Continuing Education of Higher Education Professors: New Languages, New Practices, and New Challenges.

Sandra Gomes[1], Manuel Tavares[2]

ABSTRACT: *The text that we present intends to be a reflection, based on the literature adjusted to the theme, it is about the continuing formation of professors of higher education and the challenges that they have to face in a globalized society, infiltrated by neoliberal policies that also took over the educational world. We reflect upon the new languages imposed by the international regulatory agencies, in times of globalization, which have implications in education processes and conceptions about Education. We consider it important to suggest, from a set of authors, the overcoming of the monocultural teacher and the demand of a new teacher - multicultural -, capable of promoting interculturality in his pedagogical practice and research. To do that an articulation between research and pedagogical practice becomes vital. We went through some texts of Cortesão, Nóvoa, Sousa Santos and Walsh that with us reflected on the different themes approached. We consider that Freire's thinking, addressed at the end of the text, is in line with the perspectives of the authors previously mentioned. The text presented does not contemplate an empirical dimension, constituting a theoretical support for an ongoing field research work.*
Keywords: *Higher Education; Continuing Education; multiculturalism; interculturalism; neoliberalism.*

INTRODUCTION

When we had all the answers, they changed the questions. This is a statement inscribed on a mural in Quito, and reproduced by Eduardo Galeano. Sounds appropriate to the present text and its problematic. Higher education teachers, within the dominant paradigm of education and pedagogical practices, had all the answers to educational problems: students do not know, do not study, do not have. However, the questions have changed. How do teachers work with a cultural and epistemological diversity? What new structural languages make your pedagogical practice? How do you promote interculturality, whether from an epistemological point of view, or yet an anthropological point of view? What is the model of continuing education in which teachers in service have been trained for traditional teaching?

In a little more than 30 years, the continuing education of teachers, which was no more than a requirement of professionals from the most diverse sectors, has become a generally recognized right and even an ideology that seeks to associate individual quality and professional achievement with productivity and development.

Continuing education thus appears in the eyes of many (politicians, businessmen, officials, economists, workers) as a solution to the more complex problems of today's society and to some of the problems affecting education, whether at the basic or higher level. Ministered under the most diverse models, it is often perceived as an indispensable instrument of the changes and innovation that must be done; Is, as Sacristán (1999) argues, one of the indispensable cornerstones in any attempt at renewal. The intention here is to reflect on the literature published in recent years by the various European, Brazilian and other Latin American theoreticians on the continuing education of higher education teachers and also establish a relationship with their respective pedagogical practice. It is a matter of thinking about the new models of higher education and of knowing to what extent the initial training of teachers, of a traditional character, will not be incompatible with the new audiences that attend the new universities, thus requiring a continuous formation in a close relation with research, teaching and extension. When we refer to traditional formation, we mean that in the past the teacher was prepared to teach content, teach everyone as one, and more than that, to be able to assess what he "taught." The teacher was prepared, using Freirean terminology, for a "banking education", pointing to the neutrality of the educational act, legitimizing the importance of maintaining the erudite and national culture, which we can characterize by a monocultural perspective, also called by Cortesão (2011) as "cultural color blindness," which practice is not sensitive to the "heterogeneity" and "rainbow of cultures" involving students.

---

[1]Masters Student atProgram for Graduate Studies of Education (PPGE) at University Nove de Julho (UNINOVE) . san.r.gomes@hotmail.com
[2] PhD in Philosophy. Professor at Program for Graduate Studies of Education (PPGE) at University Nove de Julho (UNINOVE). manuel.tavares@outlook.com.br

We thought that new languages, stemming from profound scientific, technological, cultural, social and educational transformations, have invaded the educational system. As far as social transformations are concerned, they stem from hegemonic globalization and its effects on societies and local realities; They also stem from the new technologies that have invaded all social and educational spaces; Are also due to the cultural hybridism and multiculturalism that increasingly characterize contemporary globalized societies.

Nóvoa (2000) emphasizes, in an interview with *Interface Journal*, the need "to the reflective making of the university professor, by means of discussion work with groups' accompaniment, aiming at establishing routines of sharing within the universities". (p.131) The break with the individualism, conformity and determinism that characterize the pedagogical making is the only answer to the challenges of the teaching activity caused by the changes in the universities. The response to the growing heterogeneity and diversity of interests requires a new relationship with knowledge and with new audiences attending universities. The rapid transformation of societies and educational institutions, resulting from the new information and communication technologies, substantially altered the pedagogical relationship whose center was traditionally occupied by the teacher as transmitter of the knowledge filtered by him. The new relationship that students have with the amount of information and knowledge can generate a deadly change in the pedagogical triangle: teacher-student-knowledge. The teacher, using Nóvoa's expression (2000), has the risk of occupying the "place of the deceased", of being the third-excluded, in the case of not adapting to the numerous technological transformations and the changes produced in the educational spaces, products from the cultural diversity that exists today in higher education.

Teachers are, however, confronted in their teach and research practice with the requirements of the major international regulatory and evaluation agencies of universities: OECD, WTO, WB, IMF, UNESCO. A new language has invaded educational and university spaces: indicators of production, accountability, accreditation systems, benchmarks, performance, performativity[3], standards, etc. These languages are not innocent: they aim to transform university institutions into a market that produces symbolic goods - knowledge –viewing their sale and consumption. Education thus becomes a consumer good that ought to be profitable. In opposition to these new languages, new concepts emerge demanding from the teacher political and educational commitments that stand in the way of neoliberal demands: the multicultural teacher as opposed to the monocultural; Reflexivity, criticism and problematization as opposed to an educational determinism; Collaborative and sharing activity as opposed to academic individualism; The promotion of interculturality in opposition to academic monoculturalism; Investment in research and creativity as the core of teaching activity and pedagogical practice as opposed to "banking education"; The inclusion of cultural and epistemological diversity as opposed to a colonial view of knowledge; Education as promotion of values of respect, solidarity, democracy against all forms of exclusion, racism, discrimination and elitism.

Multiculturalism and Interculturalism: Reflections and Perspectives

Contemporary societies are undoubtedly multicultural societies. Multiculturalism is not a recent phenomenon. Cultures, throughout history, have always had contacts with each other, generating phenomena of intercultural hybridization[4]. As Canclini (2008) points out, it is no longer enough to say that there are no identities that are characterized by stable and a-historical essences, nor understood as the ways in which communities imagine and construct narratives about their origins and histories. In a world so fluidly interconnected, the sedimentary identities organized in more or less stable historical groups, are restructured giving rise to interethnic, transclassicist and transnational ensembles. The growing phenomenon of migration throughout the world, in addition to generating multiple social and humanitarian problems, is a major challenge in terms of social reconfiguration resulting from the "inclusion" of different peoples and cultures. A multicultural society does not mean that it is intercultural. Interculturalism is another challenge facing

---

[3]St. Ball (2001, 2002, 2004) uses the notion of performativity in reflecting on the implications of neoliberalism in educational reform. Denounces the global economic powers that have imposed a new managerialism in the daily life of educational institutions. The viability in the education of the neoliberal policies defined by the international agencies of regulation and evaluation support competitive and individualistic actions transforming the school culture into a culture of performativity. Ball (2202, p.9) states: "in the new world of performance organizations ... databases, evaluation meetings, annual review, report writing and promotion, inspection and comparison with pairs are in the first place. "In this way, managerial values impose themselves on the curriculum in a subtle and seductive way, starting to guide and delimit borders, not only administrative but specifically pedagogical and consequently behavioral. The performativity philosophy contradicts the grand principles of curriculum democracy and justice and interpersonal relations, instituting the culture of individualism and pathological competitiveness. New roles are created by new reconstructed teacher identities: teachers become producers of goods and services (knowledge as a good and education as a service); Entrepreneurs and managers subject to regular performance appraisals. New forms of discipline emerge from competitiveness, efficiency and productivity. (Ball, 2002).

[4]According to Canclini (2008, p.13) hybridization is "a set of sociocultural processes in which discrete structures or practices, which existed separately, combine to generate new structures, objects and practices." The author considers that structures denominated discreet have themselves been the result of hybridizations and therefore can't be considered pure sources. Canclini assumes that, in no historical moment, pure cultures existed.

contemporary societies and, specifically, education aimed at building / rebuilding societies that are balanced and tolerant of differences. Reflecting on multiculturalism and interculturalism in the educational field implies making some considerations regarding the teaching profession and pedagogical practice. For Freire (1992), teaching and learning processes often lack greater flexibility to satisfy the different capacities and interests of an increasingly heterogeneous class of students. In this perspective, an appropriate pedagogical practice is required for the integration and inclusion of different cultures within the educational context. As Freire (1992: 156) points out:

It is necessary to re-emphasize that multiculturalism is a phenomenon that implies coexistence in the same space of different cultures is not something natural and spontaneous. It is a historical creation that implies decision, political will, mobilization, organization of each cultural group with a view to common ends. What, therefore, demands a certain educational practice consistent with these goals. That demands a new ethic in respect for differences.

Issues such as cultural diversity, cultural difference and intercultural relations are of major relevance in the context of the globalized world and should be at the center of teacher concern. The training of teachers in interculturality implies a new model of teacher training that takes into account the cultures and knowledge resulting from diversity and cultural differences. On the other hand, training for interculturality supposes new languages, new concepts and new paradigms in the construction of knowledge and new pedagogical and didactic strategies.

One of the questions that should guide this study is, firstly, the very definition of the concepts of multiculturalism and interculturalism. We will make a reflection with some of the authors that we consider relevant and that work with the mentioned concepts: Walsh (2000, 2005, 2012, 2013, 2014, 2015); Santos, (2003); Hall (2010).For Stuart Hall (2010, p.583), multiculturalism is understood as:

The strategies and policies adopted to govern or manage the problems of diversity and the multiplicity that exist in multicultural societies with their variety of distinctions: conservative, liberal, pluralistic, commercial, corporate and radical criticism.The author also marks a distinctive feature among the different forms of multiculturalism. By way of example, it mentions:

Conservative multiculturalism follows Hume (Goldberg, 1994), who emphasizes the assimilation of difference to the traditions and customs of the majority. Liberal multiculturalism seeks to integrate different cultural groups as rapidly as possible within that established by anindividually universal citizenship, which only tolerates certain peculiar cultural practices in the private domain. Pluralist multiculturalism formally approves the differences between groups along cultural lines and grants different rights to different groups and communities within a community or political community. Commercial multiculturalism assumes that if the market recognizes the diversity of individuals from different communities, then the problems of cultural difference will be released through private consumption, without any need for a redistribution of power and resources.

Business multiculturalism (public or private) seeks to "manage" minority cultural differences in interest or profit center. Critical or "revolutionary" multiculturalism highlights power, privilege, and hierarchy of oppression and resistance movements (McLaren, 1997). It seeks to be "insurgent, polyphonic, heteroglossic and anti-foundational" (Goldberg, 1994). And so on. (Hall, 2010, p. 584)

The text refers to several types of multiculturalism. However, none of them points to the dialogue between cultural diversity and cultural difference. Critical multiculturalism itself, from what can be inferred from the text, is only a criticism and a resistance to the mode of operation of so-called "multicultural" society.

Through dialogue with the thinking of Boaventura Santos (2013), a contemporary theoretician, upon ideas as*time* and *space*, recognized worldwide for his theoretical contribution that mobilizes the academy, for its pluralistic projects, aiming social emancipation, defends mainly the idea that "one way of thinking about globalization is to think of alternative ways of thinking, is to think of alternative cultures and alternative knowledge, which can of course only be recognized if we take an active and progressive attitude towards multiculturalism" (p.11). It refers to multiculturalism as a contested concept, as follows:

The term multiculturalism originally refers to the coexistence of cultural forms or groups characterized by different cultures within modern societies. Quickly, however, the term became a way of describing cultural differences in a transnational and global context. There are different notions of multiculturalism, not all of emancipatory sense. The term presents the same difficulties and potentialities of the concept of culture, a central concept of the humanities and social sciences, which in the last decades has become an explicit terrain of political struggles.

Still in Santos' (2004) line of thought, we can explore *emancipatory multiculturalism*, whichexpression "can continue to be associated with emancipatory and counter-hegemonic contents and projects" (p.25) based on "the recognition of difference and the right to difference, as much as the coexistence or construction of a life in common as well as differences of various kinds "(p.25).

Catherine Walsh (2005) alongside with Santos, considers that "multiculturalism is essentially a descriptive term. Usually, it refers to the multiplicity of cultures that exist within a certain space, whether local, regional, national or international, without necessarily a relation between them." For the author, this multicultural perspective, occurs. In the context of Western countries such as the United States, where national (black and Indian) minorities coexist with various immigrant groups, involuntary minorities such as Puerto Ricans and Chicanos, and whites, all descendants of other countries, especially the Europeans; Or, as in Europe, where immigration has recently been expanded. (p. 05)

As it was possible to observe, the concept of multiculturalism is polysemic. As Candau (2008) points out, "between equality and difference, that is, dropping the assertion of equality ordifference to one of equality within difference" (p. 49), surely there are innumerable opinions or points of view about Multicultural aspects. It is essential to consider that no culture is pure. In this sense, Santos' reflection is praiseworthy when he proposes that "increasing awareness of cultural incompleteness is one of the tasks prior to the construction of an emancipatory and multicultural conception of human rights" (Santos, 1997, p. 114).

Regarding interculturality, Walsh says that thinking about interculturality from the "European context is not the same as thinking about South America, where the aspirations of world domination, the emergence of the global market and the imposition of modernity and its other side, coloniality, took a practical and meaningful form" (2012, p. 62).

For Walsh (2005), "interculturality is different regarding complex relations, negotiations and cultural exchanges, and seeks to develop an interaction between culturally different people, knowledge and practices" (p.09). Its intercultural perspective "cannot be reduced to a mere mixture or fusion, a hybrid combination of culturally different elements, traditions, characteristics or practices "(p.09). He also believes that it is indisputable to understand interculturality in its various dimensions and suggests an important *discussion and deep analysis* of the *current reality of societies* and, without exhausting the object, seeks to summarize, concretely, what is interculturality (Walsh, 2005, pp. 10-11):

- A dynamic and permanent process of relationship, communication and learning between cultures in conditions of respect, mutual legitimacy, symmetry and equality;
- An exchange that is built between people, knowledge and culturally different practices, seeking to develop a new meaning between them in their difference;
- A space for negotiation and translation where social, economic and political inequalities and society's power relations and conflicts are not kept hidden but recognized and confronted;
- A social and political task that challenges society as a whole based on concrete and conscious social practices and actions, and tries to create modes of responsibility and solidarity;
- A goal to achieve.

In these contexts, we understand that the challenges facing teachers and educators are enormous in terms of training and open up epistemological and axiological horizons, unthinkable within the traditional paradigm of teacher education. The phenomena of multiculturalism and interculturality are important factors of change in the national and international context, be it at the individual or collective level. It is important to consider that globalization and migratory flows have increased progressively in the last decade which has enabled other forms of contact between cultures and, simultaneously, the coexistence between different ways of life and representation in the world. Migration processes have contributed to what we can classify as multiculturalism in societies and educational institutions, as well as the sharing and coexistence of different cultural traditions, skills and knowledge. However, the fact that societies are increasingly multicultural does not mean that they are intercultural.

Interculturality implies the recognition of cultural differences, a fundamental factor in the dialogue between cultures. Catherine Walsh (2012, 2013, 2014, 2015) highlighted three perspectives for the concept of interculturality: relational, functional and critical. Following the author's thinking, relational interculturality is seen as the pre-established cultural exchange between different ethnic-cultural groups that coexist in the same geographic space. In this way, it is assumed that there has always been interculturality in the countries of Latin America, due to diverse ethnic and cultural formation; Functional interculturalism is based on the recognition of socio-cultural diversity and on existing differences in respect and tolerance for different socio-cultural expressions, aiming at the integration of groups considered different within the already existing social structure. On the other hand, in critical interculturalism, differences are understood to be constructed within a racialized and hierarchical matrix of power, based on questions about these power relations, and can be understood as a political, social, epistemic, which focuses not only on cultural relations but, above all, on the understanding of the structures and mechanisms of power that maintain inequality, inferiority, racialization and discrimination. For example, we have schools and universities that are structurally constituted by structures of domination that may prevent interculturality. This should be accompanied by a process of decolonization.

In the next point, this question will be widened, since it opens the possibility of understanding neoliberal thinking as a political, economic and educational project that creates new languages and new discourses related to effectiveness and accountability on the part of teachers.

Neoliberal Agendas: new languages and reflections on Education

Generally and globally speaking, neoliberalism stems from the liberal philosophy of the seventeenth and eighteenth centuries whose main promoters were Rousseau, John Locke, Hobbes and Adam Smith, the latter from an economic perspective. Already at that time the apology was made for individualism, bourgeois democracy and the defense of private property as one of the inalienable rights of the citizen, the State having the duty and the function of protecting private property and regulating individual interests. Neoliberalism is based on the great principles of liberalism and is born in the USA, with Friedrich A. Hayeck and Milton Friedman as protagonists. The social and economic development of a country depends on the non-intervention of the State in the economy and on the main social and cultural activities, on the defense of free competition, on the privatization of the fundamental sectors of the economy and on the progressive abandonment of social policies. Neoliberal thinking blames the state for the anomalies that exist in a society, for economic backwardness, for rising unemployment, for inflation, and even for fluctuating interest and money. In this sense, the delivery of the fundamental sectors of the national economy to the private sector and, today, to the great international economic monopolies constitutes the "infallible guarantee" of economic and social progress and the creation of a kind of "wonderful new world". The diffusion of neoliberal policies in almost every country in the world is essentially due to the process of globalization of the economy and to the growing dominance of financial power operating with increasing freedom at local and global level. According to Robertson (2007, pp. 14-15), the mobilization of neoliberal ideas implied in the reorganization of societies and of educational sectors, is social class project guided by three fundamental objectives:

(i) the redistribution of wealth by the ruling elites through new forms of governance; (ii) the transformation of education systems so that the production of workers for the economy is their first term; (iii) the collapse of education as a monopoly of the public sector, allowing the opening of strategic investment to profitable companies. Achieving these goals requires breaking the institutionalized interests of teachers, teacher unions and civil society sectors that advocate education as a public good.

According to the stated objectives, one can affirm that neoliberal globalization has reconfigured the world, including the world of education. It frees education from its original public space; conditions are created for entrepreneurship, carried out by private initiative, for free educational commerce and for the intervention of *rating* agencies, which define the quality of education. Neoliberal policies in the field of education have shifted their original functions - to form critical citizens - to take on the formation of creative and efficient students for the labor market, thus contributing to problem solving in a global and competitive economy. On the other hand, teachers are no longer essentially teachers (in the traditional sense of the term) to reconfigure their identity adjusted to the consumer goods market. From teachers, they became civil servants, "bureaucrats and domesticators of minds", who are fundamentally concerned with their evaluation, an essential dimension for career progression.

Efficacy at work, competitiveness, performativity and the *performance* of teachers and organizations are the essential dimensions of accountability. "*Performance* understood as a measure of productivity, fulfillment and performativity as technology, culture and mode of regulation" (Ball, 2010, p.37), as oppression, form of control and emptying of interpersonal relations. This framework completely marginalizes investment in quality democratic education and practices aimed at including the most socially and economically disadvantaged social groups. As Lyotard (1984, p. 46) points out, "performance establishes an equation between wealth, efficacy, and truth." True is what is effective and what generates more wealth regardless of learning, student training and the quality of teachers.

In this perspective, new languages and new discourses of economic and managerial character have invaded the "educational market" and accountability is affirmed as the new discourse of power. A discourse from which emerges a new form of legitimating, in post-industrial dubbed societies, for the production of knowledge and its transmission through education. A set of tasks replaces the traditional teaching function: evaluation meetings, peer evaluation, reporting, filling out forms for career advancement, building portfolios, productivism, building graphics and databases, accounting according to criteria and indicators of Research funding applications. The students' learning ceased to be the central nucleus of the teaching activity.

In this context, the State has resigned from its functions of regulating and financing education to give way to the market; Students ceased to be students and became consumers. Education ceased to be a duty of the

State and a right of citizens to become a service that has costs, to be paid by consumers. Susan Robertson (2007, p. 30) refers to this purpose:

Silently, education quickly became commercialized and became a huge business, protected by global regulations. There is increasing pressure on national governments (eg. the OECD and the World Bank) to put an end to the losses and stop trying to turn archaic, bureaucratic and difficult education systems (and their teachers) to be a technological solution.

Given the scenario described above, forms of resistance are emerging, especially in Brazil and other Latin American countries. The new models of higher education, emphasized by the Federal University of ABC, constitute, in its principles, forms of resistance to the model of neoliberal education. It remains to be seen whether it is possible, in the current political and economic framework and in the context of an overwhelming globalization, to resist the onslaughts of financial power and multilateral international agencies that produce supranational instruments to control and certify the "quality" of education. (Dias Sobrinho, 2012).

The quality of higher education, says the author, "must correspond to the quality defined by the supranational actors of the scientific world, according to the imperatives of the globalized economy." (p.26). Teachers of higher education are doubted about their formation in order to respond, on the one hand, to the imperatives of international agencies and the globalized economy and, on the other, to the social needs and demands to inclusion of social and cultural diversity, arising from the new public that attend university? It is the reflection of this theme that we do now.

From a Monocultural to an Intercultural Professor

The previous chapters allowed an important characterization of Multiculturalism, of Interculturalism and also of neoliberalism as an economic and political model that reconfigured the world, education, economic and interpersonal relations, imposing new languages. Through the analysis of the thought of some authors, the various paths for the idea of culture, the immanent heterogeneity, and, for that reason, their difficult conceptualization have been demonstrated.

Culture can no longer be seen as mere reflect of an economic structure (Hall, 2010). Its constitutive role, ostensible in practically all aspects of social life, must be recognized and highlighted, as it assumes more and more importance, both in the structure and organization of society, as well as in the constitution of new social actors.

In view of the diversity of public attending educational institutions and cultural differences; as well as in view of the rapid development of communication and information technologies and their progressive "democratization" in terms of access, we question whether the monocultural teacher, translator and reproducer of a dominant culture and scientific knowledge still makes sense. In summary is what can be called the reproduction of knowledge in the professional performance of teachers, in the eyes of Cortesão (2011, pp. 16-17):

A whole gallery of characters and possible roles (eventually) to assume (to play) by teachers: those who are confined to ministering a banking education (Paulo Freire), and that, therefore, represents more or less consciously, an instrument of sociocultural reproduction; The teachers who in their work are 'translators' of scientific knowledge produced by others (...); Those who teach an 'investigative office' according to a performance similar to that of a 'trainer of a high-level athlete' (...) and those who admit that he may have the role approaching that of a researcher - critical factor (...).

It is important to contemplate that cultural diversity and intercultural relations are now part and will increasingly integrate all the social contexts of the country, especially in the educational sector. Even so, it is common for educational institutions not to differentiate between the monocultural teacher and the intercultural teacher, who work from basic education to higher education, considering that monoculturalism still seems to be highlighted in teachers' practices and discourses, since according to (Cortesão, 2011, pp. 45-46), "the monocultural teacher" is still seen as "one who is competent, therefore" knows " who dominates scientific contents that (arbitrarily) are considered as currically indispensable.At the heart of the following observations is, first, what should be understood by the concept of "monocultural teacher" and then whether and to what extent they can contribute to intercultural learning.

Going beyond on Cortesão's perspective, the monocultural teacher (p.50) is based on neutrality as an educational practice, based on standardized materials and methodologies, prioritizing the stability conducted by privileging the erudite and national culture. A professional standard that conceives "students as equals in rights and duties" promoting egalitarian ways of teaching, that is, remains, as Santos well said, "indifferent to the difference" of its students, of its culture, retained in what the author calls "Cultural colorblindness" (p.16). This teacher still weighs as priority the transmission of knowledge considered important, where we revisit once again the "banking education" of Paulo Freire, which practice did not allow students to develop criticality, as it is supported by the traditionalism of Brazilian education.

Across from the monocultural teacher, the author brings the teacher "intermulticultural" (p 61), the teacher to a "colorful citizenship, aware of the rainbow of cultures" effective in educational institutions, aware that these places are spaces of "conflictual practices, of crossing different powers, interests and values"composed of a heterogeneous circle of subjects whose main embrace is the"acceptance and profitability of difference." For Freire (2008), "the more conscientious we become", the more we are able to announce, denounce, reflect and take actions that lead to transformation (p.32).

In the work Conscientização (awaraness), by Paulo Freire (2008), it is mentioned that the teaching process can't be monocultural, vertical, but practiced in a horizontal way between the trainer and the trainee. It must collectively seek a conscientizing and liberating education, in an uninterrupted exchange of knowledge, like a virtuous circle that never ends. It is necessary for the trainer to create possibilities so that the subject, who presents himself at a level of "common" knowledge, transitions to a level of "critical" knowledge - thus, comes the awareness, a fundamental presupposition for liberation.

In the framework of these ideas, it is irrefutable that we must think about the participation of teachers in reflection teams over the actions they are developing and that are starting points for the organization of future interventions, that urgently seek intercultural education strategies, therefore associated to the researcher, although knowing how to bring the research and its results to the environment in which it is inserted as an indispensable condition of learning, to share them, assuming an intervening role in the reconfiguration of the curriculum and not just as a mere receiver and reproducer.

Multicultural manifestations in educational analyzes have brought important challenges to knowledge research, opening possibilities for rethinking curricular and teacher training practices aimed at the construction of student and teaching identities that are interculturally committed to teaching / learning promoting respect for difference and cultural plurality. However, Cortesão (2011, pp. 51-52) states that:

University teachers generally teach how they were taught, ensuring by their practice a more or less efficient transmission of knowledge and a socialization identical to that of which they themselves were the object. It should be noted that, while this is often practiced and even defended in University Education, at the lower levels of the Education System, although very traditional practices are generally maintained, it is not so often that teachers and institutions are able to defend this type of action.

For Cortesão (Op. Cit.), secondary[5] and university education remain guided by monoculturalism, contrary to the basic and infantile teachings where active pedagogies are put into practice, enabling multi and intercultural approaches. Attention is drawn to gaps that refer to research as a locus of reflection and propositions of plans and projects capable of articulating theoretical discussions, concrete initiatives in the scope of continuing education of teachers, aimed at the union between this continuing education, cultural plurality and Pedagogical practice.

In this redesign, as well as the democratization of the school, Education should also be considered as a great and important struggle. Teachers need to be aware that every day new challenges arise due to the need to expand education in Brazil, resulting from the rapid transformations that take place in society, such as investment in teacher education and the quality of education. If the questions were changed, it is urgent that new answers emerge, and in return to this neoliberal offensive context, it is only broken by this supposed corporatism and inflexibility of the teaching category in front of this globalized world, through specific and continuous formation of collaborative research and by means of harmonic and joint ideological actions.

Final Considerations

Over the past 30 years, the world has changed considerably. Nonetheless, it is essential to acknowledge the changes brought by globalization, identify the amazing transformations occurred with the advent of Information and Communication Technologies (ICTs), since we can't deny that ICTs and education are deeply linked and educators who still resist to such progress and the innovations they enable are reduced to professionals who are outdated and inadequate to the wishes of educational institutions, of society, but especially of students.

Neoliberal ideologies, which in one way or another try to persuade the subordinate nations at all costs to accept their determinations as an economic and political model, and as previously mentioned, it also contributed to the reconfiguration of the educational world, beyond economic and interpersonal relations, imposing, as mentioned earlier in the article, new languages linked to effectiveness, performativity and accountability.

In fact, it is also necessary to contemplate multiculturalism resulting from migratory processes since cultural diversity and intercultural relations are now part of all the social contexts of the country, with implications in the educational sector. At the present time, migratory flows are much more numerous and also

---

[5]Corresponds to Brazilian High School.

faster, more diversified and complex than in the past, which may contribute to saturate the daily routine and relations between subjects and cultures, if the teachers of educational institutions are not properly prepared to deal with diversity and difference in their daily practices.

In this way re-reading everything that was addressed in this text, we ask: "How about Education, has it changed?" Here we revive the Freirean horizon and its constant concern with the construction of an education deeply committed to respect for the learners, for their knowledge, their culture, seeking the freedom and emancipation of peoples.

Finally, this set of factors leads us to reflect and certify on the broad importance of the continuous formation of the contemporary teacher, since as mentioned before, it is considered as a possible solution to the more complex problems of society now, as well as to some of the problems that affect Education, whether at the basic or higher level. We recognize that it is essential that this continuing formation brings discussions, research and reflection on "multi / interculturalism", as proposed by Cortesão, with the objective of developing a critical education capable of overcoming inequality and social exclusion, profounded by the hegemonic and monocultural model of Education.

We conclude that the answers to the new questions will arise as a result of continuing education coupled with research and teaching. The articulation of continuing education with innovative international and interinstitutional research projects alongwith the pedagogical dimension will contribute to the opening of instigating and challenging paths in the scope of pedagogical-didactic action, providing to all subjects involved in Education processes of critical and problematizing reflection that allow a more democratic and fairer school and university to be built and, consequently, more linked to the plural social and cultural reality that characterizes contemporary societies, in this particular moment, the Brazilian society.

REFERENCES

[1].   Ball, S. (2001). Diretrizes políticas globais e relações políticas locais em educação. *Currículo sem Fronteiras*, V.1, N.2, Jul/Dez, pp. 99-116.
[2].   Ball, S. (2002). Reformar escolas/reformar professores e os terrores da performatividade. *Revista Portuguesa de Educação*, 15 (2), pp. 03-23.
[3].   Ball, S. (2004) Performatividade, privatização e pós-estado de bem-estar. *Educação e Sociedade*, V.25, N.89, Campinas, Set/Dez.
[4].   Candau, V. (2008). Direitos humanos, educação e interculturalidade: as tensões entre igualdade e diferença. *Revista Brasileira de Educação*, v. 13 n. 37 jan./abr., pp. 44-57.
[5].   Cortesão. L.(2011). *Ser professor: um ofício em risco de extinção*? 3 ed.- São Paulo: Cortez.
[6].   Dias Sobrinho, J. (2012). Acreditación en América Latina: crisis de la educación superior y distintas fases de la calidad. In Rosario Muños et all. *La Acreditación de la Educación Superior en Iberoamérica. La gestión de la calidad de los programas educativos. Tensiones, desencuentros, conflictos y resultados*, I. Bloomington: Red De Académicos de Iberoamérica, A. C..
[7].   Freire, P. (1992). *Pedagogia da esperança*: um reencontro com a pedagogia do oprimido. Rio de Janeiro: Paz e Terra.
[8].   Freire, P. (2008). *Conscientização:teoria e prática da libertação*: uma introdução ao pensamento de Paulo Freire.São Paulo: Centauro.
[9].   Goldberg, (1994). D. Debating Solutions: a model for teaching about psychosocial issues. *Family Therapy*, vol. 16, 2, pp. 209-217.
[10]. Hall, S. (2010).*Sin garantías: trayectorias y problemáticas en estudios culturales*. Quito: Envión Editores.
[11]. Lyotard, F. (1984). *A condição Pós-Moderna*. Lisboa: Gradiva.
[12]. McLaren, P. (1997). Decentering Whiteness: In Search of a Revolutionary Multiculturalism. *Multicultural Education*, v. 5, n. 1, pp. 4-11.
[13]. Nóvoa, A. (2000). Universidade e Formação Docente. *Interface - Comunic, Saúde, Educ* , 7. Interview held on April 18, 2000 by professors Miriam Celí Pimentel Porto Foresti and Maria Lúcia Toralles Pereira (Institute of Biosciences, Unesp / Botucatu), who also answer for the edition (with the collaboration of Adriana Ribeiro, UniBotucatu Foundation).
[14]. Robertson, S. L. (2007). "Reconstruir o Mundo":Neoliberalismo, a Transformaçãoda Educação e da profissão(do) professor. *Revista Lusófona de Educação*, nº 9, pp. 13-39.
[15]. Sacristán, J. G. (1999).*Poderes Instáveis em Educação*. Porto Alegre: Artes Médicas.
[16]. Santos, B. S. (2003). Dilemas do nosso tempo: globalização, multiculturalismo e conhecimento (entrevista com Boaventura de Souza Santos). *Currículo sem Fronteiras*, v.3, n.2, Jul/Dez,pp.5-23.
[17]. Santos, B. S., Nunes, J. A. (2004). Introdução: para ampliar o cânone do reconhecimento, da diferença e da igualdade. In: Santos, B. S. *Reconhecer para Libertar*: os caminhos do cosmopolitismo multicultural. Porto: Edições Afrontamento.
[18]. Santos, B. S. (1997). Por uma Concepção Multicultural dos Direitos Humanos. *Revista Critica de Ciências Sociais*, nº 48, pp. 11-32.
[19]. Walsh, C. (2000). Significados y políticas conflictivas. *Revista Nueva Sociedad* (Caracas), 165, enero-febrero, pp. 121-133.
       Walsh, C. (2005). *La educación intercultural en la educación*.Lima: Ministerio de Educación, Mimeografado.
[21]. Walsh, C. (2012). Etnoeducación e interculturalidad en perspectiva decolonial.C*uarto Seminario Internacional "Etnoeducacion e Interculturalidad.Perspectivas Afrodescendientes*. Lima.
[22]. Walsh, C. (2013). *Pedagogías Decoloniales. Prácticas insurgentes de resistir, (re)existir y (re)vivir*.Quito: Ediciones Abya-Ayala.
[23]. Walsh, C. (2014). *Lo pedagógico y lo decolonial: entretejiendo caminos*. Quito: Qurétaro.
[24]. Walsh, C. (2015). Sobre el género y su modo-muy-otro. In Quintero, P. (2015). *Alternativas descoloniales al capitalismo colonial/moderno* (165-182). Buenos Aires: Ediciones del Signo.