

Conceptions about Pedagogical Practices in Professional Education: a place of disputes and contradiction

Concepções sobre Práticas Pedagógicas na Educação Profissional: um lugar de disputas e contradição

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Abstract

The objective of this paper is to identify the conceptions about pedagogical practices in Professional Education, in order to understand their pedagogical, social, and political implications, considering Vocational Education as a contested epistemological field. To develop the research, a bibliographic review was conducted with a qualitative approach and an exploratory character. The theoretical bases that support the discussion are grounded in authors such as Lobato (2011), Veiga (1992), Candau (1999), Araujo (2010), Freire (1983), and Henrique and Nascimento (2015). The data collection with the necessary information for this work was carried out in the Catalog of Theses and Dissertations of the Coordination for the Improvement of Higher Education Personnel (CAPES), from which works that address the topic and include the descriptor "Pedagogical Practices in Vocational Education" were selected. The inclusion criterion covers works that discuss concepts of pedagogical practices in Vocational Education, while the exclusion criterion encompasses studies that deviate from this topic. The results demonstrate that pedagogical practices in Vocational Education are tools used by teachers to, through intentional activities, promote the integral human development of students, enabling the development of critical and reflective capacities despite the dualism that characterizes the disputes between conservative and emancipatory practices. As an expression of teaching work, pedagogical practices materialize in action, while simultaneously becoming incorporated into the teacher's identity.

Keywords: Pedagogical Practice; Conceptions; Professional Education; Human Formation.

Resumo

O objetivo deste trabalho é identificar as concepções acerca das práticas pedagógicas na Educação Profissional, a fim de compreender suas implicações pedagógicas, sociais e políticas, considerando a Educação Profissional como um campo epistemológico em disputa. Para o desenvolvimento da pesquisa, foi realizada uma revisão bibliográfica com

abordagem qualitativa e caráter exploratório. As bases teóricas que sustentam a discussão estão fundamentadas em autores como Lobato (2011), Veiga (1992), Candau (1999), Araujo (2010), Freire (1983) e Henrique e Nascimento (2015). O levantamento de dados com as informações necessárias para este trabalho foi realizado no Catálogo de Teses e Dissertações da Coordenação de Aperfeiçoamento de Pessoal de Nível Superior (CAPES), de onde foram selecionados os trabalhos que abordam o tema e contemplam o descritor “Práticas pedagógicas na Educação Profissional”. O critério de inclusão abrange os trabalhos que discutem as concepções sobre práticas pedagógicas na Educação Profissional, enquanto o critério de exclusão engloba os estudos que se distanciam dessa temática. Os resultados demonstram que as práticas pedagógicas na Educação Profissional se configuram como instrumentos utilizados pelos professores para, por meio de atividades intencionais, promover a formação humana integral dos alunos, possibilitando o desenvolvimento de capacidades críticas e reflexivas apesar do dualismo que marca as disputas entre práticas conservadoras e práticas emancipatórias. Como expressão do trabalho docente, as práticas pedagógicas se materializam na ação, ao mesmo tempo em que se incorporam à identidade do professor.

Palavras-chave: Prática Pedagógica; Concepções; Educação Profissional; Formação Humana.

1 INTRODUCTION

Throughout its history, Professional Education has shaped individuals towards manual labor, perceived as labor of low social value. Therefore, pedagogical practices in Professional Education are strictly technical, moving towards the mastery of a craft. This setting contributes to the constitution of a specific type of worker, who is shaped to meet market expectations, but is not motivated to reflect on the labor – understood essentially as a rational activity that composes the social reality of the workers.

In this context, it is necessary to reflect on the pedagogical practices in Professional Education and how they determine the way of understanding and relating to work, in a dialectical and historical perspective. Thus, there is a perception that we need to “consider the essentiality of the technical and technological relevance for the development of inventive and innovative capacities of the human being, and the achievement of higher levels of social welfare” (Machado, 2024, p. 12).

In this perspective, the conception of pedagogical practices approached in this paper are based on dialectical and historical materialism. Therefore, pedagogical practices are comprehended as systematic activities which are intentionally developed between teacher and students, aiming towards a pedagogical result that also has social impact. Thus, pedagogical practices are essentially a political act, and as such, may serve to conserve and maintain social reality as well as to promote social change.

It is important to emphasize that pedagogical practices that are exclusively technical, built to supply market demands, create a limited perception of labor. On the other hand, those practices based on labor as an educational principle enable a comprehension of labor as a means of social change. About this conception, Ciavatta (2009) states that labor as an educational principle relates to the intrinsic relation between education and labor and highlights the formative character of both as humanizing actions, which aim the full development of human capabilities, that is, through an omnilateral formation.

The omnilateral formation affirms work as an educational principle because it is not limited to the integration of education and labor, but it is based on the perspective of human emancipation. Having it as a horizon, this formation assumes critical thinking on the capitalist way of working (Santos, 2018, p. 12).

In the capitalist perception of work, structural duality marks Professional Education from its very beginning. The working class receives a work-exclusive formation, thus remaining on the condition of those who execute manual and heavy labor. The upper class, on the other hand, has access to a top tier education, which enables them to obtain better income and social status, performing intellectual, leadership and command tasks.

In this unequal relation, the pedagogical practices developed on Professional Education take on a fundamental role. They are determinant in the process of identity construction for the students; while also influencing the way they relate to work. It is necessary to consider that these practices may either reinforce the structural duality, by being limited to training technical labor for the market, or contribute to an integral human formation, aimed at emancipation through work.

The objective of this paper is to identify the conceptions on pedagogical practices in Professional Education. To this end, this research is bibliographical and has a qualitative nature, with an exploratory character, intending to understand how these conceptions are approached in this context. The research problem that guides this study is: which are the conceptions about pedagogical practices in Professional Education that are present in theses and dissertations published between 2015 and 2021?

2 THEORETICAL FRAMEWORK

There is no neutral or isolated pedagogical practice, because they express teacher's knowledge, their world views and the material conditions that make social reality. Thus, pedagogical practices are not supposed to turn exclusively to what happens in the teacher's daily activities in the classroom. Before, it must be thought of as a conscientious action from an objective, practical and social being, in permanent relation with nature and himself, which intends to make transformations.

Therefore, the task of seeking a concept for pedagogical practices is not easy, because of the complex nature of this activity and since they “are intentionally organized to meet certain educational expectations demanded by a given social community” (Franco, 2016, p. 541). That is, there is no “one” pedagogical practice, but multiple practices that respond to diverse interests.

So, it is possible to think that pedagogical practices are systematic and intentional activities developed by teachers and students, aiming at a pedagogical result that has reach and social effect. Therefore, pedagogical practices are, essentially, a political act and, as such, may be useful either to maintain social reality or change it.

Regarding the intentionality of pedagogical practices, Franco (2016, p. 536) observes that “a class or educational meeting becomes a pedagogical practice once it is organized around intentionality, as well as in the construction of practices that create meaning on this intentionality”. We can observe, therefore, that these practices always carry intentionality and, because of that, they are subject to social and political conditions that materialize in the teacher’s action. About this debate, Lobato (2011) marks that the pedagogical practices are:

[...] subject to social and political components that configure different conceptions of mankind and society, as well as different assumptions about learning, about the role of school, contents and methods of teaching, assessment, relationship between teacher and student etc. (Lobato, 2011, p. 23).

When talking about pedagogical practices, the common understanding among many teachers is that it’s about activities developed with students in the classroom. Such activities always mediate contents that are administered by the teacher and the students’ learning necessities. This understanding is not without its fundamentals, because it expresses a structural condition which determines this way of perceiving pedagogical practices.

The approach to pedagogical practice is, usually, aimed towards within, to the process of teaching and learning, which makes its comprehension usually limited to the sphere of content, method and teacher-student relationship, without realizing that what is outside the classroom and the social reality imposes certain concepts of pedagogical practice.

Veiga (1992, p. 16) understands pedagogical practice “as a social practice oriented by goals, purposes and knowledges, inserted in the context of social practice”. By being is considered a dimension of social practice, pedagogical practices move beyond the strictly scholar environment to take on a role of social construction, and of social intervention, because they generate transformative effects on human existence.

According to this understanding, pedagogical practices are also social practices, because it’s evident that they respond to a demand of political nature. Therefore, they carry ideologic implications and represent models of either dominance

and construction of a subject that accepts it, or a model that gives the capacity of understanding his reality from a critical point to that same subject and, moving on from there, cause significative changes in his social space.

Throughout ideas defended by Freire (1979), we understand that pedagogical practices are set to be critical and reflexive actions about the reality of the subjects involved, permeated by dialogue, which only happens in the praxis through critical reflection on practice and the awareness of its intentionalities.

The teacher, in his practice, may or may not exercise pedagogically. That is, in order to be transformed into a pedagogical practice, his own practice must have, at least, two moments: one of critical reflection and another of awareness of the intentionality that drives his practices (Franco, 2015, p. 605).

The understanding of pedagogical practices is also implicated in the relationship between theory and practice. This relationship determines the type of pedagogical practice and how it is organized in the school. Candau (1999) helps us see it clearly by stating that there are two visions about this relationship: a dichotomous one and one of unity.

In the dichotomous viewpoint, theory and practice are separated and fragmented, generating pedagogical practices that are distanced from the students' reality. On the other hand, in the unity viewpoint, theory and practice establish a simultaneous and reciprocal relationship, maintaining their identities and generating pedagogical practices that dialogue with the reality of the subjects from a practical standpoint.

The studies conducted by Veiga (1992) present two kinds of pedagogical practices: one that is repetitive and acritical, and another reflexive, critical. The author points out that the first type is characterized by the rupture of the indissociable unity between subject and object, and theory and practice on the pedagogical process. Content is subordinated to form, the real to the ideal, and the particular and concrete to the universal and abstract.

This type of pedagogical practice maintains social reality, and with it, its inequalities. These are practices isolated from their contexts, which makes it hard for the students to understand social demands and their material implications, contributing to a pseudo neutrality. Its focus is the instrumental technique; therefore, is aligned with teacher knowledge that is based on the epistemology of practice, of a conservative and pragmatic character, thus making social change impossible.

The second type is characterized by union between theory and practice. "The pedagogical practice has a creating character and is based on the social practice, which defines and guides its actions" (Veiga, 1992, p. 21). Thus, this kind of pedagogical practice is preoccupied with social change based on an understanding of reality, enabling the subjects to transform the ingenuous conscience into critical thinking (Freire, 1987). In this sense, these practices are aligned to the teacher

knowledge that is based on the epistemology of the praxis, seeking to overcome social inequalities through understanding reality to promote social change.

In the same train of thought, Lobato (2011) amplifies this reflection by presenting the pedagogical practices conceived from liberal bourgeois theories, highlighting utilitarian practices and, as counterpoint, practices from the perspective of praxis. From the utilitarian and immediatist perspective, pedagogical practice is characterized as a mechanical, ritualistic, repetitive, sterile and acritical, without assessment, merely a pre-established and standardized teaching action, which points out to the same results regardless of different educational situations.

The practices broadly developed in the Professional Education, as well as in the Brazilian educational system, seek to train workers for the labor market, centering in the repetition of procedures and, therefore, aligning with the interests of the capital. Araujo (2007) points out that these methods tend to develop minimal skills to the performance of function, conditioning the apprentice to reproduce elaborated knowledge, in addition to leaning them to the condition of a worker conformed with the social order.

Regarding the practices in the praxis perspective, Lobato (2011) defends a professional training that considers the historical and social constitution of the human being, the omnilateral formation and the labor as an educational principle from the idea of polytechnic, in the sense of overcoming the contradiction between man and labor.

In this context, the pedagogical practice, in the praxis perspective, is opposed to the utilitarian practice. In this kind of practice, history and the subject's material reality are considered as central elements in his education, which is thought out to contemplate every aspect of his existence. The relationship with labor is not configured as a trade, but as a means of human and social transformation, assuring emancipation.

It is possible to acknowledge that pedagogical practices, as a political act, considering its pedagogical dimension, is set in a permanent dispute between two ways of biases: an hegemonic one, from the bourgeois and aligned with the capital, which contributes to the continuation of social inequities; and a counter-hegemonic one, which seeks to overcome these inequities based on critical thinking about reality, in a dialectic process of construction and reconstruction.

As mentioned before, pedagogical practices may have distinct natures: conservative, of a technical character, or emancipatory, of a critical social character. In the epistemological field of Professional Education, it is possible to notice fragmented pedagogical practices, as well as divergent conceptions on that these practices should be.

About this matter, Frigotto (2007) points the pedagogy of the S system, especially SENAI, as the pedagogy of capital, incorporated as a policy of military governments for the field of education. The author highlights that the S system defends a vision of articulation, not of integration of professional and basic education, which represents the vision of dualism and taming.

To understand this perspective, it is necessary to comprehend the origins of Professional Education in Brazil. Since its beginning, it aimed the people with less fortune, in a paternalistic bias. This reality created what is known today as structural

dualism. Moura (2007) emphasizes that this duality is expressed in the existence of two different kinds of schools made for distinct social classes, that is, the basic education of propaedeutic character, aimed for the social elites, and the vocational education, usually instrumental, aimed at the remaining social classes, especially those of low income.

If there are two kinds of schools destined for different social classes, there are, therefore, specific pedagogical practices to approach these realities. In this direction, it is necessary to point out that:

In the beginnings of history of education in Brazil, vocational education, used as a means for domination, was offered in a practical and disorganized manner, without theoretical basis, through an informal process of teaching (Lobato, 2011, p. 34).

The activities were exclusively practical, with methods and techniques based on routine and tasks of different jobs, from the direct exchange between apprentices and masters. It can be said that, at that time, Professional Education had no social value. It was destined to a forgotten part of the population, with a clear objective of dominance, social segregation, class differentiation and, essentially, to train a worker for the heavy manual labor, not of any intellect or social prestige. Manfredi (2002, p. 34) says that “the notions of work are built and rebuilt throughout the history of human societies, varying according to the means of the social organization and distribution of wealth and power”.

In the beginning of the 20th century, due to efforts of industrialization, Professional Education went through a process of public organization, moving from a paternalistic bias for abandoned minors and orphans to the preparation of blue-collar workers for a profession (Ramos, 2014). Moura (2010) affirms that this change occurred because the economic sector demanded more qualified professionals, in face of the emerging process of industrialization.

In this context, the pedagogical practices met the needs of the market, training technicians to the effective exercise of industrial activity. Technicism marked this period, based on a productivism-oriented conception of education. The idea of progress and national development was linked to education, creating the need to train workers for further absorption by the industries. This task was majorly attributed to the Professional Education.

In 1909, the “Escolas de Aprendizes Artífices - EAA” (school of craftsman apprentices in English) were created. According to Cunha (2000), these schools made a school system, because they were submitted to specific legislation that distinguished them from other schools and federal institutions. Even with this advancement, the EAA merely repeated the logic of dualism in the Brazilian education. Its objective was to supply the market, while also pinpointing the place of the workers from lower classes.

Before supplying the demands of a near non-existent industrial development, these schools obeyed a moral goal of repression:

educate, through work, orphans, the wanderers and the lower class, removing them from the streets (Kuenzer, 1999, p. 27).

In the 1990s, the debate on Professional Education was intensified. The Brazilian state aligned itself to the international capital, thus changing the country's educational structures. In this period, Professional Education was separated from the secondary level of school, reinforcing the structural dualism. Frigotto (2007, p. 1139) alerts that the Decree number 2208/1997 "reestablished the dualism between general and specific education, humanist and technic, thus destroying, in an authoritarian fashion, what little was left of an integrated secondary school, mainly from the CEFET network", thus imposing the separation between general and professional formation and making a profound and historic mark on the duality debate.

In 2008, there was a historical landmark: the reorganization of the federal network of Professional Education, assuming the commitment to integrate knowledge from both technical and general education. The proposal was to break the limits between technical and propaedeutic teaching, articulating work, science and culture.

This landmark also brought a conception of Professional Education that was distinct from what the general rule was. Professional education must not train people to relate with work in a context of exploration and domination, but as a means of social transformation. In this context, pedagogical practices aim to value and strengthen human formation, overcoming the dichotomy between manual and intellectual work, and giving equal opportunities for an education that enables social equality, decent work and subject autonomy.

In this perspective, Henrique and Nascimento (2015) highlight the importance of developing integrative practices between subjects and courses, strengthening the conception of an integrated curriculum, which aims the integral human formation through integrative projects. For these authors,

Integrative practices are named as such because they mobilize integration between subjects, knowledges and institutions. They may occur in several levels and involve many elements, thus enabling the existence of a network of relations of knowledge, which can be identified as a epistemic network (Henrique; Nascimento, 2015, p. 68).

As pointed out by the authors, the integrative practices in the field of Professional Education aim to comply with the dialogic principle between knowledges. They affirm that "their existence in the context of school aim to promote a better and more complex perception of reality and of the problems that haunt mankind" (Henrique; Nascimento, 2015, p. 68).

For the possibility of integrative practice, the authors present the Integrative Project as a curricular component that enables actions of such nature within the pedagogical projects on institutions of secondary education, as well as colleges. They also highlight that:

The presence of integrative projects in the official curriculum can provide, in a systematic and continuous fashion, a space for effective pedagogical actions that enable the understanding that knowledge is a historically built social totality (Henrique; Nascimento, 2015, p. 68).

Therefore, the Integrative Project constitutes a set of integrative practices that seek to overcome both the existent dichotomies between theory and practice and the historically built fragmentation between disciplines and fields of knowledge. The authors clarify that:

The existence of the Integrative Project on the official curriculum of technical or superior formation demonstrates a concrete initiative of materializing this idea, which is effected when a problematization and reflection of a given reality occur, constituting the multidisciplinary dialogue and the union between theory and practice (Henrique; Nascimento, 2015, p. 69).

For these authors, the matter that bases the integrative project is the logic of integration, which shall be in the core of a curriculum that seeks an integral and integrated human formation, considering the knowledges that come from nature, labor, technology, science and culture. “To sum up, the integrative practice, as well as the integrative project, is built on the context of an integrated curriculum, that aims an integral formation for the human being” (Henrique; Nascimento, 2015, p. 69).

Integrative pedagogical practices, aligned to a conception of an integrated curriculum that seeks integral human formation, can create autonomy and social transformation in the context of Professional Education. They fundament pedagogical actions from the principle that knowledge is a social and historical construct, aiming to overcome the existent dualities in this educational context.

3 METHODS

This research is organized to answer the following question: which are the conceptions on pedagogical practices in the Professional Education present in theses and dissertations between 2015 and 2021? To reach a satisfactory response, we conducted a bibliographic research of qualitative nature, and exploratory character, intending to understand how these conceptions are approached in this context.

Demo (2012) highlights that research is the scientific activity from which we discover reality. We take the assumption that reality is not fully understood on the surface. It is not what it looks at first glance. Moreover, our explanatory constructs never fully deplete the understanding of reality, because it is more complex than that. In this sense, this research has a qualitative nature. About this kind of research, it is important to point out that:

Qualitative research answers very peculiar questions. It is concerned, in the social sciences, with a level of reality that cannot be quantified. This means that it works with the universe of meanings, motives, aspirations, beliefs, values and attitudes, which corresponds to a profound space of relations, processes and phenomena that cannot be reduced to the operationalization of variables (Minayo, 2001, p. 21).

For its objectives, this research has an exploratory character. As proposed by Gil (2016), these researches aim to enable more proximity between researcher and problem, seeking to make it more explicit or to build hypotheses. It can be said that such kind of research has the bettering of ideas or the discovering of intuitions as its main goal. Its planning is, therefore, very flexible, in a way that enables the consideration of the many different angles on the subject.

For technical procedures, we used bibliographic reviewing which, according to Severino (2007), is a consequence of previous researches, in printed documents such as books, papers, theses, dissertations etc. It uses data from thematic categories already worked on and duly published by other researchers. The published researches become sources for the themes that are to be studied. The researcher works from the contributions of authors of analytical studies on these texts. Thus, we gathered data on understandings regarding pedagogical practices in the epistemological field of Professional Education.

The gathering of data was conducted in the Catalog and Theses and Dissertations of CAPES, considering studies published between 2015 and 2021. We used the descriptors “práticas pedagógicas na educação profissional” between quotes. The findings amounted to 67 studies, of which 64 were dissertations and three were theses. From the studies that were found, 65 of them were published by the Federal Institute of Education, Science, and Technology of Rio Grande do Norte – IFRN, one was published by Federal University of Santa Catarina, and another was published by Federal Rural University of Rio de Janeiro.

We then applied the exclusion criteria to identify studies that were not about conceptions on pedagogical practices in Professional Education, which resulted in 52 studies being excluded. Then, the abstracts of the 15 remaining studies were read to identify if they were really into the perspective of this research, from which 6 were excluded, because they only present the terms “pedagogical practice” and “Professional Education” in the titles, but were developed from another focus. Finally, there were 9 studies left within the investigation criteria.

4 RESULTS

We organized the following table to present the studies that were found that regard conceptions on pedagogical practices in Professional Education:

Table 1: Studies that regard pedagogical practices in Professional Education

YEAR	AUTHOR	TITLE	TYPE
2015	SANDRA MARIA DE ASSIS	PEDAGOGICAL PRACTICES OF HUMANITIES TEACHERS IN THE TECHNICAL INTEGRATED TEACHING ON COMPUTING AT IFRN – CAICÓ CAMPUS	DISSERTATION
2015	LUZINETE MOREIRA DA SILVA	SIGNIFICANT PEDAGOGICAL PRACTICES IN THE PROEJA CONSTRUCTION COURSE OF IF SERTÃO PE – PETROLINA CAMPUS	DISSERTATION
2016	IAPONIRA DA SILVA RODRIGUES	ACADEMIC AND PROFESSIONAL CARRER OF TEACHERS OF PARNAMIRIM CAMPUS (IFRN): TEACHER KNOWLEDGES AND PRACTICES ON INTEGRATED SECONDARY EDUCATION	DISSERTATION
2017	JACIÁRIA DE MEDEIROS MORAIS	TEACHER TRAINING FOR PROFESSIONAL EDUCATION: INVESTIGATING TEACHER PRACTICES IN THE CHEMISTRY COURSE IN IFRN – IPANGUAÇU CAMPUS	DISSERTATION
2017	ANTONIO MAX FERREIRA DA COSTA	TECHNICAL PROFESSIONAL SCHOOL AT THE SECONDARY LEVEL TEACHER ANÍSIO TEIXEIRA: A HISTORICAL ANALYSIS OF PEDAGOGICAL PRACTICES IN THE PERIOD OF 1974 TO 1985	DISSERTATION
2018	SUELI RODIGUES DA ROCHA	NARRATIONS OF SELF: CROSSED MEMORIES OF POST-GRADUATION AND PEDAGOGICAL PRACTICE FOR TEACHERS OF PORTUGUESE AND LITERATURE	DISSERTATION
2018	LANUZIA TÉRCIA FREIRE DE SÁ	PEDAGOGICAL PRACTICES IN THE INTEGRATED SECONDARY LEVEL SCHOOL OF THE SENATOR JESSÉ PINTO FREIRE STATE CENTER OR PROFESSIONAL EDUCATION: ALIGNMENTS AND DIVERGENCES FROM AN INTEGRAL HUMAN FORMATION	DISSERTATION

2019	HERIBERTO SILVA NUNES BEZERRA	TEACHER'S CONCEPTIONS ON PEDAGOGICAL PRACTICES LIVED IN THE PROFESSIONAL EDUCATION OF SECONDARY LEVEL – TECHNICAL COURSE OF MINING – IFRN/CNAT	DISSERTATION
2021	ANA KAMILY DE SOUZA SAMPAIO	“MIRROR, MIRROR ON THE WALL”: AN ANALYSIS OF PHYSICAL EDUCATION PEDAGOGICAL PRACTICES THROUGH THE LENS OF INTEGRATED HIGH SCHOOL STUDENTS' BODY IMAGE	DISSERTATION

Source: own authorship, based on the collected data (CAPES, 2023).

The presented information considers, in a crescent order, the year of publication, author, title and type of work. It is important to highlight that the studies are framed in the established criteria are dissertations published in the Post-graduation Program of Professional Education (PPGEP in Portuguese) of the Federal Institute of Education, Science and Technology of Rio Grande do Norte (IFRN). Thus, these are academic productions inserted in the epistemological field of Professional Education.

The researches were conducted in the following contexts: integrated technical course on computing; construction courses on PROEJA; teacher graduation; course of teaching in chemistry; technical vocational school; course of Portuguese and literature; integrated secondary level, technical course on mining; and course of physical education. We can observe the predominance of teaching studies and in integrated secondary level, which is justified by the fact that the studies approach pedagogical practices, which is a theme that is directly related to teacher training.

All the analyzed studies are masters' degree dissertation. The theses that were found did not meet the inclusion criteria and were excluded. Of a total of 67 studies, only three were PhD theses, which can mean a low productivity of PhD students regarding pedagogical practices on Professional Education. To present the conceptions on pedagogical practices on Professional Education, we organized the following table.

Table 2: Conception on pedagogical practices

YEAR	AUTHOR	IDENTIFIED CONCEPTION
2015	SANDRA MARIA DE ASSIS	Pedagogical practices are actions developed by teachers to build knowledge with the students inside and outside the classroom. Pedagogical practices are everything developed alongside students to benefit the teaching/learning process, including the research activities thought, developed and articulated to the learning process.

		<p>Pedagogical practices are actions developed by teachers to facilitate the understanding of the content thought to students, that is, they are actions developed for the student to understand and perceive historical context; in short terms, to facilitate learning.</p> <p>They are pedagogical activities developed by teachers in schools and are modeled according to the classes' profile and to the planning done accordingly to the different contents of the day-to-day activities in the classroom.</p>
2015	LUZINETE MOREIRA DA SILVA	<p>Pedagogical practices are thought, planned and instituted with some intention, which leads us to believe that, in the educational process, its function is to educate.</p> <p>The term "meaningful pedagogical practice" is used in this study as a specific concept. It concerns those pedagogical practices that are developed in seeking to foster socialization, creativity and self-determination. They are related to those that are accessible to subjects which are inserted in specific and useful contexts.</p>
2016	IAPONIRA DA SILVA RODRIGUES	<p>Pedagogical practice is conceived as a social practice, constructed through dialogue, in the relations between teacher-student-knowledge-school and aims to reach certain results.</p>
2017	JACIÁRIA DE MEDEIROS MORAIS	<p>Pedagogical practices have a dimension connected to the teacher's experience.</p>
2017	ANTONIO MAX FERREIRA DA COSTA	<p>Pedagogical practice with technicist, mechanist and rational fundaments.</p>
2018	SUELI RODIGUES DA ROCHA	<p>Pedagogical practices have a close relationship to teacher education. When reporting their practices, teachers leave the conceptual realm to enter the practice field.</p>
2018	LANUZIA TÉRCIA FREIRE DE SÁ	<p>The understanding of pedagogical practice used in this research surpasses the three elements that constitute it: knowledge, teacher and student. We also consider it a practice of social interaction in which there is also the cultural, historical and social contexts.</p>
2019	HERIBERTO SILVA NUNES BEZERRA	<p>Pedagogical practice are the actions and activities that I develop in the classroom, it's what pedagogues call "teacher practice".</p> <p>Pedagogical practices and teaching methodologies are actions planned and developed by the teacher, with an educational objectivity to be reached. They demand reflection before and after its making and need full</p>

4.1 DISCUSSIONS

The study of Assis (2015) analyzes pedagogical practices of humanities teachers of the integrated secondary level on computing of the Federal Institute of Educations, Science and Technology of Rio Grande do Norte (IFRN in Portuguese), Caicó campus. Pedagogical practices are considered as intentional activities conducted by teachers to promote student learning, which depends on the teacher's perception about his own practice. The author conceives

Pedagogical practices as the teacher's instrument of action, which defines them as managers of their activities in the classroom. They are articulated with the curriculum, having the human and society projects in which they are based on as a guiding line, resulting in the teacher's knowledge obtained through training and accumulated experience, especially in the first years of professional development (Assis, 2015, p. 106).

Silva (2015) conducted a study on meaningful pedagogical practices in the PROEJA Construction technical course on IF Sertão PE – Petrolina Campus. In this study, pedagogical practice is defined as every planned action that aims to educate, influenced by several factors. The author points out that:

such practices constitute important instruments for the education of subjects, being able to conduct them to an integral human formation that privileges, among others aspects, everyone's access to social tools for life in society, enabling the political emancipation and the fight against social inequality (Silva, 2015, p. 51).

Thus, we can perceive that, both in Assis (2015) and Silva (2015), pedagogical practices are understood as instruments of the teacher's work.

Rodrigues (2016) analyzed the academic and professional trajectories of licensed teachers that work on secondary education integrated to the technical course on mechatronics, at the Parnamirim Campus of IFRN. The study debates how these teachers are developing, in their pedagogical practices, articulation between general and professional training. The author clarifies that:

for the analyses, we accept a broader sense to the concept of pedagogical practice, understood as a social practice built in dialogue and relation between teacher, student, knowledge and school, aiming to reach certain results (Rodrigues, 2016, p. 117).

Thus, pedagogical practice is understood as a social practice effected in dialogue, although it has a hard materialization, as pointed out in the research.

Morais (2017) investigated the teacher practices in the teaching course of chemistry at IFRN – Ipangaçu Campus. The study highlights the dimension of pedagogical practices linked to the teachers' experiences. The author concludes that practices can legitimate initial training for Professional Education as long as they are directed to research, reflection, and integration of the students in the spaces of teaching (Morais, 2017). Even if the research discovered that this course does not direct its pedagogical practices for the FORPROFEP, this space is not recognized as a potentiality for the development of this education. Therefore, pedagogical practice is understood as an enabling factor of formation.

Costa (2017) conducted a historical analysis of pedagogical practices at the Center of Secondary Education Professor Anísio Teixeira between 1974 and 1985, focusing on the human capital theory, technicism and pedagogical practices in the context of the civil/military Brazilian dictatorship. The author discovered that:

pedagogical practices were based on the technicist ideology, which funneled education to the work market according to the assumptions of the human capital, understood as an investment on professionalization and technical training (Costa, 2017, p. 72).

It is pointed out that:

in technical professional teaching of secondary level, the pedagogical practices are organized according to entrepreneurship technical parameters, based on technicism, without looking to the integral formation of citizens, but to the fitting of school in the models of rationalization of the productive capitalist system (Costa, 2017, p. 31).

In this sense, pedagogical practices are considered a political act that, in this context, serves the interests of capital.

Rocha (2018) investigated the relationship between *stricto sensu* formation of Portuguese language and Literature teachers and their conceptions and pedagogical practices, in the perspective of integral human formation, in the integrated secondary education level. The author sought to understand how *stricto sensu* formation contributes to the teaching practices, from the conceptions elaborated about the pedagogical practices. It is pointed out that, by narrating their practices, teachers went from the conceptual field to the territory of practice, although with an implicated theoretical look on the reflections (Rocha, 2018). So, the pedagogical practice, in this perspective, is configured as a reflection on themselves, in which the subject moves from the concept to the real life.

Sá (2018) studied pedagogical practices at the Jessé Pinto Freire Integrated Center of Secondary Professional Education (CENEP in Portuguese). The research

understands pedagogical practices as something that transcends the articulation of knowledge, teacher, and student, also being set by an intentional social practice inserted in the cultural, historical, and social contexts. The author identifies:

constant movements of closing and distancing between pedagogical practices conceptions and integral human formation (FHI in Portuguese), which are not restrained to the institutional field, but reflect on the social, political, and legal levels, both on the school everyday life and society (Sá, 2018, p. 131).

The study recognizes CENEP's pedagogical practices as an initial path of approximation to education aimed at FHI, although they also can represent a path to distancing.

Bezerra (2019) investigated teacher's conceptions on pedagogical practices at the technical course of mining at IFRN/CNAT. The research identifies pedagogical practices as "activities developed in classroom, highlighting that they can foment learning of scientific, social, cultural, technological, and technical/professional knowledges" (Bezerra, 2019, p. 29). The study shows that such practices favor multidisciplinary actions and an intricate relationship between theory and practice, contributing to the integral human formation of students, having work as an educational principle.

Sampaio (2021) analyzed the relationship between integral human formation – as proposed by the pedagogical practices of Physical Education in the Professional Education – and the body image of students in the integrated secondary education. The author bases the pedagogical practices in the dialectical relationship between theory and actions, in which the former clarifies, reinvents and underpins the latter, which, in turn, informs the development of theories. The author demonstrates that pedagogical practices enable the process of integral human formation envisioned or Professional Education, through the development of interdisciplinary, innovative, and enriching practices capable of overcoming technicist perspectives in teaching (Sampaio, 2021). Thus, pedagogical practices represent a concrete possibility for integral human formation, serving as a means to overcome technicism, which is tied to capitalist logic.

In face of what was presented, it is relevant to consider some aspects about pedagogical practices in the epistemological field of Professional Education, based on the conceptions presented in the analyzed studies. In the following paragraphs, we briefly present common points that cause reflection on concepts and objectives of pedagogical practices in this context.

Pedagogical practices are essential tools. In the field of teacher work, they assume the dimension of instruments, as work tools that are crucial elements in the hominization process (Machado, 2010). The author says that this tool enabled the stretching of both the hand and the motor part of the organism, as well as language enabled the extension of the brain and the outer world simulation capabilities. In a

similar fashion, pedagogical practices may be considered extensions of the teacher's intentional action.

Pedagogical practice is a teacher's work. As said by Antunes (2009), the teachers belong to a class that lives off their work, not only financially, but also in terms of social existence and creation of meaning. Thus, pedagogical practices materialize the teacher's work.

Pedagogical practices consist of systematic and intentionally developed activities by the teacher with the students, seeking pedagogical results with reach and social effect. They are set as political acts, which can be used to maintain social reality or promote its transformation. It is precisely in the intentional relationship between student and teacher that pedagogical practices are effective.

Pedagogical practices are manifested in action and, therefore, are political acts. They are in constant flow and are only expressed through teacher action. Franco (2016) highlights that pedagogical practices are historically inserted, demand decision-making actions, and are transformed through its contradictions. The historical process is where teachers learn and develop their practices, which unveils its political character. Freire (1996) emphasizes that there is no teaching without learning, and vice versa; it was precisely by social learning that humanity discovered the possibility of teaching.

Pedagogical practices are incorporated into the teacher's identity. The teacher's activities are associated with their history and reality, which means that pedagogical practices are embedded in the professional identity as the teacher develops the capability of reflecting on their practice. Pimenta (1997) argues that the teacher's identity is not an immutable or external fact, but a process of construction of a historically inserted subject. Therefore, in the historical process of building an identity, pedagogical practices become an essential part of teaching.

Pedagogical practices reflect structural dualism. Different kinds of school are directed to distinct social classes, which implies the existence of specific pedagogical practices fitted for these realities. In this context, dualism is expressed in pedagogical practices: the capital uses conservative and utilitarian practices to maintain social dominance, while progressive educators deploy critical and reflective practices that seek the subjects' emancipation.

5 CONSIDERATIONS

We reiterate that pedagogical practices are a complex phenomenon that involves not only teachers and students, but, fundamentally, the historicity of the subjects, as well as their social, cultural, and political realities. This affirmation reasserts the objective of this study: to identify conceptions on pedagogical practices in Professional Education. The study points out the pedagogical, social, and political relevance of pedagogical practices in Professional Education, from their critics and emancipatory basis.

Regarding pedagogical aspects, the research expresses that pedagogical practices are instruments of the teacher's work to promote, facilitate and enable the student's learning, which are permeated by interests, conflicts, and intentionalities. We also observe that teacher training performs a strong influence on the teacher's perceptions about their own practices.

Regarding the social and political aspects, the research reveals that pedagogical practices materialize in the actions of teachers. Based on this understanding, it is possible to perceive that such practices contribute both to the perpetuation of social inequalities and to the transformation of social reality. Thus, it cannot be denied that pedagogical practices in Professional Education were constructed upon market logic, which leads to the implementation of pedagogical practices developed exclusively for this purpose. Understanding work as a cultural production inherent to human existence itself is the challenge of pedagogical practices in Professional Education, which must overcome market-oriented training and foster the construction of autonomous subjects. This challenge has been object of disputes and contradictions.

Finally, the results demonstrate that pedagogical practices in Professional Education act as instruments used by teachers to promote, through intentional activities, the integral human formation of students. This enables the development of critical and reflective capacities, despite the dualism that marks the dispute between conservative and emancipatory practices. As teaching work, pedagogical practices materialize in action and, at the same time, become incorporated into the teacher's identity.

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