

The Beginner Teacher and School Culture Learning

Carlos Alberto Lima de Oliveira Pádua¹, Antonia Dalva França-Carvalho²

¹PhD student in Education, Federal University of Piauí, Teresina - Piauí, Brasil

Email: calopadua1@hotmail.com

²PhD in Education - Department of Fundamentals of Education, Federal University of Piauí, Teresina - Piauí, Brasil

Email: adalvac@uol.com.br

Abstract— This paper presents reflections about the beginner teacher and his school culture learning. The idea is to highlight the way the acquisition of this learning occurs, as well as to outline the school culture characteristic. The methodological platform was built through the ideas of the bibliographic review research of Brasileiro (2013), being the theoretical basis inspired by Faria Filho (2007), França-Carvalho (2007), Sacristán (2008), among others. The study pointed out that the school culture is systematized from the relationships between those who participate in the school community, resulting from their ideas, perspectives and actions built on behalf of the institution and those who enjoy it. It was also possible to realize that the school culture influences the beginning teacher professional development, promoting a resignification of his teaching activity, and thus contributing positively in the way of conducting the teaching and learning process.

Keywords— Beginner teacher, learning, school culture.

I. INTRODUCTION

The Basic Education teacher when starting his career, comes across a school culture. It is also in this space of knowledge, that is, at school, as a formal educational institution, that he learns the teaching profession dynamics. From these first fruits, we sought evidence of how the acquisition of school culture learning occurs, as well as the delineation of the school culture characteristics itself, in order to contribute also to the development of professional activities performed by the teacher. It is interesting to note that this relevant study is part of a Master's Dissertation in Education, belonging to the Graduate Program in Education - PPGEd, Federal University of Piauí - UFPI, which is located in Teresina city - Piauí.

For the work development was used the bibliographic revision research, that according to Brasileiro (2013, p. 47-48), "the bibliographic revision researches (or literature review) are those that make use of scientific publications in periodicals, books, annals of congresses, etc., not dedicated to collecting data in natura, but not configuring in a simple transcription of ideas ". This systematic contributed to the selection and studies of theoretical documents that address the subject in question, resulting in this important scientific record.

This article was built at first by means of a colloquium, presenting the considerations about the cultural process, where the concept of culture is first approached, and its

importance for the historical context of the man until the present moment is highlighted. Then the correspondence / link between culture and capitalism and education is presented. Next, the cultural and social elements of the teaching profession are emphasized, and it is possible to know the customs and ways of the teacher developed over time, as well as the social issues that involve the professional at the beginning of his pedagogical activities.

Following the approach, the concept and characterization of school culture, and its influence on the development of the school and specifically the teacher, is debated. After, the school culture historic is approached, the function, the various concepts according to renowned authors and the terms school culture and school culture. To support the discussion, we have added the knowledge of Faria Filho (2007), França-Carvalho (2007), Sacristán (2008) and others. Such compilation in the chain of ideas became essential for the theme understanding, thus developing the possibilities of knowing the learning process of the school culture by the beginning teacher.

II. CONSIDERATIONS ABOUT CULTURAL PROCESS

Culture has commonly been termed as "[...] a set of human characteristics that are acquired, preserved or enhanced through communication, the interaction of individuals in society. Knowledge, techniques, traditions, characteristics, of a society or group. Civilization,

progress” (QUEIROZ, 2011, p. 81). Culture is a dynamic process developed from the relations between men, considering as results their modes, customs, history, legitimation, concepts and experiences. It is from socialization among people that the objects can come to form, that the solution to a disease is discovered, that knowledge about particular causes is reviewed and that science becomes continuous. All these prominent aspects serve to demonstrate that society lives in a constant relationship, that one person survives to the detriment of others, and that a people, directly or indirectly, guides, suggests, or serves their actions or products to other societies.

Santos (2012, p. 7) understands culture as “[...] a contemporary concern, well alive in the present times. It is a concern to understand the many paths that have led human groups to their present relations and future prospects.” Through the cultural process, a collectivity continually tries to pursue social development, drawing on past situations in order to analyze the process and launch a recurring study or proposal.

From the social recognition of an action, it may be that a local culture is agreed upon and it can often become a rule or even a law. It is a tradition consequence of the population, where the teachings are passed down the generations through language, communicative gestures, formal education and others. Through observation, too, children and adults internalize knowledge and practice their practices preceded by freedom or obligation. Since freedom is the first act of living according to its own principles and as a factor of creation. Man is therefore “[...] cultural as it is produced by the relationship with the environment, with the other one, with the culture participants, which makes it historical, contextualized”, as stated by França-Carvalho (2007, p. 41). Through this understanding, it is understood that man learns and teaches through experiential contact with the environment and society.

In this sense, it is important to highlight the need for ethical principles in the axis of a people culture, being indispensable their links in the context of current experience. The social contact idea also involves respect that serves as an action divider within a culture, requiring a human look at the other's way of life. But unfortunately on the 21st century threshold, social and racial discrimination, infanticide, rape, limitation of certain activities for women, abuse of power and denial of ethics can still exist. All these actions are widely publicized by the media, where they have helped to understand such a situation and to publicize the social distortion still chosen by many.

Through these considerations, the responsibility of attitudes has been discussed as a way of sensitizing people to their integrity, since it is no longer appropriate to “gag” a culture by not understanding it or simply by not “finding it right”. It is essential to rescue listening, the tangible relationship among people, social aid and the pluralization of culture, where it is desirable to perceive “the cultures” within a macro culture.

Cultures generally differ from each other in relation to basic postulates, although they have common characteristics” (LAKATOS; MARCONI, 2013, p. 135). In this cultures diversity that enriches the knowledge of the society, from common sense to systematized, with concepts and orientations, often passing on knowledge from generation to generation and contributing to the development of scientific studies.

Expanded to a more detailed context, Sacristán (2008) highlights three knowledge about culture. In the first ground, it is characterized by the understanding of being “cultured”, being related to scientificity, the arts and others. In the second conception, it is a grouping of the experiences, ways and habits of a population, used since Kant. “In this second sense, the scope or content of culture is broadened, encompassing very different traits and aspects (including those of cultured culture, since all that is not nature in humans is culture)” (p. 33). Next, the author lists the contexts related to cultural globalization, as follows: as a result of communicative technologies and object exchanges, the various societies interact in a knowledge process and material exchange, not needing to address themselves; in the next, there are trips in which people can relate to other cultures and in the last, with the advent of industry, the population moved from rural to urban areas, where it was necessary for them to understand existing people.

Cultural globalization, in this sense, has ambivalent consequences that imply contradictory attention calls for education. They assume possibilities of accessing and enriching others, revising and relativizing oneself, acquiring new skills and stimuli that complement and improve the school culture, etc. The recommendation would be to do all that is necessary to broaden and deepen one's knowledge of the other (SACRISTÁN, 2008, p. 35).

In the third, or mass', that is, the one that is most widespread among people, such as code, parts / utensils, actions related to culture, book admired by the people and product made by people's hands. However, these three

knowledge about culture are not separated by barriers, as they “dialogue” with each other.

For Sacristán (2008, p. 37), “globalization, configuring more complex realities and new inequality sources, it needs more intervention to be 'domesticated' for the benefit of all, [...]” Through this prerogative, It is important to have new ideas in view of the current world situation.

However, the information about the cultural process is exciting, and it should be noted that:

If the cultural elements disappear, there is the cultural decline. Often religious, social and environmental conditions lead to the disappearance or change of a cultural complex. On the one hand, if a single trait or an entire culture may disappear, on the other hand, cultural rebirth may occur as a result of endogenous or exogenous factors. When the new elements added to a culture are less significant than the previous ones, the culture remains stationary or declines (LAKATOS; MARCONI, 2013, p. 144).

However, it is important to study the cultural elements, plus the social elements of the teaching profession, and are reflected below.

III. THE CULTURAL AND SOCIAL ELEMENTS OF THE TEACHER PROFESSION

Every constitutive process of the teacher's pedagogical practice is based on the elements that support the action in the classroom, as well as in the other spaces of school. These elements can be divided into: cultural elements of the teaching profession and social elements of the teaching profession, and through these, the teacher develops a relationship of consolidation of his activities within the institution.

To this end, the teacher's professional development is also built from studies during undergraduate education, complemented by the beginning of the teaching exercise, thus stimulating an expansion process of their practices and concepts, with the presence of new thoughts and approaches. However, what was simple now becomes complex, because the teacher will use beyond the image and what is palpable, also, their actions, communication and socialization.

“In order to understanding the school and its result, it is necessary to resort to the broad meaning of the word culture, that is, the set of customs, the ways of living, [...] the ways of thinking, the language expressions, the values of a people or different social groups” (KRUPPA, 1994, p. 32). From this understanding it is possible to conceptualize cultural elements of the teaching profession as a set of

ideas and actions that have been put into practice by the teacher since a certain historical time, becoming an integral part of school day by day and widely recognized by students, other professionals and society.

These elements include: the teacher's character, his commitment, his responsibility, the way he approaches a content, the education directed to the students' guardians, the way he treats the students, the respect for all independent of any situation, their language and communication, and others. It is interesting to note that “the teacher will mediate between the collective of society (the culture results) and the individual of the student. He plays the role of one of the social mediators between the whole society and the particular of the student.” (LUCKESI, 1994, p. 115).

The teacher, having contact with the academy and the school, performs a cultural exchange, where he also incorporates concepts, making a new meaning of his practice in a constant future. The teacher comes to know new different theories, thoughts and visions, often abandoning common sense and validating common sense and elaborate knowledge.

The social elements of the teaching profession can be understood from the contribution of Cunha (1989, p. 39) by presenting that:

The teacher's knowledge is built on his own daily life, but he is not only the result of life at school. It also comes from other areas and often excludes from its practice elements that belong to the school domain. Participation in social, religious, trade union and community movements may have more influence on the teacher's daily life than the academic training he or she received academically.

It is through contact, conviviality and experiences with people that the teacher develops the profession social elements. The relationship of socialization matures the knowledge, making the professional learn and develop their ideas. And in this coming and going of information, he acquires knowledge and reinvents new conceptions and principles.

However, “the human being is practical, active, since it is by action that modifies the environment that surrounds him, making it satisfactory to his needs; and while transforming reality, it builds itself within determined social relations” (LUCKESI, 1994, p. 110). Through the contact of the beginning teacher with other professionals from various sectors and other teams, he becomes aware of certain cases, enriching his classes due to this moment of interaction. It is also in formal relations of events or in

other contexts that the teacher becomes familiar with different audiences, often trying to find answers to their questions in the classroom and also improve teaching.

It is in the classroom that many of the teacher's learning from other realities and everyday life are used as a source of inspiration and examples to initiate a content and contextualization of pedagogical practice. The teacher is a communicative agent, observing, researching and making a suggestion, even in the face of conflicting contexts. It is in their daily concerns that they use other professionals who have a value judgment and learn about some topics.

Thus, it is observed that the teacher practice at the beginning of his career is challenging, but that he seeks through the support coming from the other school components and family of the learner a possible solution or help to better perform their educational activities in the context of school culture. However, it is important to know what school culture is.

IV. CONCEPT AND CHARACTERIZATION OF SCHOOL CULTURE

The school is a formal educational institution, whose main objectives - socialization and teaching, and as justification - coexistence and learning. In this space of exchange of knowledge that is formed the student / citizen that society wants: whole, ethical, capable, human and educated.

School institutions change. They are a combination - among many others possible - change of tradition and change, consequence of decisions limited by external factors, technological constraints and a series of sedimented practices without progress, which are generally grouped under the denomination of school culture (VIÑAO, 2000, p. 9, our translation).

Studies at school culture are recent, few authors advocate a systemic concept with in-depth research that represents the nuances of the educational scenario, observing what actually happens and what is related in the extra and intra institutional context. Most of the listed works are found through copyrighted articles in organized books and scientific articles.

This literature is consensual in stating that in the school institution, there is a peculiar and exclusive culture, and even though the studies were started in 1980, only in 1990 that the conception of school culture was expanded, being observed today by various aspects, however, teachers, directors, students and their guardians, dialogues, institutional structuring and the solidified way of acting that is developed during the period, are the essential

principles that outline this culture (SILVA, 2006). For this, "culture permeates all actions of daily school life, whether in influencing its rites or language, in determining its forms of organization and management, or in the constitution of curriculum systems" (p. 204).

The customs and ways are intertwined and related to different groups of the school institution, as well as in its idea of conceiving education, thus reflecting on the formation of the desired citizen. It is possible to know what type of student the institution intends to train through the development of its work or explicitly presented in the school pedagogical political project.

To this end, "the function of school culture would not be to promote the incorporation of values other than school goals, or even to serve as tools for the inculcation of values. At least these are not only the results promoted by the school culture" (SILVA, 2006, p. 204). In this sense, to know the school culture, we have the idea of launching a systematic look at the educational context.

For Vinão Frago (1995, p. 68-69, our translation),

The problem is that school culture, as a set of institutionalized aspects that characterize the school as an organization, it has several modalities or levels. [...]. Finally, the previous expression - "set of institutionalized aspects" - includes practices and behaviors, ways of life, habits and rites - the everyday history of schooling -, material objects - function, use, distribution in space, physical materiality, symbolism, introduction, transformation, disappearance ... -, and ways of thinking, then as shared meanings and ideas. Someone will say: all. And if, of course, school culture is all school life: facts and ideas, minds and bodies, objects and behaviors, ways of thinking, saying and doing.

The school, as a favorable space for the teaching and learning process, it also houses a social organization postulated through rules that need approved conducts for its daily development. For each component of the school community their respective duties are oriented, not least, each team has its own rights.

Specifically about the teacher, he presents among many responsibilities, the organization of the planning of the classes, as their intended activities and objectives; the maintenance of an enabling environment for the educational strategies to be implemented daily; and zeal for their professional dynamics as well as for the evolution of student learning. For further reflection, the contribution of Julia (2001, p. 10),

To be brief, one could describe school culture as a set of norms that define knowledge to teach and behaviors to inculcate, and a set of practices that allow the transmission of this knowledge and the incorporation of these behaviors; coordinated norms and practices for purposes that may vary according to the times (religious, sociopolitical or simply socialization purposes).

In the school institution, social contacts take place between the teachers and the most diverse groups, whether these are with the students, the other teachers, the staff, the students' caretakers and others.

Through the next thought, a further understanding of the theme under construction is feasible:

[...], the category school culture is understood here as the way in which in a concrete and particular historical situation are articulated and represented by the school subjects, the spatio-temporal dimensions of the school educational phenomenon, knowledge, sensitivities and values to be transmitted and materiality and school methods. [...], thinking about a concept of school culture necessarily implies embracing a certain definition of culture [...] (FARIA FILHO, 2007, p. 195-196).

Culture develops through the expressions of a society in which man explores his potentialities, desires and concerns to dialogue with others who are inserted in his own social group as in other groups. Because of respect for people, friendly relations can exist internally and with different societies, so that there are no conflicts or even ruptures between themselves or with certain peoples. And in the school context, too, there is a dynamic to be experienced by all, where each participant in the community is oriented to follow an educational organization, as long as it does not reach human dignity and its moral principles.

Therefore, it is important to analyze also the school culture through the exposition of *Chart 1*.

Chart 1 – The dimensions of school culture

DIMENSION	DEFINITION
Anthropological	School culture is passed on to people successively.
Sociological	School culture seeks to reach the most diverse people and social strata.
Pedagogical	School culture is inherent in the curriculum and the teaching process.

Source: Araújo e Araújo (2010).

These principles allow us to realize that school culture involves an idea of the sequence of ideas and actions to be considered and propagated in the school community, and a fourth dimension, that is, affectivity, in which the organizational climate is involved.

Faria Filho (2007, p. 196) corroborates the approached knowledge, providing the following idea:

[...] school culture may be synonymous with the notion of school culture (of that particular school), or even that of institutional culture. Even so, it must be considered that school cultures viewed from the place of a single school, or on this microanalytic scale, cannot be understood in their uniqueness and generality if the necessary mediations with the larger social processes are not realized.

Drawing a parallel with the author mentioned above, Silva (2006, p. 206) emphasizes that: “be it school culture or culture of the school, these concepts end up evidencing practically the same thing, that is, the school is an institution of society, [...]” Regarding school culture “however, in our opinion, the scope of the concept is practically unlimited” (POL et al, 2007, p. 75).

In the search for other information that fits with the previous characterizations, it is possible to present the following knowledge of various authors, this is:

Seeking to understand the internal dynamics of school functioning, historical research in Brazilian education, especially since the 1990s, has been asking about the property of conceiving the school as a producer of its own and original culture, constituted by and constituent, also, of social cultural. In this sense, the dissemination of the works of André Chervel (1990) has been gaining importance in the field, because it highlights exactly this originality of school culture, by Dominique Julia (2001), which, in turn, emphasizes the idea of school culture as a set of Antônio Viñao Frago (1995), who underlines the importance of studies on school space and time and literacy as members of school culture and as conformers of cognitive and motor aspects of social subjects (VIDAL, 2005, p. 5).

Added to this information is the following thought: “[...] the issue had been dealt with earlier, at least since the 1980s, by André Chervel and Forquin, with works translated in Brazil, in 1990 and 1992., respectively, [...]” (GONÇALVES; FARIA FILHO, 2005, p. 34). In Brazil,

even though still late on discussions related to school culture, there is already the possibility of knowing a few studies that involve this significant discussion.

The school as a historical institution, presents a maze of information to be unveiled and known not only by the scientific community, but by all, so that new communications can be provided among the various audiences that use its services. In this context, teachers need to know the daily dynamics of pedagogical work, with its challenges, but with possibilities that are tirelessly sought by them.

The authors Gonçalves and Faria Filho (2005, p. 39) reiterate that:

Keeping the specificities of the various disciplinary fields of each of the authors mentioned, either by their own nature in the construction of the concept or by the field in which they are committed, all contribute, in one way or another, to the understanding of the process of building the school culture. By explaining the concept, and this within the aspects cut out here, they present distinct characteristics and interpretations in some cases, but this does not exclude the possibility of being all used, through dialogue with each other, as an auxiliary option in understanding the object culture school. This is because it allows varying angles of view about the school culture.

And we, in this research, understand by school culture, as a set of actions that dynamize the school's daily life through the participation of each team - managers, teachers, other staff, students and others, and the relationship between everybody who share the school community. Also highlighting leadership, organization, professionalism, coexistence, mutual help, responsibility, common good and respect.

It is from this culture that we talk about that we are interested in researching its learning by the beginning teacher.

V. FINAL CONSIDERATIONS

The school institution is also a learning space for early-career teachers. In this sense, during the development of pedagogical activities, the beginning teacher needs systematic support from the management team, especially the director and pedagogical coordinator, to present and discuss together the various and real situations, as well as the possible activities to be developed according to the dynamics and norms of the teaching work.

The teaching developed in Basic Education allows the teacher learn the school culture. This culture is built from the interaction between all those who participate in that institution. Thus, during dialogues with the teacher, there may be learning about planning, assessment dynamics, and other contextualizations. It is appropriate to understand that in this educational locus, there is a need for constant reflections, for the possible achievement of a satisfactory work to be presented by the teacher.

It is understood that this study provides a contextualization about the process of knowing the theoretical basis regarding school culture, seeking evidence of how the acquisition of learning of this school culture occurs, as well as its characterization. It is also noticed that this culture is presented in a certain context, and that it reflects the reality of the community. Moreover, the beginning teacher develops knowledge and skills in favor of actions that engage their own work, in the face of various school phenomena, which directly or indirectly influence their pedagogical practice.

It is relevant to present that, in this interactive space, the featured teacher appropriates specific themes, such as the available technologies and the necessary communication with the students and those responsible. Thus, it is in this continuous dynamics of the development of didactic actions, that possibly the school culture spreads, being known by society.

Finally, this research involves a diversity of theoretical assumptions, and provides the possibility of future investigations, that is, it can be listed through the following ideas: the forms of reproduction of school culture, other authors who discuss such theme, the validity of culture at the end of the teaching career, as well as the contradictions of ideas existing in the field of school culture. The present intentionality is that this document reaches the hands of both the scientific community and those interested in this subject, so that new knowledge relevant to the teaching profession and its respective reflections can be produced.

ACKNOWLEDGEMENTS

We are thankful to UFPI for the opportunity to develop this study. To PPGEd, which through the Masters in Education and doctorate degree in Education courses, disseminates such an important research for society. And the Interdisciplinary Center for Research in Education and Epistemology of Professional Practice, which through reflective discussions based on lots of theoreticals can disseminate knowledge related to the educational process.

REFERENCES

- [1] ARAÚJO, Alberto Filipe; ARAÚJO, Joaquim Machado de. Da cultura escolar ao imaginário educacional. In: THOMAZ, Sueli Barbosa (organizadora). *Imaginário, educação e cultura da escola*. Rio de Janeiro: Rovel, 2010, p. 31-54.
- [2] BRASILEIRO, Ada Magaly Matias. *Manual de Produção de Textos Acadêmicos e Científicos*. São Paulo: Atlas, 2013.
- [3] CUNHA, Maria Isabel da. *O bom professor e sua prática*. Campinas, SP: Papyrus, 1989. (Coleção Magistério: Formação e Trabalho Pedagógico).
- [4] FARIA FILHO, L. M. de. Escolarização e cultura escolar no Brasil: reflexões em torno de alguns pressupostos e desafios. In: BENCOSTTA, Marcus Levy Albino (organizador). *Culturas escolares, saberes e práticas educativas: itinerários históricos*. São Paulo: Cortez, 2007, p. 193-211.
- [5] FRANÇA-CARVALHO, Antonia Dalva. *A racionalidade pedagógica da ação dos formadores de professores: um estudo sobre a epistemologia da prática docente nos cursos de licenciatura da Universidade Federal do Piauí*. 2007, 238 p. Tese (Doutorado em Educação). UFC, Fortaleza, 2007.
- [6] GONÇALVES, Irlen Antônio; FARIA FILHO, Luciano Mendes de. História das culturas e das práticas escolares: perspectivas e desafios teórico-metodológicos. In: SOUZA, Rosa Fátima de; VALDEMARIN, Vera Teresa (orgs.). *A cultura escolar em debate: questões conceituais, metodológicas e desafios para a pesquisa*. Campinas, SP: Autores Associados, 2005, p. 31-57. Apoio: Unesp/FCLAr (Coleção educação contemporânea).
- [7] JULIA, Dominique. A cultura escolar como objeto histórico. Tradução: Gizele de Souza. *Revista Brasileira de História da Educação*. V. 1, N. 1 [1]. Jan/jun, 2001, p. 9-43. Disponível em: <<http://www.rbhe.sbhe.org.br/index.php/rbhe/article/view/273/281>>. Acesso em: 14 jul. 2017.
- [8] KRUPPA, Sonia M. Portella. *Sociologia da educação*. São Paulo: Cortez, 1994.
- [9] LAKATOS, Eva Maria; MARCONI, Marina de Andrade. *Sociologia geral*. 7. ed. rev. e ampl. 12. reimpr. São Paulo: Atlas, 2013.
- [10] LUCKESI, Cipriano Carlos. *Filosofia da educação*. São Paulo: Cortez, 1994.
- [11] POL, Milan [et. al.]. Em busca do conceito de cultura escolar: uma contribuição para as discussões atuais. *Revista Lusófona de Educação*. Universidade Lusófona de Humanidades e Tecnologias. Lisboa, Portugal. Núm. 10, 2007, pp. 63-79. Disponível em: <<http://www.redalyc.org/pdf/349/34911872006.pdf>> Acesso em: 04 ago. 2017.
- [12] QUEIROZ, Tânia Dias (coordenadora). *Dicionário prático de pedagogia*. 3. ed. São Paulo: Rideel, 2011.
- [13] SACRISTÁN, José Gimeno. *A educação que ainda é possível: ensaios sobre a cultura para a educação*. Porto: Porto Editora, 2008.
- [14] SANTOS, José Luiz dos. *O que é cultura*. São Paulo: Brasiliense, 2012. (Coleção Primeiros Passos; 110).
- [15] SILVA, Fabiany de Cássia Tavares. Cultura Escolar: quadro conceitual e possibilidades de pesquisa. *Educar em Revista*, [S.l.], v. 22, n. 28, p. p. 201-216, dez. 2006. ISSN 1984-0411. Disponível em: <<http://revistas.ufpr.br/educar/article/view/7620>>. Acesso em: 11 fev. 2018.
- [16] VIDAL, Diana Gonçalves. Cultura e prática escolares: uma reflexão sobre documentos e arquivos escolares. In: SOUZA, Rosa Fátima de; VALDEMARIN, Vera Teresa (Orgs.). In: SOUZA, Rosa Fátima de; VALDEMARIN, Vera Teresa (orgs.). *A cultura escolar em debate: questões conceituais, metodológicas e desafios para a pesquisa*. Campinas, SP: Autores Associados, 2005. Apoio: Unesp/FCLAr (Coleção educação contemporânea), p. 3-30.
- [17] VIÑAO FRAGO, Antonio. Historia de la educación y historia cultural: posibilidades, problemas, cuestiones. *Revista Brasileira de Educação*. São Paulo, n.0, p. 63-82, set./dez. 1995. Disponível em: <http://www.anped.org.br/sites/default/files/rbe/files/rbe_0.pdf> Acesso em: 05 ago. 2017.
- [18] VIÑAO, Antonio. Culturas escolares y reformas (sobre la naturaleza histórica de los sistemas e instituciones educativas). *Revista Teias*. v.1, n. 2 (2000), p. 1-25. ISSN 1982-0305. Disponível em: <<http://www.e-publicacoes.uerj.br/index.php/revistateias/article/view/23855>> Acesso em: 07 ago. 2017.