



TEACHER TRAINING AND TEACHER IDENTITY: A RELATIONSHIP OF INCLUSION¹

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Abstract

The demands of society require that Education be in critical observance of constant sociocultural changes. Thus, teacher training courses must conceive of teaching as a pedagogical praxis, and educators are expected to appropriate knowledge that is acquired throughout their professional and personal lives, in all spaces, based on the connection of theoretical and practical knowledge domains in their identity construction. This article aims to reflect on a training for teachers, in which the teacher identity is conceived in a relationship of inclusion with formative experiences in a reflective and transformative construction, both as inseparable activities. The theoretical-methodological itinerary that supported this study signals conceptions of the field of Educational Science in the view of authors such as: Nóvoa, (1992); André, (2012); Tardif, (2014); Morosini, (2000); among others, and is configured as a bibliographic research with a qualitative approach. In conclusion, we advocate continuous training for teaching, in which the educator recognizes that he or she will always be an apprentice, as there is no absolute knowledge, just as there is no absolute ignorance, everything is in constant transformation, breaking with conservative pedagogical proposals for teacher training based on the model of technical rationality.

Keywords: Basic education; Teaching identity; Teacher training; Research and teaching.

How to cite

MELO, Pedro Antonio Gomes de. Teacher training and teaching identity: a relationship of inclusion. *Educação em Análise*, Londrina, v. 10, p. 1-18, 2025. DOI: 10.5433/1984-7939.2025.v10.50733.



¹ Translation performed with the assistance of AI-GEMINI.

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FORMAÇÃO DE PROFESSORES E IDENTIDADE DOCENTE: UMA RELAÇÃO DE INCLUSÃO

Resumo: As exigências da sociedade demandam que a Educação esteja em observância crítica com as constantes mudanças socioculturais. Assim, os cursos de formação de professores devem conceber o exercício docente como uma práxis pedagógica, logo se espera que os educadores se apropriem de saberes que vão sendo adquiridos, ao longo de suas vidas profissionais e pessoais, em todos os espaços, assentados na conexão de domínios do conhecimento teórico e prático em sua construção identitária. Este artigo objetiva refletir acerca de uma formação para o magistério, na qual conceba a identidade docente em uma relação de inclusão com as experiências formativas em uma construção reflexiva e transformadora, ambas como atividades indissociáveis. O itinerário teórico-metodológico que embasou este estudo sinaliza concepções do campo da Ciência da Educação na visão de autores como: Nóvoa, (1992); André, (2012); Tardif, (2014); Morosini, (2000); entre outros, e se configura como uma pesquisa bibliográfica de abordagem qualitativa. Como conclusão, defende-se uma formação contínua para o exercício docente, na qual o educador reconheça que ele sempre será um aprendiz, pois não há conhecimento absoluto, assim como não existe ignorância absoluta, tudo está em constante transformação, rompendo com propostas pedagógicas conservadoras de formação docente baseadas no modelo da racionalidade técnica.

Palavras-chave: Ensino básico; Formação pedagógica; Identidade docente; Pesquisa e docência.

FORMACIÓN DOCENTE E IDENTIDAD DOCENTE: UNA RELACIÓN DE INCLUSIÓN

Resumen: Las exigencias de la sociedad exigen que la Educación esté en sintonía crítica con los constantes cambios socioculturales. Así, los cursos de formación docente deben concebir la enseñanza como una praxis pedagógica, y se espera que los educadores se apropien de los conocimientos que adquieren a lo largo de su vida profesional y personal, en todos los espacios, a partir de la conexión de dominios de saberes teóricos y prácticos en su construcción identitaria. Este artículo pretende reflexionar sobre la formación para la docencia, en la que la identidad docente se concibe en una relación de inclusión con las experiencias formativas en una construcción reflexiva y transformadora, ambas como actividades inseparables. El itinerario teórico-metodológico que fundamentó este estudio señala concepciones del campo de la Ciencia de la Educación en la visión de autores como: Nóvoa, (1992); André, (2012); Tardif, (2014); Morosini, (2000); entre otros, y se configura como una investigación bibliográfica con enfoque cualitativo. En conclusión, abogamos por la formación continua para la docencia, en la que el educador reconozca que siempre será un aprendiz, pues no existe el conocimiento absoluto, así como no existe la ignorancia absoluta, todo está en constante transformación, rompiendo con las propuestas pedagógicas conservadoras de formación docente basadas en el modelo de la racionalidad técnica.

Palabras clave: Educación básica; Formación docente; Investigación y docencia; Identidad docente.

Introduction

From a perception of a world that is not fragmented into autonomous parts, but through the lens of the complementarity of knowledge, considering Morin's (2008) notion of complexity, we can highlight the various transformations in different areas that have occurred recently, radically altering collectivity and affecting multiple fields, notably the area of Education.

However, it is also important to consider that not all these transformations promote progress; some, on the contrary, impose setbacks. Precisely because of the volume and speed with which changes occur, the commitment of education should be the materialization of its function: to ensure the learning of knowledge, wisdom, and skills necessary for the individual to act fully in this society.

For this reason, the teacher training process and the construction of a teaching identity constitute a profoundly enriching and challenging field of study. Indeed, this article also seeks to explore the complementarity and interdependence between these domains, emphasizing the emerging role of the teacher-researcher in promoting reflexive and transformative education.

To face the new challenges posed by technological, political, social, economic, cultural, and other transformations that have impacted educational environments in this new era, it is necessary that our training in undergraduate degree courses for teaching in Basic Education be increasingly updated, enabling the conception of a teacher who knows how to interconnect knowledge originating from theory (the academic world) and from their practice in their pedagogical actions (the school world).

This profile of teaching professional should be built in their initial training experience, when students are still pursuing an undergraduate degree and their main role will be teaching, as well as in their continuing education throughout their professional career. These different training moments will provide opportunities for permanent professional development, while also constructing their teaching identity.

From this perspective, we aim to problematize in this article—the result of a theoretical research—a re-signification of formative processes with a reconsideration of the knowledge necessary for pedagogical practice, in which teaching identity is conceived in a relationship of inclusion with initial and continuing education in a critical construction of knowledge and practices, both as activities that always go hand in hand.

Regarding the theoretical-methodological assumptions of this study, we generally align ourselves with the field of educational research and mobilize authors who are recognized and notoriously respected in the area of education for discussion, such as Nóvoa (1992); André (2012); Tardif (2014); Morosini (2000); among others. This study is configured as a bibliographic research with a qualitative approach and exploratory objectives.

This text is fundamentally divided into two sections: the first presents a discussion on teacher training in contemporary times, focusing on a critical comparison of the old traditional training paradigm in relation to models of technical, practical, and critical rationality; the second offers a reflection on pedagogical praxis and teaching identity, perceiving them as dynamic, socio-historically built in the subject's construction process. At the end of the article, we present the final considerations and references.

Teacher Training in Contemporary Times: New Perspectives

In this first section, we will explore a bit about teacher training paradigms and point out some contradictions between social and political demands in initial and continuing teacher training in light of the fragility of undergraduate degree courses. Furthermore, we will present the main training models for the exercise of teaching and their pragmatic transitions in the current educational scenario, problematizing the need to transcend the old model of teacher training conception in search of a new reflexive model that enables greater professional autonomy in their teaching practice.

However, it is worth noting that for this formative experience to be effective, a critical and substantial reflection on the current educational scenario of education professionals' training is necessary, both in initial and continuing education. It is important to remember that initial and continuing education is a duty of the State, as well as a right and duty of teachers. As stipulated by the LDBE – Law No. 9,394 of December 20, 1996, in its Article 62, which establishes the guidelines and bases of national education:

Art. 62. The training of teachers to work in basic education shall be carried out at a higher level, in a full undergraduate degree course, admitted, as minimum training for the exercise of teaching in early childhood education and in the first five years of elementary education, that offered at the secondary level, in the normal modality (Wording given by Law No. 13,415,

of 2017). § 1 The Union, the Federal District, the States, and the Municipalities, in a regime of collaboration, shall promote the initial, continuing training, and qualification of teaching professionals (Included by Law No. 12,056, of 2009) (Brazil, 1996).

It is a fact that, in the current 21st century, the area of Education and the evolution of knowledge in the construction of new knowledge are being seen differently, metaphorically speaking, outside a glass dome. Previously, we understood that only the teacher was the sole holder of knowledge; however, we perceive that, nowadays, the old traditional teaching/learning practices no longer meet current needs.

Changes throughout the history of society have generally depicted new ideas, thoughts, habits, and customs that are inserted into a given social context or old behaviors that cease to be part of a particular social group living in the same territory following common ethical codes. Thus, we can think that these are innovative forms, with the contribution of science, that drive the development of such a society.

Consequently, we are inserted in a new educational reality facing the various changes of the contemporary world that impact/have impacted the development of National Education. In this context, when we consider the training of teaching professionals, we must think about promoting training not only at a technical level (in the content sense) but a training in which teachers can expand their human and political possibilities. In this way, developing criticality and autonomy, privileging epistemologies, perspectives, and theoretical approaches that contemplate diversity in ways of being, existing, and thinking. According to Nunes and Lima (2018, p. 50-51), the process of professional teacher training:

[...] is woven from an interactive and discursive dynamic of various aspects that form the teaching professional, among which we highlight the awareness and transformation of the 'being a teacher,' because being a teacher, currently, involves a complex activity: training students to live in a society that is in constant transformation.

As stated in the excerpt above, we have seen that changes are constant in society; their impacts can last for generations or be seen only in a distant future. The actors involved in this dynamic, such as the school, students, educators, the community, etc., inevitably suffered important repercussions and had to integrate and adapt to this new reality.

Indeed, today's students are no longer the learners of remote times; society changes, and with these transformations, students also change; those of the past are not the same as those of

today, nor will they be those of tomorrow. Young people perceive that "[...] they learn at school, yes, but they also learn a lot outside of it" (Tardif, 2014, p. 143). It is up to the new teacher to be flexible, to be attentive to these transformations, to understand them without prejudgments, and to include them in the daily classroom. In this direction, the idea of having new educational policies to train new teachers differently to face this new scenario in/for initial and continuing teacher training is plausible. Thus, we need "[...] to think about new skills and new competencies, the school itself needs to be flexible, everyone must be autonomous, there is a new subjectivity" (Miranda, 2012, p. 129). Still referring to the aforementioned author, she clarifies that:

Contemporary educational reform reintroduces the theme of teacher training. It is necessary to train teachers differently, they tell us, because the world has changed, because the school, which was already insufficient, cannot meet the demands of this new world (Miranda, 2012, p. 129).

Education, as a historical practice, presents itself as a potentiating instrument and has the provocation to respond to current demands that give new nuances to the responsibilities of educators in the face of the obstacles to promoting an emancipatory education. Therefore, initial training in full undergraduate degree courses for teacher qualification, amidst this scenario, must train teachers to know, to know-how, and to know how to be a teacher, providing them with greater social (re)signification.

**Models of Teacher
Training and Their
Pragmatic Transitions:
Technical Rationality,
Practical Rationality,
and Critical Rationality.**

In this sub-section 1.1, we will discuss different contextualizations of training for the exercise of teaching, analyzing the old traditional paradigm (based on the technical rationality model) and new educational paradigms (based on the practical rationality model or the critical rationality model) that demand changes in teaching methodology and pedagogical posture from teachers, allowing for greater exchange of experiences between teachers and students.

The traditional paradigm of educating is characterized by the unidirectional transmission of knowledge, in which the teacher disregards the students' context where teaching

occurs, remaining oblivious to their social recognition. The teacher is seen as the holder of knowledge, a content transmitter, and the student as a passive receptacle of this content, losing the need to understand the why of things; one merely passively accepts the established order.

In this pedagogical orientation, which guided, and in some contexts still guides, Brazilian teacher training for years, the technical rationality model is embedded, in which the teacher is considered a mere technician or specialist, and their professional activity is, above all, instrumental (Ferro; Guedes, 2018).

In the technical rationality model, also known as the positivist epistemology of practice, the teacher presents a limited performance, fostered by technical training for the uncritical application of pedagogical techniques, disregarding the teacher's autonomy and reflective dimension.

In the words of Pérez-Gómez (1995, p. 99), teacher training in this model:

[...] is fundamentally understood as a process of socialization and professional induction into the daily practice of school, without resorting to the conceptual and theoretical support of scientific research, which easily leads to the reproduction of vices, prejudices, myths, and epistemological obstacles accumulated in empirical practice.

Indeed, in the daily work of these teachers, there is no evidence of a complementary relationship between theory (theoretical and scientific knowledge) and teaching action (empirically acquired practical knowledge); both types of knowledge should be intertwined with the professional life of teachers in their daily school life, as proposed by the new models.

The technical rationality model proposes an educational practice based on appropriate means to achieve ends, and such means should be selected through validated scientific knowledge results. Therefore, the teacher's role is one of passive conformity with the practical recommendations of theorists and educational researchers affiliated with this current (Ferro; Guedes, 2018).

Briefly and succinctly, Diniz-Pereira explains to us that:

[...] there are at least three known teacher training models that are based on the technical rationality model: the *behavioral skills training model*, in which the objective is to train teachers to develop specific and observable skills (Avalos, 1991; Tatto, 1999); the *transmission model*, in which scientific and/or pedagogical content is transmitted to teachers, generally ignoring the skills of teaching practice (Avalos, 1991); the *traditional academic model*, which assumes that knowledge of disciplinary and/or scientific content is sufficient for teaching and that practical aspects of teaching can be learned in service

(Zeichner, 1983; Liston & Zeichner, 1991; Tabacnick & Zeichner, 1991)
(Diniz-Pereira, 2014, p. 36).

It is important to say that we also understand that pedagogical knowledge is related to the use of techniques, methods, and tools in the mediation of the pedagogical educational process. However, we believe that pedagogical practice goes far beyond this, as the teacher needs to know how to articulate them with social interaction, with experience, and also have good interlocution with their learners.

Going against the traditional paradigm and technicist teaching models, we have the practical rationality model, which consists of a critical-social proposal of content, seeking to overcome the limitations imposed by technical rationality in didactic-pedagogical mediation in teaching and learning processes.

Briefly and succinctly, Diniz-Pereira explains to us that:

[...] there are at least three teacher training models within the practical rationality model: the *humanistic model*, in which teachers are the main definers of a particular set of behaviors they must know thoroughly (Zeichner, 1983; Tatto, 1999); the *'teaching as craft' model*, in which knowledge about teaching is acquired by trial and error through careful analysis of the immediate situation (Tatto, 1999); the *research-oriented model*, whose purpose is to help the teacher analyze and reflect on their practice and work on solving teaching and learning problems in the classroom (Tabachnick; Zeichner, 1991) (Diniz-Pereira, 2014, p. 38).

In this direction, the teacher will be a mediator of knowledge who reflects the practices prompted by changes, and not simply a transmitter of knowledge as traditional education dictates. Therefore, to work in this perspective, the teacher's profile must be built from a process of continuous training; the teacher constructs their knowledge procedurally, without ignoring theory in this procedure. Thus, a new profile of the teaching staff is required, with scientific content and didactic-pedagogical preparation to face these new challenges in the school context.

The critical rationality model also conflicts with the guiding principles of traditional and technicist teaching, where the teacher is seen as solely responsible for transmitting content and knowledge. While technical models have an instrumental conception of problem identification; practical models have a more interpretive conception, and critical models have an explicit political vision on the matter (Diniz-Pereira, 2014).

In the words of Carr and Kemmis (1986 apud Diniz-Pereira, 2014, p. 39), this critical model:

[...] carries a view of educational research as critical analysis that directs the transformation of educational practice, understandings about education, and the educational values of those involved in the process, and the social and institutional structures which provide the skeleton for their action.

The conception of critical rationality is based on the assumption that the educational process is historically built; teaching practice must be associated with the social and cultural experiences lived by the actors who are part of this educational process. In this reflexive model, teacher training is built over the long term, through a critical, reflexive, and autonomous posture articulated between theory and practice, building a rationality based on the epistemology of praxis, aiming to broaden reflection on pedagogical practice.

Briefly and succinctly, Diniz-Pereira explains to us that:

[...] there are at least three models based on critical rationality: the *socio-reconstructionist model*, which conceives teaching and learning as vehicles for promoting greater equality, humanity, and social justice in the classroom, in school, and in society (Liston; Zeichner, 1991); the *emancipatory or transgressive model*, which conceives education as an expression of political activism and imagines the classroom as a place of possibility, allowing the teacher to construct collective ways to go beyond limits, to transgress (Hooks, 1994); and the *critical ecological model*, in which action-research is conceived as a means to unveil, interrupt, and interpret inequalities within society and, especially, to facilitate the process of social transformation (Carson; Sumara, 1997) (Diniz-Pereira, 2014, p. 40-41).

As exposed, in this perspective, the work of educating is seen as an intellectual activity interconnected with the challenges and experiences of our current daily lives. It is necessary for the teacher to be attentive to the obstacles generated for the student in the face of this new reality and especially for the acquisition of new knowledge, with students, educators, and the school/institutional community playing active roles in the construction of the educational process.

Regardless of the approach adopted, traditional or not, Education faces challenges, whether concerning reflection on the teaching/learning process or on models for the training of educators. In this direction, the teacher, throughout their pedagogical practice, needs to consider that pedagogical praxis does not happen simply by the act of hearing and/or listening, but effectively when students elaborate on what they receive, because they cognitively work with the environment offered to them. According to Perrenoud (1993, p. 200), the teacher should seek in their training process:

To update themselves, review concepts, and (re)signify pedagogical practice to be able to respond to social demands are part of continuing education proposals. However, knowing new theories, being aware of advances in the Science of Education, and being able to discuss current pedagogical trends are knowledge that will contribute not only to the teacher's classroom pedagogical practice.

We conclude this first section by emphasizing that such models and paradigms have guided teacher training practices and policies in Brazil and several other countries around the world. However, there is an urgent need to re(think) teacher training that develops reflexive or investigative professionals (teacher/researcher), because a teacher who does not reflect on their actions will not be able to train students capable of reflection, in addition to pointing out the need for a holistic approach to teacher training, taking into account the role of teachers as the key to the relationship between theory and practice to overcome current challenges.

For a Pedagogical Praxis and Teaching Identity: A Relationship of Inclusion

As teaching, like any truly human activity, emerges from the subjectivity of each individual, for better or for worse. As I teach, I project the condition of my soul onto my students, onto my subject matter, and onto our way of being together. (Palmer, 2012, p. 18).

Schools have the commitment to ensure the learning of knowledge and skills necessary for the individual to act fully in this society, and it is up to the teacher to be qualified and willing for such a challenge. It is in this sense that, in this second section, we will reflect on pedagogical praxis and teaching identity, understood as facets of the same process of professional teaching training.

Educational reform implies changes in the epistemological and institutional practices of schooling; one of its pillars is the need to conceive of students and teachers differently (Miranda, 2012, p. 131). Thus, for effective pedagogical praxis, the teacher needs to use academic knowledge, which contributes both in training moments and in teaching practice moments.

However, it is also necessary for them to appropriate practical knowledge acquired throughout their academic, professional, and why not say also personal life, articulating this knowledge with creativity and criticality, thus reflecting on their practice and *in* their practice, to make the necessary interventions, assertively and effectively in this context.

In the words of Pérez Gómez (1995, p. 104):

Taking into account the characteristics of the teacher's practical thinking obliges us to rethink not only the nature of academic knowledge mobilized in school and the principles and methods of research *in* and *on* action, but also the teacher's role as a professional and the principles, contents, and methods of their training.

It is clear that we live in a new educational reality. In the 21st century, knowledge is seen from another perspective, no longer as an exclusive attribute of the teacher (holder of knowledge), and with this, old teaching practices no longer meet current needs.

Because of this, we believe that teaching practice should be conducted as a pedagogical praxis, "[...] that reflexively reconstructs its knowledge and practice" (Miranda, 2012, p. 131), aiming to transform the social and educational context of students through action/reflection, from a (re)signification of the teaching profession's performance. This requires teachers to appropriate knowledge acquired in continuous and reflective processes in dialogue with theories and pedagogical experiences.

When discussing this interrelationship between theoretical and practical knowledge in pedagogical praxis, Konder (1992, p. 116) explains that::

Praxis and theory are interconnected, interdependent. Theory is a necessary moment of praxis; and this necessity is not a luxury: it is a characteristic that distinguishes praxis from merely repetitive, blind, mechanical, 'abstract' activities.

Consequently, it is *in* and *through* pedagogical praxis that the individual becomes a teacher; the act of teaching/learning constitutes a complex task, and its effective appropriation occurs in a *continuum*, permeating social and political demands in initial and continuing teacher training.

The teacher, like every individual, is a being in constant transformation; thus, we must understand their praxis "as a process in constant evolution and mobilization, seeking to better qualify themselves and reflect on their craft, in order to rethink education and contribute to its

improvement" (Costa; Melo, 2023, p. 18). For this, theory will assist them in development in the critical-reflexive perspective, enabling them to reconstruct their professional practice (Franco et al, 2010), but it will not be enough.

Professional Teaching Identity

Teaching identity is the existential condition of the teacher. In the words of Iza et al. (2014, p. 276), we can say that:

[...] 'being a teacher' is a construction gained over a long process, as it takes time to assimilate training, to learn how to act, to make decisions, and, most importantly, to recognize oneself as a shaper of future generations.

Professional teaching identity is dynamic, built within the sociocultural scope of the profession and through the subject's constitution process, with its main focus being pedagogical praxis. Thus, we understand that becoming a teacher is something elevated from the many variables to which the teacher is exposed and develops both individually and collectively.

The teaching professional, the teacher, is a fundamental category for the progress of any society. In Brazil, a developing country, their role becomes even greater, whether due to the known deficiencies of our education system or the low professional valuation and recognition.

Teaching identity is something singular, peculiar to each individual, built throughout life, and continually molded within a personal context. In this context, the school environment in which the teacher works is a preponderant factor for their training and for the construction of their professional identity (Morosini, 2000; Zabalza, 2004).

For example, recognizing oneself as a teacher can draw reference from: i. models of teachers encountered in our school life as students at various different levels of education; ii. models of teachers encountered in the scientific-academic context during our university trajectory during initial training; iii. models of teachers we interact with in the professional context. Ultimately, teaching identity is constituted with references to acquired experiences (both as a student and as a teacher) through interaction with students and fellow teachers, among others, in which the future teacher or the current teacher is immersed.

As Moran (2015, p. 42) says:

We learn through organized processes, along with open, informal processes. We learn when we are with a teacher and we learn alone, with colleagues, with strangers. We learn intentionally and spontaneously, when we study and also when we have fun. We learn from success and from failure [...].

This identity recognition is, therefore, a result of the social interaction of individuals, "[...] who elaborate their ways of thinking and feeling, build their values, manage their identities and differences, and establish their routines" (Bottelho, 2001, p. 2), with personal and social sensitivity.

Reflection on professional identity, here circumscribed to the professional identity of the teacher, is of great importance, since, as previously stated, it does not automatically arise with the completion of a bachelor's degree and teaching qualification. On the contrary, "it needs to be built and molded. And this requires an individual and collective process of a complex and dynamic nature, which leads to the configuration of subjective representations about the teaching profession" (Garcia, 2010, p. 18).

From this perspective, by breaking with Enlightenment and positivist conceptions in education, we realize that the constitution of teaching identity is not a fixed and immutable given, but an active process of subject construction. This is directly related to the understanding of people and their interrelationships with the world.

It is in this sense that the perception of being a teacher is also one of the ways to highlight memories, thoughts, mythical-religious beliefs, power relations, etc., and to imprint the identities of each being within an educational, historical, cultural, and political context.

In their praxis and identity construction, teachers must know teaching theories that will provide a better navigation in the theoretical field, yet without losing the utility of practical conception. Thus, we can perceive that this identitarian legacy, built over time in the teaching career and in the interconnection of theory and pedagogical practice, exerts significant social influence on teacher training.

For this reason, the teacher's identity is constituted by the meaning that each teacher attributes to their profession during the three phases of training, which should be interdependent and complementary: i.) initial academic training acquired during their undergraduate degree at higher education institutions; ii.) the professional initiation moment, in which they will empirically encounter the classroom during their first years of teaching practice; and iii.) during their professional development or permanent training through planned activities and courses in their continuing education to ensure their professional development and improvement.

In this direction, we conclude that teaching identity is built in a continuous process through interrelationships and representations with the world. It consists of "[...] a place of struggles and conflicts, it is a space for constructing ways of being and existing in the profession" (Nóvoa, 1992, p.16). Thus, the teacher recognizes themselves as an education professional and systematically reflects their own educational practice in their didactic-pedagogical practice; in other words, the teacher is characterized as a researcher-reflective teacher of their practice, always seeking new knowledge for problem-solving.

Final Considerations

Given what has been presented throughout this text, facing this new educational perspective, we highlight that it is up to this new teacher profile, through their pedagogical intervention, to provide significant teaching-learning situations, where students' prior knowledge is rescued and re-elaborated, contextualizing and expanding formal knowledge.

Coinciding with this teacher training proposal is the role of the school, whose main function is to develop work considering the social experiences of students, but also to provide necessary knowledge for the academic, social, and professional development of its school community.

In this direction, we start from the understanding that teaching practice—the exercise of teaching—emerges from the subjectivity of each of us. We conclude that it is essential, nowadays, to re-signify undergraduate degrees, in their initial and continuing training courses, in an effort to materialize, through consistent, coherent, and critical training, the inseparability between theory and practice for the construction of teaching identity.

Given such a context, there is no longer room for only traditional classes with conventional approaches that often neglect the complexity of the teaching-learning process, using resources that do not challenge students and/or teachers, and still do not prepare them for an increasingly technological scenario. Hence, we infer, therefore, that every professional inserted in the educational context needs to adapt to social changes and multiply this in the classroom to promote a reflexive and transformative education, forming competent students to actively participate in society.

Appropriate teacher training requires a dynamic and dialectical re-evaluation of current undergraduate courses to promote an education that transcends the simple transmission of knowledge, actively engaging in the production of critical and innovative knowledge,

privileging the construction of basic knowledge and skills necessary for developing good practice, including adequate interaction between teacher and student, taking into consideration the teaching level, which brings the undergraduate student (future teacher) closer to the school world.

As presented throughout the text, we have seen that teaching identity is (re)constructed, reflectively, from distinct forms of knowledge: experiential knowledge – pre-existing knowledge built throughout the teacher's life; content knowledge – specific knowledge for working with information by classifying, analyzing, and contextualizing it; and pedagogical knowledge – knowledge for teaching through social teaching practice. It perpetuates with the learning of specific knowledge inherent to the teaching activity, constantly improving throughout professional life.

In this sense, it is necessary for the basic education teacher to recognize that they will be, uninterruptedly, a learner, for there is no absolute knowledge, just as there is no absolute ignorance; everything is in constant transformation. Therefore, pedagogical action demands continuous action and reflection, combining theory with practice, being, then, a reflective act and not just an uncritical application of techniques, as the teacher acquires experiences and competencies in the classroom.

Finally, we highlight that education is the fundamental pillar for the process of human development, characterized as a complex and dynamic process involving a set of learnings and experiences at different formative stages and not just an uncritical application of techniques. Thus, we believe that conjecturing on topics related to teacher training, even if it generates controversy, is of utmost importance, as it ignites significant provocations for possible developments in the specialty in question or related areas of educational studies.

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CRediT

Acknowledgments:	Not applicable.
Funding:	Not applicable.
Conflict of Interest:	The authors certify that they have no commercial or associative interest that represents a conflict of interest in relation to the manuscript.
Ethical Approval:	Not applicable.
Author Contributions:	MELO, P. A. G. de declares to have participated in the writing of the article and affirms to have been responsible for Conceptualization, Data Curation, Formal Analysis, and Investigation; Methodology, Writing –

original draft; Supervision,
Validation, Visualization,
Writing – review & editing.

Submitted on: February 07, 2025

Accepted on: March 26, 2025

Published on: May 21, 2025

Section editor: João Fernando de Araújo

Production team member: Ronald Rosa

Editorial assistant: Giovanna Martins Capaci Rodrigues