

Challenges and opportunities of the globalization of education for the teacher curriculum: A historical and comparative look



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ABSTRACT

This article addresses the relationship between curriculum globalization, the relationship with knowledge and the evolution of the teacher's craft in the context of comparative education. Globalization has impacted the educational field, promoting the dissemination and exchange of

pedagogical practices and curriculum content among different countries. Comparative education plays a key role in understanding variations in educational systems around the world, allowing to identify successful practices and challenges to be overcome. With the globalization of the curriculum, comparative education has become even more relevant, as the internationalization of educational policies influences teacher training and curriculum development. This interconnection between curriculum globalization and comparative education has significant implications for the teacher's craft. Modern educators need to be prepared to work in culturally diverse environments, adapting to the needs of students in an increasingly interconnected world. Teacher training has evolved to include intercultural skills, digital competences and innovative pedagogies. In short, curriculum globalization and comparative education are phenomena that shape the evolution of the teacher's craft. This relationship requires educators to be reflective and versatile professionals, capable of facing the challenges of a globalized society, promoting an inclusive education adapted to the demands of the 21st century.

Keywords: Globalization of the Curriculum, The knowledge, Comparative Education, Inclusive education, Curriculum Development.

1 INTRODUCTION

Currently, Brazil is a country that has a large part of the population of low income and illiterate, according to the latest surveys by the Brazilian Institute of Geography and Statistics (IBGE), about 25% of the Brazilian population lives in poverty or extreme poverty, because of this, there is a need to work to feed oneself, subjecting oneself to any type of work that pays little and with working hours analogous to slavery. A large part of this workforce is not trained, corroborating the low value of wages and high working hours.

Another problem is young people who go to school without really wanting to, because their family is part of government social programs that require school attendance. The result is that a



considerable portion of these students feel obliged to attend school even if they have no interest, or see it as an opportunity to change their lives and that of their families. It is important to point out that many of these young people report preferring to be working and earning a little money to help with household bills or to have some financial autonomy, according to the National Household Sample Survey (PNAD), approximately 40% of young people did not complete high school due to the need to work. When observing this situation, it is common to raise a question about technical education, wouldn't the training of the workforce be more effective for them than learning about Newton's laws? However, while this question arises, there is the fact that they are young and immature, the knowledge that today they do not see as a practical need, may be necessary in their academic lives or, for example, in applying for public exams.

The Brazilian government is implementing more technical schools in the country, in order to increase the number of skilled labor, as well as Germany in its education system, which greatly pleases the financial market, after all there will be more labor, however, fewer and fewer people with less financial conditions can reach higher education. However, compared to the German system, there is no depreciation of the various areas of work, something that is quite different in Brazil. There is a long way to go before all forms of work are treated as of equal importance.

Our curriculum seeks inclusion, so we do not separate students according to levels of knowledge, on the contrary, we believe that this plurality is of paramount importance for the mutual growth of students. We value the plurality of knowledge, cultures and thoughts, so much so that we are working on the internationalization of the curriculum.

However, the interesting thing about the curriculum is that it is not something plastered, there is not a good and a bad one, it is not finished, on the contrary it is something alive that always needs to be updated according to the needs of the time and the community, which makes the German model a model to be also evaluated and studied in order to strengthen our studies about the foundation of our curriculum. like so many other curricula, it has positive and negative points and, as such, is also evolving, so it is important to compare the educational models used in Brazil and the models of other countries, so that a consistent, inclusive and effective curriculum can be created.

2 THE GLOBALIZATION OF THE CURRICULUM

This study aims to understand how it is possible that, in the face of so many job opportunities offered almost daily, many people still remain unemployed and in search of their dream job, since the vacancies exist, but for some reason cannot be filled. In view of this premise, it was necessary to develop a reflexive trajectory to better understand the function of the educational process, since professional qualification has always been seen as one of the most important and necessary points for education to achieve the quality that was so desired.



In this context, this study intends to walk through the literature that addresses the mottoes of globalization and neoliberalism to understand the relationship between education and the process of professional training. With this, it intends to demystify the exemption of many people in the various spheres of society, especially the professional market, scope of this work.

However, it is possible to perceive that this dissatisfaction comes from different impacts and educational layers, which are provided by globalization, in its supremacy, and by neoliberalism as a principle, being widely perceived in its greatness in the evaluation processes, in the organization of the curriculum and in School Management through an in-depth analysis of the theoretical concepts present in the literature.

In order to better understand the concepts previously verified, it was of great relevance to bring an approach based on the studies of Moraes (2004) about the "Post-Curriculum", a concept created with the purpose of constituting a consonance in relation to a certain situation that is inserted in the triple alliance: immobility, determinism and fatalism.

To the extent that social exchanges are based on the tripod that comprises the elements of productivity, competitiveness and credibility, characterized as intrinsic mechanisms of globalization, there is a discussion about how educational practice should be administered, considering that education is becoming stronger and stronger as a valuable asset that needs to be contracted in comparison with the other components of consumption in society.

Evaluating the impacts of globalization and neoliberalism with regard to education, it is discovered that their supremacy resonates with the curriculum policy, which makes the literature that ponders on such conjectures vast, highlighting, in this horizon, studies by authors such as Hall (2003), Moraes (2004) and Pacheco (2001), among others.

All of them, expressing characteristics peculiar to capitalism, point out that in them:

- The contents situated by means of curricular guidelines based on a neoliberal character, leaving aside the contents resting on a historical-critical approach;
- The imputation to competencies and skills in implication of the demands of the market that proves to be productive and consumer;
- Anxiety about adapting to the demands of external evaluations;
- Pragmatism as an indicator of content to be studied in the school year;
- The determination of the PCNs - National Curriculum Parameters that allow a unified evaluation standard aimed at all school units;
- The use of shielded issues through progressive approaches, full of avant-garde foundations, such as, for example, the arrangement in cycles.

In this sense, Hall (2003, p.11) asks the following question:



If education is the preferred battleground of the social struggle over meaning, then the curriculum is the focal point of that struggle, and if so, is it not precisely for this reason that the curriculum is one of the preferred targets of the constant neoliberal reforms in education? (HALL, 2003, p.11).

Habermas (2002) helps to understand such thinking by alluding to a certain real probability of facing such a circumstance, by conjecturing about what she reflects on the subject, considering that this author has relevant research that is pertinent to curricular theories in the panorama of globalized neoliberalism.

The author defends in his studies the conception of a "Post-Curriculum", that is, a model of curriculum that both thinks and acts, being moved by clearly post-critical theories in Education, which dialogue, in view of post-structuralist and also post-modernist, post-colonialist and multiculturalist perspectives.

Such theories, according to the author, reflect appraisals constituted through cultural and intercultural studies, invading themes pertinent to class and gender, as well as the politics of identity and difference; philosophies of difference and pedagogies of diversity; aesthetics, ethnocentrism, religiosity, xenophobia, interdisciplinarity and transdisciplinarity; global culture and history, thus being a pattern of what the author calls 'Post-Curriculum' which, for her, "curricula the various contemporary forms of social struggle" (HABERMAS, 2002, p.38).

Emphasizing the political field, Habermas (2002) reminds us that a Post-Curriculum always remains situated on the left, never on the right, much less in the center, remaining clearly committed to a standard of education that is public, as well as free, of quality and truly for all. The author also argues that the Post-Curriculum should abandon the socio-educational policies of governments that are neoliberal, which globalize all capital, globalize all exclusion, at the same time unequally distributing universal resources, privatizing and commodifying education.

Mattelart and Neveu (2003, p.15) protest impetuously against this model, saying that:

(...) Policies of death, in their various versions, that preserve and strengthen ways of coexistence between individuals, communities, peoples and nations, marked by suffering and humiliation, managed by cruelty and exploitation, fueled by the barbarities of hunger, thirst and disease. (MATTELART & NEVEU, 2003, p.15).

Clearly revolted, the author supports the thought that a Post-Curriculum can never accept to coexist with any model of curriculum that is made official by neoliberal governments and much less with their evaluation programs, whether in Early Childhood Education, or even in Elementary, High School or College, considering that such a curriculum is based on the meaning of a totalizing national identity-difference (HABERMAS, 2002).



Pacheco (2001, p.104) also qualifies it as a strategic principle, which, "to the detriment of recognizing those who are different and talking about their differences, makes use of such national identity to treat them with coercion, deviations and threats".

Contrary to this hegemonic meaning, a curriculum of difference – or Post-Curriculum – defended by Pacheco (2005), does not assess that the disparate are seen as guilty or even victims, who need to be included and dominated, diagnose and record, hegemonize and normalize. control and regulate. According to her meaning, the author explains that the differences of such similars – not mentioned to any identity – are not meanings such as indulgences and interests.

These indulgences and interests, according to the author, "function only as a cunning starting point for her curricular practice", a praxis that:

In the course of the educational process, it strives to undo any needs and interests, or at least, to translate them into the image, likeness and language of everything that it itself previously unifies (PACHECO, 2001, p.105).

Another trait on which the author bases herself when she seeks to ponder on the neoliberal character implied in the scopes of the National Curriculum Parameters (PCN), as well as in textbooks, etc., is its unifying nature, unified to act as "(...) perverse instruments to grant or deny resources, compensate or punish institutions, deepen existing divisions, reinforce inequalities, discriminate against or suppress the voices and histories of those who are different (...)" (PACHECO, 2001, p.110).

Thus, for the author, by opposing such corruption, a post-curriculum listens to what the dissimilar has to say and groups, in its data, all the differences, meaning and treating these voices, bodies, histories, as challenges to an exchange and to the radical meaning of creeds, emblems and hegemonic identities (PACHECO, 2001, p.106).

That said, it is understood that a curriculum that seeks to confront neoliberal perversity does not act according to technical and business concepts and discernments, considering that such curricular devices in use today are based on the product and the mechanism that manages the market, on economic action and on the labor super-exploitation that involves a generation that exhibits a lot of unemployment and seeks for the unification of social diversity.

In this sense, Pacheco (2001) remains in the thought that a Post-Curriculum is openly impregnated with political actions and that such political styles contained in the curriculum point to an expected social valorization of teaching, as well as to the sharing of resources with the marginalized, having as a priority, for policies of abolition of any type of inequalities of opportunities. to the dynamics of difference and the unsettling experiences of otherness.

Finally, when talking about the curriculum in an educational panorama, in which subjectivities give way to utilitarianism, Pacheco (2001) expresses an image not only of resistance, but also of expectation. In addition to this author, we can mention Paulo Freire, with his "Citizen School", making



it clear that it is more important to have choices and to know that it is up to each one to put them into practice, in search of a curriculum for all.

3 COMPARATIVE EDUCATION AND HISTORICAL EVOLUTION

Officially, comparative education emerged in 1817, with Jullien de Paris, in a context in which the school expansion and the affirmation of science were constituted, the author points out that the philosophical and historical anchorage of comparative education evidences the scientific vision, of manifestation of the founding myths of modernity: the intrinsic religious belief between scientific progress and social evolution, where scientific value was still ignored. According to the observation of JULLIEN (1817), in 1960, under the influence of hegemonic structuralism, we witnessed a revival of this positivism component. In this period of evolution of the field, it is once again the construction of a "comparative method" that is at the heart of the comparative project, thanks to the development and sophistication of quantitative research tools, which update the more than century-old ambition that aims to consolidate a comparative science that accepts an elaboration of a discourse and general theories of educational facts.

Although the practice of comparison as an instrument for the evolution of educational parameters existing since Antiquity, the term Comparative Education was used for the first time in 1817 by Marc-Antoine Jullien, considered the "father of comparative education". However, because it was a work that required a certain amount of international collaboration, it was considered a very ambitious practice for that time and, therefore, only gained real recognition after World War II. Initially, the intention was to copy the models of developed countries, seeking to reach the same levels of modernity and, if possible, surpass them. It is important, however, to note that the social, geographical, and historical contexts of the countries were not taken into account.

In line with the theme dialogues Ciavatta (2009)

Comparative processes on education and culture have been recorded by travelers of all times, by Xenophon in Ancient Greece and, as a work of comparative education, with a strong normative accent, by Marc Antoine Julien in 1817. Our fundamental critique of comparativism, as it predominated in comparative studies in Latin American countries, following the father of sociology and later European and American sociological currents, lies in the treatment of educational phenomena as objects isolated from their context, homogenizing them, allowing comparison in quantitative terms. This does not mean that we disagree with the statistical research that gives the dimension of the problems, because this is an important aspect in educational issues. But one cannot reduce a problem to a set of intersecting variables independently of the cultural and political relations that give them their historical significance. (CIAVATTA, 2009, p.214)

From a historical point of view, FILHO (2004) adds:

The name Comparative Education is reserved, however, to designate a certain branch of studies that are primarily characterized by the vast scale of observation that they use, by virtue of their object. That object is the national education systems. Each one of them presents itself as a set



of school and para-school services, properly structured and with a peculiar meaning in each people (FILHO, 2004. p.17).

With a non-inductive intention, the perspective of social evolutionism forcefully affirms, on the other hand, the operational character of the knowledge produced and its faith in social progress. In this sense, it takes the form of reformist liberalism on the political-philosophical level, a project whose expansion took place during the second half of the twentieth century.

In a contribution to more grounded educational reforms (Ferreira, 2008), he points out that in the context in which Comparative Education intended to be a science in the search for epistemological and institutional credibility, comparison should be used to deduce general laws on Education applicable in any context.

The challenges of globalization and its international counterpart, whose fragmentation seem to impose themselves nowadays on all minds, since cultural, political, civilizational, and civilizational realities, rhetoric of consensus that has been replacing others, where do challenges and trends augur for the field of comparative education? When examining how comparative research accounts for these civilizational evolutions, it would then be appropriate for the comparatist to rethink the spatial frameworks of comparative education in function of the new forms of political regulation and cultural and educational diffusion (Rose, 1999).

Under the influence of the globalization of the curriculum, several political thinkers sought to establish a new foundation that would justify one of the consequences of these evolutions in the comparative field. For certain comparatists, this need to rethink the spatial frameworks of comparative research goes hand in hand with the concern to integrate the socio-historical into the intelligibility of educational processes. The most recent hermeneutic trend is attentive to the rationality of educational actors and to the modalities of construction of social imaginaries (Nóvoa, 1995, 1998).

Several authors who study the subject point out that comparative education, freed by contemporary civilizational transitions from its temptations to "naturalize" the other, is nowadays engaged in a salutary enterprise of re-evaluation of its scientific project, of redefining its units and its tools of analysis. This task of conceptual, epistemological and methodological refoundation is very stimulating for those who are interested in a field of research that, in addition to allowing us to discover it, allows us to think about the other and, with that, about ourselves.

However, concrete achievements were bound to be delayed, because they required financial and administrative conditions that had only emerged in several countries of Europe and a few in other parts of the world at the end of the 18th century and the beginning of the last century. Even before the end of that century, the governments of Austria and Poland set up special commissions to examine the matter. Between 1800 and 1850, Sweden, Norway, France, Greece, Egypt, Hungary, Denmark, and Austria established ministries of public instruction. Other countries followed suit: Turkey in 1857; Romania in 1864; Japan, in 1871; New Zealand in 1877; Belgium and Bulgaria the following year; Serbia in 1882; and Portugal, in 1890. In England and the United States, information centers were set up for the promotion of public education. In Brazil, after the proclamation of the Republic, a Ministry of Public Instruction,



Posts and Telegraphs was also established, although of ephemeral duration. It was only forty years later, or at the end of 1930, that it was re-established under the title of Ministry of Education and Health, then Ministry of Education and Culture. (FILHO, 2004, p.23)

In this sense, FILHO (2004, p.20) anticipates by saying that those same hopes, a century earlier, were nurtured by the first scholars of the History of Education, since each of these fields has admitted new fields of study, with the use of comparative methods.

According to the author FILHO (2004), the development of Comparative Education and Educational Reforms, as already mentioned, there were several epistemological approaches that permeated both, directly influencing the way comparative studies are carried out, as well as the Educational Reforms are conceived and applied.

In this context, the relationship between the global and the local and how educational issues, transferred from one place to the other, have been, and continue to be, discussed. Are there several questions about the main reasons, that in the last two centuries, an epistemology has predominated that annuls educational thought, the cultural and political context of the production and reproduction of knowledge? What were the consequences of such a decontextualization? Are other epistemologies possible today? (SANTOS & MENESES, 2010, pp. 7) Zemelman (1999, p. 16).

At the end of the twentieth century, there was a great alert to the need for Latin Americans to position themselves "in the context of globalization" and, if this did not occur, the creator of the comparative idea in 1817, Marc-Antoine Jullien, would be with this purpose:

As in other sciences, education is based on facts and observations, which we must classify into analytical tables, easily comparable, in order to infer well-defined principles and rules. Education should be based on a positive science, instead of being dominated by limited and narrow opinions, by the caprice and arbitrary decisions of administrators, who deviate from the straight line to follow, either because of the prejudices of a blind routine, or because of the spirit of some systems of innovation, which are not sufficiently grounded. (cf. ROSSELÓ, 1943, p. 19).

Thus, Comparative Education was not effective initially, although it pointed the direction to new educational policies that will be developed in the future, already considering societies and their particularities. There is, therefore, an internal comparison, that is, there is no concern with what should be imitated or transplanted, the intention is to understand the national educational system and if possible to improve" (ARANTES & QUELUZ, 2018).

Considering, therefore, that the Brazilian educational system sometimes uses this comparative bias to outline the school curriculum, it is important to reflect on the extent to which we are concerned with "imitating" what works in other countries without considering the individual aspects and the social context of our homeland.

On this theme, FILHO (2004) argues that it is necessary to establish a close relationship between the social structure of a country and its school system, the general conceptualization of



comparative education is based on objective data, obtained by the analysis of the school systems of ten countries, chosen because they present certain characteristics of social change: three in America, five in Europe and two in Asia. As the author emphasizes, these informative data are important insofar as they aim to contribute to the formation of "convenient attitudes of objective thinking in relation to education systems consistent with the formation of the subject for full citizenship".

Within an anthropological approach, it is possible to observe that there is only one effective model, considering the cultural and political influences and other factors that form the context of an educational system such as: "the national character, the geographical space, the culture and philosophy, the social and political structure, the economy, the religion, the history, the foreign influences, and the influences arising from the evolution of pedagogy" (ARANTES & QUELUZ, 2018).

With the intention of elucidating the role of the teacher as the main instrument of social transformation, ARRUDA (2008) uses a metaphor to awaken everyone involved in this process by affirming.

It is the world itself that has been dissolving the task of the educator in the same way that it has almost done away with the jequitibá, the braúna, the violet, the jacaranda, the cedar, the peroba and almost the sucupira. The jequitibá, strong and eternal, symbolizes the educator, has the sense of permanence, is useful for life in every way; Eucalyptus – disposable by nature and almost out of nature – is the teacher, who no longer accompanies the student, no longer He has time, he no longer lives the problem of the apprentice, he no longer feels or lives any task, a desperate person running from school to school, from class to class to get his daily bread, or a less disappointing income. Teacher no longer knows the student's name; The student is no longer interested in the teacher, neither where he comes from nor where he goes. Office consumables, both of them. Nothing more! (ARRUDA, 2008)

However, the author points out that Comparative Education, although it is also undeniably a political instrument, in the academic environment it is a movement in which researchers have been renewing themselves, as they establish a more critical spirit, observing the convergences and divergences between the relations of educational systems for analysis and reflection of the contexts in which they are inserted, but a careful study of educational models is necessary in a continuous search for answers to current problems in Brazilian education, so that the figure of the teacher does not suffer an erasure, a devaluation so significant that it has reflected over the years in the pedagogical practice and, consequently, in the quality of teaching and learning in the country.

4 THE TEACHING CURRICULUM, RELATIONSHIP WITH THE KNOWLEDGE AND PROFESSION OF THE TEACHER

When Charlot (2000) began his research on the notion of relationship with knowledge, based on hypotheses about school failure, he followed paths that the sociologies of reproduction have constructed to explain this phenomenon. During the 1960s and 1970s, sociologists analysed school



failure in terms of position, which was interpreted in terms of social background, disability, etc., giving rise to a "negative reading" of school failure.

The expression "**relationship with knowledge**" emerged among psychoanalysts in the 1960s and then among critically inspired sociologists of education in the 1970s. However, it was only in the 1980s that the notion of relationship with knowledge developed as an organizer of a problem, and in the 1990s the concept began to be really investigated. Knowledge is understood as knowledge that produces meaning in life and in the subject. This fact refers to Charlot (2000; 2001; 2005), who teaches us that "all knowledge is linked to a social practice, as it always refers to the relations of a subject with the world through language and actions" (CHARLOT, 2005, p. 23).

Thus, since the 1990s, the concept of relationship with knowledge has been constantly being built and reconstructed, through the deepening of the research developed by Charlot and his collaborators, resulting in an evolution of the concept in recent years.

The dimension of teaching knowledge is defined by Tardif (2011) not by the simple transmission of knowledge already constituted by teachers, but by a practice that integrates different knowledge, with which the teaching staff maintains different relationships. According to the author,

"Teaching knowledge can be defined as a plural knowledge, formed by the amalgamation, more or less coherent, of knowledge derived from professional training and disciplinary, curricular and experiential knowledge. Teachers rarely act alone. He finds himself interacting with other people, starting with his students" (TARDIF, 2011, p. 49).

For Charlot (1996, p.82), he defined the relationship with knowledge as follows:

1982 – set of images, expectations and judgments that refer, at the same time, to the meaning and social function of knowledge and school, to the discipline taught, to the learning situation and to the relationship itself.

In 1992 – a relationship of meaning, and therefore of value, between an individual (or a group) and the processes or products of knowledge. In the year 1997 – the relationship with knowledge is the relationship with the world, with the other, and with himself, of a subject confronted with the need to learn (CHARLOT, 1996, p.82).

The educator in his daily work is not a job isolated from other social realities, because the teacher's knowledge has a direct relationship with other dimensions of teaching and also with the job he develops, which is linked to the context of the work. Tardif (2002) states that "teachers' knowledge is their knowledge and is related to their person and identity, to their life experience, to their professional history, to their relationships with students in the classroom and with other school actors." (TARDIF, 2002, p. 11).

Pimenta (2005) corroborates Tardif (2002) when he mentions that the teaching profession has a dynamic character as a social practice, because according to the author, educators have an identity, which is a historically situated teacher process. The teaching profession has been transformed and acquired new characteristics to respond to the needs of society.



There is a long dispute between maintaining the traditional curriculum or adhering to new teaching techniques and new knowledge, with social and support programs on social education, the fight against drugs, environmental education, training for new technologies, respect for diversity, among others that are present in the official documents that guide Brazilian education (NÓVOA, 2008).

"This profession needs to be said and told: it is a way of understanding it in all its human and scientific complexity. Being a teacher requires constant choices that intersect our way of being with our way of teaching, and that unveil our way of teaching our way of being." (NÓVOA, 2008, p.10).

Silva (2019), goes through the theories of the curriculum, placing studies and research as a professional and specialized field, even before there was the specific word, teachers were involved with this part of the activities, today called "curriculum". Adding that all pedagogical and educational theories are actually also theories about the curriculum.

"The traditional models of curriculum have restricted themselves to the technical activity of how to make the curriculum, in contrast the critical theories bring the assumptions of the present social and educational arrangements, making it responsible for inequalities and social injustices, thinking not about how to make the curriculum, but developing concepts to understand what the curriculum does." (SILVA, 2019, p. 18).

Sacristán (2013) agrees with Silva when he says that the curriculum encompasses the selection of content and the classification of the knowledge that will be taught, because according to the author,

[...] In modern terms, we could say that, with this unifying invention, one can, in the first place, avoid arbitrariness in the choice of what will be taught in each situation, while, in the second place, one guides, shapes and limits the autonomy of teachers. This versatility is maintained today. (SACRISTÁN, 2013, p.17)

In this way, the curriculum has a regulatory power, even to order the students in the classroom with a model of classes, classes, as well as grades corresponding to the ages of the students and, thus, it also becomes a regulator of people. According to the author, the Curriculum imposed a norm for schooling, because "it is not possible to do anything, to do it in any way or to do it in a variable way" (SACRISTÁN, 2013, p. 17).

From the Curriculum, it is analyzed what will be success or failure, as the content is organized, as well as what will be taught and what is learned in school and the delimitations of the territory of the disciplines (SACRISTÁN, 2013). This reality means that the education system, educators and students are in constant "standardization", which does not allow knowledge about teaching as a social function to be part of the Curriculum.



For Arroyo (2013), the accumulated knowledge that educators present is the student's right to know this knowledge, because the struggles that educators have gone through and even today still experience, can be addressed in the curriculum and questions,

"Why, among so much knowledge systematized in the curricula to be taught, learned, and evaluated, does not include the accumulation of knowledge about teaching as a social function." (ARROYO, 2013, p. 72).

The social, as well as political and cultural experiences that education actors experience are not contemplated and often the educators themselves do not know their history and social function. Not even they often know the stories of the students with whom they relate every day (ARROYO, 2013).

Becoming a teacher is the most complex of professional activities, since the educator is a worker, who is surrounded by several strictly stipulated duties. The dilemmas of the teaching profession are daily and the implications that involve the Curriculum directly affect the actions and tasks of teachers.

Therefore, the daily, real and everyday work of the teacher, as well as the accumulated knowledge of both educators and students, can contribute to more realistic views of both, in order to provide more human relationships and with an image of the educator's real work and the challenges they face.

5 FINAL THOUGHTS

At the end of this research, we were able to understand the relevance of this field of study to analyze and reflect on educational systems around the world. Through a thorough examination of the definitions of education and its historical evolution, we realize that the search for knowledge is a constant in the history of humanity and that pedagogical practices have transformed over time to meet the needs of each society.

The globalization of the curriculum has also proven to be a crucial aspect of contemporary education, with the dissemination of cross-cultural ideas and values that shape student learning becoming both a challenge and an opportunity for a more comprehensive and inclusive education. Through the exchange of experiences between different nations, it is possible to enrich educational methodologies and promote a broader understanding of the world.

In this context, the teaching curriculum plays a fundamental role, as it is the one that plans, executes and evaluates pedagogical practices within the classrooms. Over time, teachers have adapted to the changes and demands of society, assuming not only the role of a transmitter of knowledge, but also of a mediator, an encourager of creativity, a shaper of values and, in many cases, a true agent of social transformation.



The teacher's professions are diverse and complex, requiring continuous training and constant updating of their practices. In addition, it is necessary to recognize the importance of valuing educators and providing them with adequate working conditions, fair wages, and the resources necessary for them to perform their duties with excellence.

Therefore, Comparative Education is a valuable tool for understanding different educational contexts, their singularities and shared challenges. According to Freire (1985, p.7), the exchange of experiences between nations, reflection on the historical evolution of education and the appreciation of teachers are key elements for the improvement of educational systems and, consequently, for the social and intellectual development of future generations

Knowing is not the act through which a subject is transformed into an object, docilely and passively receives the contents that another gives or imposes on him. Knowledge, on the contrary, requires a curious presence of the subject in the face of the world. It requires your transformative action on reality. It demands a constant search. It implies invention and reinvention (FREIRE, 1985, p.7).

In this sense, it is essential that governments, educational institutions and society as a whole engage in a joint effort to promote quality, inclusive education that is aligned with the demands of a world in constant transformation.



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