the dynamics of this important formative process. We will then go on to approach this formative process according to the approaches already mentioned, that is, from the informal and spontaneous process, through courses and through pedagogical praxis.

### **The continued training performed from the informal and spontaneous process**

The informal and spontaneous process is, above all, the knowledge disseminated by common sense. Because it is acquired spontaneously, the holder of this knowledge does not perceive the need for updating through formal courses and, therefore, the need to transform. As a result of this perception, Becker (1993) considers that by the absence of epistemological reflection, the teacher ends up assuming the notions of common sense. Thus, knowledge is conceived as an adjustment or an adaptation. This, conception, says Becker (1993), comes from an experience or a life experience.

In this sense, the teacher understands as relevant and effective knowledge those produced by the masses and also by the media. Thus, the professional who seeks guidance from this form of knowledge runs the risk of being a manipulated subject, distanced from scientific and academic knowledge. His professional work contributes to the formation of a society focused on consumption, for passivism and for the market.

Under analysis to this category Fávero and Toniato (2010) consider it as an unsystematic, amethodic, fragmented and superficial process, which is part of everyday experience and practice of teacher's subjects.

This process is incorporated into thinking and making spontaneous, so the subject does not perceive the need for updating and transformation - what he knows and incorporates from the environment is sufficient to solve his practical problems. So we can say that in this case we do not look for formal spaces of formation and learning. What is learned in informality is considered sufficient and satisfactory (FÁVERO; TONIATO, 2010, p. 68).

This way of understanding has as principle to maintain the same system in force, always making adaptations aiming to use the least possible effort to deal with the new facts implied by the transformations. One of the great buzzwords used by professionals who have this understanding is the famous phrase: "I always did it and it worked, so I will not change now!". Such a conception well fits the cognitive approach given by Gramsci (1989) in his definition of knowledge coming from common sense, which is defined as an obvious knowledge, who thinks what exists as it exists and whose function is to reconcile at all costs the common consciousness with itself. It is, therefore, a necessarily conservative and fixist thinking.

When this point of view begins to be reproduced, turning into a discourse of opinion, it runs the risk of being an isolated thought of its adequate contextualization. An opinion speech will be nothing more than a superficial speech. Based on the ideas of Bachelard

(2001), it can be said that the opinion thinks badly, because they stick to a “surface look”. In designating objects by their utility, repress from knowing them. In this way, opinion is placed before the teacher as the first obstacle to be overcome, since it can lead to the construction of false knowledge, based on answers and not questions.

On this aspect, Bachelard (2001, p. 167) presents the following consideration:

There comes a time when the spirit likes more of what confirms his knowledge than of what contradicts him, prefers the answers to the questions. [...] This is the risk that the teacher always teach the right answers. In scientific pedagogy, the error is instructed from a pedagogical dynamic that places knowledge in a permanent state of crisis, always creating the need to rectify itself.

Bachelard's (2001) statement is supported by the fact that intellectual activity occurs in an environment of doubt and restlessness. Thus, it is understood that scientific and pedagogical practices could be backed by these characteristics, since, for him, “dogmatism deconstructs all creativity and generates a mental paralysis” (BACHELARD, 2001, p. 167). In this way, the teacher in his pedagogical practice could assume the role of one who teaches less and more awakens, stimulates, provokes, questions and, in turn, also lets oneself be questioned. By adopting this position, it would be possible to advance in the construction of a scientific knowledge, transforming and detach yourself from static ideas and false of common sense.

When Benincá (2002) elects the informal and spontaneous process as one of the focus of possibilities by which can process the continuing education, denounces the pedagogical stance that blames the students for the failure of any attempt at transformation. As also pointed out by Fávero and Tonieto (2010, p. 68), it is common at times for teachers to reproduce such phrases as “My students will not be able to learn this” or “This is not possible with our students”.

Behind these judgments about the ability of students to learn certain content or to experience new pedagogical practices, a personal difficulty of the teacher can be hidden, substantiated by these attempts to transfer to students the responsibility for school failure. In this sense, Bachelard (1996) states that in the course of his long and varied career as a researcher, he has never seen an educator change pedagogical method. For him, “the educator does not have the sense of failure precisely because think is a master. Who teaches order. So, the torrent of instincts” (BACHELARD, 1996, p. 24). The strong bachelardian statement emanates the maxim that one of the basic requirements for an adequate continuous formation is the teacher to undress of this dogmatismo and to put on pedagogical humility. Assim, teria condições de reconhecer tantas suas potencialidades quanto suas fragilidades.

We can still take the Bachelardian statement as a critique of the invariant notions of common sense assumed by teachers in their formative course. Hardly the concepts or “truths” of the common sense change. This type of knowledge is characterized precisely by its preservation over time. It meets what Bachelard (1996) defines as the first epistemological obstacle to be overcome, the obstacle of “first experience”.

This model stands in opposition to the Bachelardian postulate, which considers that the scientific spirit must be formed while reforming. It should stand against any “colorful and



everyday” fact. However, it is also necessary that the knowledge coming from common sense can be attuned to scientific knowledge. Like Bachelard (1996), both Boaventura de Sousa Santos (1989) and Benincá (2002) are based on the idea that common sense should not be ignored or discarded to make way for science, but that it must be transformed on the basis of science. Although it is not a systematized knowledge, it has its importance to the daily life of people. In this way, once contextualized, it can be placed as a problematizing paradigm of a scientific investigation.

However, in order to achieve this possibility, stands out the prerogative of the development of a training that is really continuous and not only materialized in some moments during the school year. The integration of formative possibilities, through their contextualization and historicity, can only be achieved when it is taken as a permanent and collective goal of pedagogical practices. This vision will be better explored in the next sections, where we will explore, through the prerogative of Benincá (2002), the possibilities of continuing education through courses and, subsequently, through the pedagogical praxis method.

### **The continued training performed through courses**

Regarding the second focus highlighted by Benincá (2002), which refers to the search for continuing education courses, it emphasizes the constant demand of teachers for this type of courses. Denominations of the type qualification, training, retraining and improvement, among others, correspond to the formative bias of these courses, which introduce in the great majority, as short and quick events, such as lectures and sporadic meetings that allow the implantation of “packages” conducive to a greater degree of education or aptitude to follow externally predefined models. These models, according to Alvarado-Prada, Freitas and Freitas (2010), would have the task of mending, completing something that is supposed to be missing and that, in turn, would correct the visible defects in education.

According to Fávero and Tonieto (2010, p. 69), “if the teacher does not continue his own process of continuous formation, he will always be dependent on external courses, since it is always necessary for someone to tell him what to do and how do”. In this sense, the authors point out that the search for external training without internal transformation does not account for the complexity of continuing education. The authors emphasize the need for the teacher to develop his or her own research style so as not to become dependent on new courses.

In this way, it is evident the teacher's posture as a “technician”, who always resorts to specialists and scholars in education to get a response on “what should be done” and “how it should be done” when faced with a new situation. Its function, as highlighted by Fávero and Tonieto (2010), is only to apply the procedures considered effective, always thought and justified by others, and not to dialogue and investigate like others. Not enough, many of these courses offered are focused on specific areas, which may not contemplate the needs of the education professional as a whole. Thus, continuing education courses should be

accompanied by investigative attitudes of the agents involved to really contribute to the training process of these professionals.

In addition, it should be considered that continuing training courses are not always based on training. Proof of this is the study by Fávero and Esquinsani (2011), that after the analysis of eight educational events held in the state of Rio Grande do Sul, observed an exacerbated mercantilist appeal of the process of continued teacher formation and, also, an emptying of theory as an epistemic support in its realization. According to the authors, it was verified that the tendency of the teaching staff is the option of meritorious courses, wrapped in affective tones to the detriment of courses that provide a better theoretical reflection.

Analyzing the folders of the eight selected events, Fávero and Esquinsani (2011, p. 9) have observed some practices that emphasize the mercantile character and the emptying of the theory: “The presence of a foreign speaker is a guarantee that the event will succeed in public, especially if it is a speaker who frequently appears in the media”; “The amount of the speaker's payment is proportional to the amount of audience he is able to attract”; “An outside speaker (foreign) gives international character to the event”. As Fávero and Esquinsani (2011, p. 9) point out very well these and many other practices are revealing of a “kind of narcotic effect, capable of creating a moment of immediate satisfaction; but when he returns to the classroom, the teacher is faced with the same problems of pedagogical practice”.

That is, certain courses of continuing teacher training distance themselves from their fundamental purposes to meet a commercial desire: affectivity as a metabolism argument for teachers' daily lives. In this bias, the guiding principles of these courses meet the aspirations of a large part of the teachers, who seem to seek in their formative process no more theories or methodologies, but rather chilling and moments of “relax” in the face of a conjunctural situation of extreme overload of tasks and challenges. These courses, as approached by Fávero and Consaltér (2018, p. 395), are based on an “opportunistic and demagogic discourse, responsible for making the exercise of the teaching profession be crossed by an ambiguity”, making it oscillate between an idealized activity and an exhausting and exhausting profession.

The emptying of theory in teacher training as pointed out by Fávero and Esquinsani (2011) is also reinforced by Fávero and Tonieto (2016, p. 43) when they say that “no serious knowledge is produced without the strong presence of theory”. Therefore agree with Ball (2011, p. 92) when he defends the position that the absence of theory becomes an obstacle “to the critical and creative thinking of the researcher”, reinforce Moraes's critique (2009, p. 323) when denouncing that the route of the “epistemology of practice” end up producing a conception of training guided by “instrumental utility”, underscore the critical Shiroma (2003, p. 71) when he affirms that the retreat of theory produces a visible phenomenon “of the penetration of managerialism in education”, a “deintellectualization of the teacher” and a “depoliticization of his formation”.

These effects contribute to the consolidation of a postulate also pointed out by Pérez Gómez (1995, p. 98), that most teacher training programs assume a “model of technical rationality or instrumental”. That is, teacher training has envisioned the teacher only as a

performer of tasks and not as a reflective agent in front of his educational practice. In this way, it is inferred another depreciative factor in the face of continuing education, the sequence of the paradigm that sees the teacher as a specialized technician.

In this sense, Nóvoa (1992) considers that the separation between researchers who offer their production and teachers in consumer condition, little or nothing add to the reflection or proposition of new teaching practices. For Nóvoa (1992), there must be a fundamental space for negotiation, conversation, and dialogue that, in fact, would be building the intended meaning links. Without this prerogative, the continuous formation is restricted to a systematic model, devoid of any humanizing and transforming intention of the social reality in which teachers and students are inserted. Thus, the school loses the possibility of becoming a space of cooperation, of interaction and creation, becoming only a place of reproduction, where scientific knowledge and epistemological curiosity do not permeate the materiality of classrooms.

We understand that the processes of continuous teacher training must be governed by the collective of their practices, thus allowing reflection and intervention in concrete pedagogy, reinforcing spaces and times already institutionalized in this perspective. To do this, should be taken into account the need for training projects overcome the paradigm of transfers of information. That is, this formative modality can not be conceived only as a means of accumulating courses, lectures, seminars, knowledge or techniques. It must be consolidated as a work of critical reflection on the practices and permanent construction of a personal and professional identity in mutual interaction.

With this understanding, we will start to address the next possibility of continuous formation propagated by Benincá (2002), which concerns the training that is carried out through pedagogical praxis.

### **The continued training performed by meaning of the pedagogical praxis**

The method of pedagogical praxis, characterized by self-formation and collective formation, comprises a methodological process of observing the practice, in turn recorded and reflected in a systematic way. In this way, the process of investigation reveals itself at the same time in a process of formation as well, because as teachers investigate and reflect on their practices, they also transform themselves.

With this premise, the research process must be situated in a qualitative paradigm, considering the teacher/researcher dialectic, between its theoretical and subjective aspects in the school routine. Thus, the teacher can analyze and re-signify the relation between theory and practice in the act of constructing, deconstructing and reconstructing, through reflexive action, his formative process. Benincá (2002) believes that through this action it is possible to understand praxis as a permanent need for pedagogical action in the process of educating educators, configuring itself as a possibility to understand, assimilate and seek to overcome the contemporary challenges of teaching.



In this perspective, the teacher must acquire the ability to understand that in the situations arising from the practice, there is no professional knowledge for each problem case, which would have a single correct solution. Thus, Pérez Gómez (1995) considers that the competent professional acts reflecting in his action to create a new reality from there, experimenting, correcting, inventing and reinventing through the dialogue that establishes with this same reality. In addition, he points out that the knowledge that the new teacher needs to acquire goes further than the rules, facts, procedures and theories established by scientific research.

Techniques and methods embodied invention should be restricted before the reflection in action process. The student needs to learn how to build and compare new action strategies, new research formulas, new theories and categories of understanding, new ways of confronting and defining problems. Pérez Gómez (1995, p. 110) concludes that “the reflective professional idiosyncratically constructs his own professional knowledge, which incorporates and transcends the emerging knowledge of technical rationality”.

For Fávero and Tonieto (2010), this category of continuing education studied by Benincá (2002) has as a greater challenge the creation of actions capable of promoting the effective construction of the practical-reflexive teacher and of focusing on research on teaching practice. The resistance to this investigative stance makes explicit the fact that the teacher identifies his/her professional performance as a technical-specialized activity, in which the investigative and reflexive activity is understood as a task only of experts and scholars of education.

In this sense, Benincá (2002) recognizes the latent desire of many teachers to take the practical-reflexive posture as a possibility to orient their actions from a new understanding of the world. However, their practical unconscious directs them to continue to guide their didactic-pedagogical actions according to concepts already elaborated and consecrated and, even if they recognize the inconvenience of their positions, continue to repeat the same actions.

Another modality that meets this practical-reflexive attitude is what we call continuing teacher training in service. Alvarado-Prada, Freitas and Freitas (2010) consider that the set of teachers of a school institution can constitute in a collective which develops a continuing education project of teachers in their own workspace. This possibility, according to the authors, would allow teachers to construct their own research-training object through activities that, on the one hand, allow the understanding of their own reality and, on the other hand, meet their interests and training needs.

In addition to their methodological advantages, Alvarado-Prada, Freitas and Freitas (2010) emphasize the financial advantages of developing a continuing teacher training in service. The authors consider that it is usually argued that the poor quality of training is the lack of financial resources. It shows how contradictory this version is and how it is not sustained.

A municipal FCPS [continuing teacher training in service] project could be more economical for a municipality and, as a consequence to obtain better results from this training than the current “experts” of courses offered to teachers and purchased,

most of times, from institutions and individuals who advertise themselves as “non-profit”. In practice, teachers know and feel that these courses require them financial expenses with displacement, food and others, in addition to often having to pay for part of the course, materials and spend time that they would use to rest or to complete their pay with another job (ALVARADO-PRADA; FREITAS; FREITAS, 2010, p. 383).

Like the practical-reflexive bias, continuing education in service presupposes the school institution as a formative space. Once the agents of the school community were involved in this process of collective construction, the formative practices would become more meaningful, constructive and appropriate to the context of each school, differently from what happens with the training packages marketed in schools, which as we mentioned in the previous section, disregard the educators' knowledge and the context in which they are inserted.

The training concomitant to the exercise of the office inaugurates, thus, a new rationalization of professionalism and the constant constitution of the teaching knowledge. From a theoretical point of view, Aquino and Mussi (2001) consider a tactical device that has circulated, in a more precise and localized way within the profession, ways of thinking and rethinking the teaching profession according to the new and constant challenges that are imposed.

This conception is in line with what Nóvoa (1992) defends as practices of formation that take as reference the collective dimensions. According to the author, this formation contributes to the professional emancipation and consolidation of a profession that is autonomous in the production of its knowledge and its values. On the contrary, the practices of continuous formation organized around the individual teachers can be useful yes for the acquisition of knowledge and techniques, however, favor isolation, individuality and reinforce an image of teachers as transmitters of a knowledge produced in the exteriority of the teaching profession.

## Final considerations

When we conclude this approach, after analyzing the three formative possibilities pointed out by Benincá (2002), we ratify the position that the continuous formation realized from the informal and spontaneous process, by itself, does not constitute a safe basis for the proper exercise of teaching. We agree with Bachelard (1996) that this formative experience, anchored in the knowledge of common sense, must be placed as a first epistemological obstacle to be overcome, the obstacle of “first experience”.

We understand that knowledge coming from common sense can only be attuned to scientific knowledge if it is contextualized and placed as a problematizing paradigm of a scientific investigation. If this knowledge is taken in a different way, that is, not contextualized and not problematized, will not pass the bordering of an opinion speech, scientifically vague pedagogically insufficient to account for the complexity of a responsible training process.

In relation to the second approach, that is, the training coming from courses, we perceive as the main challenge the teacher to develop his own investigative way, taking as an object of analysis and criticize his own pedagogical practice. If the teacher does not give continuity to his formative process in an autonomous way, according to Fávero and Tonieto (2010, p. 69), “It will always depend on external courses, since it is always necessary for someone to tell you what to do and how to do it”.

This dependence makes room for the marketing of training events with teachers, such as the sale of short and quick events, such as lectures and sporadic encounters which allow the implementation of “packages” that provide a higher degree of instruction or ability to follow externally predefined models. Returning to Nóvoa (1992), we believe that for a formation to be really meaningful to the pedagogical exercise, there must be a fundamental space for negotiation, conversation, and dialogue that, in fact, would be building the intended links of meaning.

As already explained, as well as Nóvoa (1992), we believe that the continuous formation is not constructed by the amount of courses, of knowledge or of techniques to which the teachers are submitted. We ratify the importance of this formative modality to consolidate itself as a work of critical reflection on pedagogical practices and, above all, the permanent construction of a personal and professional identity in mutual interaction.

Finally, from the third formative approach considered by Benincá (2002), where the process is given by pedagogical praxis, we believe that it is possible to understand praxis as a permanent need for pedagogical action in the process of educating educators, forming as a possibility to understand, assimilate and seek to overcome the contemporary challenges of teaching. Only in this way would it be possible to develop a pedagogical practice based on solid epistemological pillars and contextualized with these new social demands that pass through the work of the teacher.

In the perspective of pedagogical praxis, we understand that the very set of teachers of a school institution may constitute a collective with the potential to develop a continuing education project in its own work space. This possibility would allow teachers to construct their own object of research-training, supported by consistent references, through activities that, on the one hand, allow the understanding of their own reality and, on the other hand, attend their interests and training needs.

From this collective discussion, it is understood that it would be possible to establish the necessary conditions, as pointed out by Fávero and Tonieto (2010), to transform the accumulation of courses, certificates and degrees, which contribute little or nothing to the qualification of teaching practices, in real possibilities of understanding the pedagogical action and, thus, to be able to transform it. But for this it is necessary to make peace with theoretical knowledge in teacher training and make the practice itself an object of study, research and theorizing, since the retreat of the theory ends up producing a certain “pedagogism” that avoid research in the area. When this happens, point out Moraes and Duayer (1998, p. 106-107) teachers feel “powerless to intervene and act in the real world”, given the difficulty of projecting situations that extrapolate the empirical phenomenon or the immediacy of the event.

Moraes (2009, p. 338) is right when he says that “they are the most sophisticated forms of knowledge and theoretical extension that allow the expansion of the scope of human praxis, enabling a deepening of the ontology of everyday life”. It is not possible to produce a “transforming praxis” and an extended understanding of practice without a theoretical mediation that enables us to decipher the structures of the educational experiences of the everyday world. To give up this understanding means naturalizing and perpetuating the very structures of everyday experiences, which are often unjust, authoritarian and impoverishing, as Becker (1993) has shown us, more than twenty years, about the epistemology of the teacher. Both the teaching action and the research can not be dissociated from their epistemological understandings if they want to be a space of effective critical reflexivity.

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