

BETWEEN SUNRISE AND SUNSET: FORMATIVE MEANINGS FOR THE TEACHING WORK IN EARLY CHILDHOOD EDUCATION IN CLOUDY TIMES

ENTRE O NASCER E O PÔR DO SOL: SENTIDOS FORMATIVOS PARA O TRABALHO DOCENTE NA EDUCAÇÃO DA INFÂNCIA EM TEMPOS NEBULOSOS

ENTRE EL AMANECER Y LA PUESTA DEL SOL: SIGNIFICADOS FORMATIVOS DEL TRABAJO DOCENTE EN EDUCACIÓN INFANTIL EN TIEMPOS NUBLADOS

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ABSTRACT: In the profuse challenges of the contemporary context marked by the tensions and uncertainties of a time that devours everything, we aim to reflect on the need to (re) think the formative meaning of the teaching work for early childhood education with a view to humanizing the child. This text is linked to the post-doctoral research proposal presented to the Postgraduate Program in Education at the Universidade do Extremo Sul Catarinense, UNESC, Criciúma, Santa Catarina, and that is being carried out from May to December 2021 with a CNPq scholarship - Senior Post-doctorate - 2020. Through the bibliographical survey about the interlocution among Childhood, Teacher Education, and Critical Theory of Society, it is necessary to welcome and minimize, through teacher formation, the social and educational inequalities in defense of a childhood education that is attentive to the conditions of each educational community and that guarantees the democratic and humanizing processes of teaching.

KEYWORDS: Education. Childhood. Teacher education. Critical theory.

RESUMO: *Nos profusos desafios que se impõem no contexto contemporâneo marcado pelas tensões e incertezas de um tempo que tudo devora, objetiva-se refletir sobre a necessidade de (re) pensar o sentido formativo do trabalho docente destinado à educação da infância com vista à humanização da criança. Este texto vincula-se a proposta de pesquisa de pós-doutoramento apresentado ao Programa de Pós-Graduação em Educação na Universidade do Extremo Sul Catarinense, UNESC, Criciúma, Santa Catarina e, que se encontra em andamento entre os meses de maio e dezembro de 2021 com bolsa CNPq – Pós-doutorado Sênior – 2020. Por meio do levantamento bibliográfico acerca da interlocução entre a Infância, Formação de Professores e a Teoria Crítica de Sociedade, é preciso acolher e minimizar, por meio da formação docente, as desigualdades sociais e educacionais em defesa de uma educação da infância atenta às condições de cada comunidade educativa e, que garanta os processos democráticos e humanizadores do ensino.*

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PALAVRAS-CHAVE: Educação. Infância. Formação de professores. Teoria crítica.

RESUMEN: *En los profusos desafíos que se imponen en el contexto contemporáneo marcado por las tensiones e incertidumbres de una época que todo lo devora, el objetivo es reflexionar sobre la necesidad de (re) pensar el sentido formativo del trabajo docente para la educación infantil con miras a la humanización de los niños. Este texto está vinculado a la propuesta de investigación postdoctoral presentada al Programa de Posgrado en Educación de la Universidad Extremo Sul Catarinense, UNESCO, Criciúma, Santa Catarina y, que se encuentra en curso de mayo a diciembre de 2021 con beca CNPq - Postdoctoral Superior - 2020. Mediante un relevamiento bibliográfico sobre el diálogo entre Infancia, Formación Docente y Teoría Crítica de la Sociedad, se hace necesario acoger y minimizar, a través de la formación docente, social y educativa en defensa de la educación infantil atenta a las condiciones de cada educativa. comunidad y que garantice procesos de enseñanza democráticos y humanizantes.*

PALABRAS CLAVE: Educación. Infancia. Formación de profesores. La teoría crítica.

The hazy rain almost erased it: the beginning

To encourage a social bond that minimizes violence in order to free ourselves, the only hope lies in the formation (SERRES, 2008, p. 13, our translation).

The Pandemic in the world generated by the Coronavirus that causes the disease known as Covid-19 recorded crossings in education from emergency strategies to serve children, adolescents and young people through the remote teaching format, emphatically revealing a time marked by uncertainty in social and educational life of teachers and, consequently, of children in terms of their learning process and human development.

Since 20 March 2020, the world has been facing a new social time, marked by education via remote teaching due to social distancing. Regarding the emergency remote format used by schools at all levels, Serres (2008) reveals that this format concept, when not creative and innovative, standardizes knowledge, makes it just scientific, precise, predictable. Would it have to do with what is happening through online classes aimed at early childhood education children, in this case?

In cloudy and dark times, there is the possibility, even if in a land apparently devastated by the crisis in several areas of social, cultural, economic, political life, among others, to find possibilities between the “sunrise and the sunset” to walk in search of an education that does not allow itself to lose its formative essence and its humanizing foundations of teaching?

Of the possibilities, this text is an attempt to resist the instituted, generating hope in the formative process of childhood teachers through immanent criticism, especially when there is evidence that humanizing and democratic principles become overshadowed to the detriment of

an avalanche of short-term educational measures that potentiate social and formative inequality, as is the case of the presence of technology via remote teaching that, in a way, denies childhood in many childhoods in a world in many worlds. If in face-to-face teaching, many children were neglected in their subjectivity and peculiarity, with remote teaching, they end up being “behind” and “voiced”.

To the detriment of the multiple challenges that are imposed in this pandemic context governed by the technification of human relationships, it is imperative to reflect the protection of life for everyone, especially for our children. This defense must focus on the fight against the processes of pedagogical intervention restricted to the fulfillment of technically bureaucratic teaching, as is the case of initiatives aimed at executing the workload associated with knowledge, using virtual platforms, social networks, electronic mail, video lesson resources and others.

Oliveira and Agostini (2020, p. 3, our translation) reveal that “new technologies in society bring a new way of thinking about the world and, consequently, the formative process itself, the result of the development of the instrumental reason of our days”. Therefore, there is no way to deny the process of social, cultural and educational change via technology, since it would be a suicide in the formative field, given that the technique has its prime in driving agility in information, communication and knowledge. However, technology needs to be recognized as a means and not an end, as a possibility of helping the individual and not replacing the human. Adorno and Horkheimer (1985, p. 114) state that this society is basically the terrain in which technique conquers its power, that is, “technical rationality today is the rationality of domination itself”.

This text, then, has as main objective to reflect on the need to (re)think the formative meaning of the teaching work aimed at childhood education with a view to the humanization of the child. Faced with the multiple forms of obedience reflected by the virtual and technological proposals of the process of educating, there is, with notoriety, the lack of preparation of the childhood school, which, in the face of chaos, promotes barbarism with repeated activities in an evident quantitative number, disregarding the rights of the child and the formative condition itself, its humanity. Oliveira and Agostini (2020) confirm the existence of a successive worsening in teacher formation through the disqualification of pedagogical work in relation to the meaning of educating children in a context of collapse of the critical foundations of education and human formation.

This text, therefore, is structured as a result of a post-doctoral research proposal presented to the Postgraduate Program in Education at the University of the Extreme South of

Santa Catarina, UNESCO, Criciúma, Santa Catarina and, which is in progress between the months of May and December 2021 with a CNPq scholarship – Senior Post-Doctorate – 2020. It is also linked to the studies and research developed over the years by the study and research groups in Education, Childhood and Critical Theory (GEPEIT/CNPq) from the State University of Londrina and Education, Cultural Formation and Society (GEFOCS/CNPq) from the University of the Extreme South of Santa Catarina. Of the various activities to be developed in the post-doctoral internship that involves participation in a) study and research group in Education, Formation and Critical Theory; b) contribution to the discipline offered by the supervisor in the Postgraduate Program in Education – Master's and Doctorate; c) offering courses for the formation of early childhood teachers; d) production and organization of a collection of texts in chapter format on the subject of teacher education and formation; e) scientific production of articles, among others, it is certain that any emancipatory action needs to be imbued with critical self-reflection on the reality that presents itself and how it should be conducted.

As one of the activities presented to the internship, it is considered necessary to (re)think the formation of teachers for the education of young children (0 to 5 years old) who, in a way, has been weakened in their formative process amid emergency actions in a pandemic scenario that has, in a way, overshadowed the real meaning of educating our children in respect of the childhoods they lived.

Through the bibliographic survey about the dialogue between Childhood, Teacher Education and the Critical Theory of Society, mainly with the thinkers of the Frankfurt School, such as Theodor Adorno, Max Horkheimer and Walter Benjamin, it is necessary to welcome and minimize, through of teacher formation, social and educational inequalities in defense of childhood education that is attentive to the conditions of each educational community and that guarantees democratic and humanizing teaching processes. Teaching with children, in this sense, is not limited to initial formation, but above all to ongoing formation in favor of an expressive framework of theoretical and practical foundations of knowledge. As a sovereign possibility of looking and acting in current times, it is necessary to understand the condition of childhood through immanent criticism in relation to different social, cultural and educational contexts, especially in times of recession.

Perhaps one of the most urgent tasks is presented in the inevitability of desecrating childhood education in the light of a solid and consistent formation of teachers and, returning it to the common use of subjects and societies as a hope of resuming the power of critical

thinking in the face of multiplicity of possibilities that human action and the world provide and require as a project of barbarism to what is set.

For this, the text focuses on critical reflection on teacher formation and on the meaning of educating childhood with a view to a more humanizing and emancipatory proposal for life, formation and relationships, mainly due to the difficulty of perceiving where our children and their childhoods are in the midst of a nebulous and pale prevailing social scene.

In search of free life now subjugated by the fog: technology in its format

Proper to animals, domination brutalizes man in man, whether he exercises it, suffers it or fights to obtain it. Knowledge frees, although sometimes it also brutalizes, when it binds or sells to the powers (SERRES, 2008, p. 13, our translation).

In a territory marked by the advance of technique and the return of the human in an illusory democracy that is based on a well-elaborated discourse of equality, it is evident the perception of the ruin of solidarity, cooperative, humanizing ties, in favor of the production and commercialization of itself, what you have, what you do. Titles are confused with fulfilled lives, vanities reigning everywhere in a time when the humanity of the human has been increasingly brutalized in the arrangement of abandonment due to numbers, the mathematization of life, productions, patterns, consumption in high flow and that even in the context of pain generated by the invisible enemy called the Coronavirus, the superficiality of things is still sought to the detriment of human needs as a form of effective presence of the individual in the world and with the world.

For Pêcheux (1997, p. 30, our translation):

A large number of material techniques (all those that aim to produce physical or biophysical transformations) as opposed to the techniques of guessing and interpretation that we will talk about later, have to do with the real: it is a question of finding, with or without the help of of the natural sciences, the means of obtaining results that take advantage of the most efficient way possible (that is, considering the exhaustibility of nature) of natural processes, to instrumentalize them, direct them towards the desired effects. This series is joined by the multiplicity of “techniques” of social management of individuals: marking them, identifying them, classifying them, comparing them, putting them in order, in columns, in tables, gathering them and to separate them according to definite criteria, in order to put them to work, in order to instruct them, to make them dream or rave, to protect and watch over them, to lead them to war and to make children.

When technical and social management practices work according to the logic of the market, language becomes an object of consumption. In view of this, from the context of the

pandemic, technology, combined with a time of consumption of life and relationships, operates in directions that are simply repeated in a paraphrastic order, the rule being valid: providing service. Thus, subtracting the commitment to the integral development of the child, in its physical, psychological, intellectual and social aspects (CAMPOS, 1999).

In the backyard of utility, of the commodification of things, of life, of choices, children are educated and formed as if this were their universe and what they really need to live and survive. Silva (2019, p. 60, our translation) confirms that “at the limit of rationality reduced to mere instrumentality, the freedom so desired by subjects only becomes possible if thinking is self-reflective, that is, learning to ‘think about oneself’”.

On this, Benjamin (1985) criticizes the denial of the experience that permeates modernity and the risk it brings, which resides in the absence of space for experience and in the possibility of losing the ability to narrate, to tell your own story. This experience time is vital both for those who teach and for those who learn, in this case, children need to experience situations that allow them to print their marks on the world as a present humanity.

The operational highlight is the moment of crisis in the educational field, as the precariousness of working conditions intensifies, especially when teachers see their jobs at risk, if they do not develop activities in a remote teaching format with children, including babies, even who do not have adequate conditions to do so, because what is at risk is their job and salary (CORREA; CÁSSIO, 2020).

There is an imperative in relation to the gradual loss of knowledge and know-how historically imposed on teachers as a result of the impoverishment of the teaching experience itself as knowledge and with critical thinking. The fragmentation of the experience of critical thinking and narration based on technological modernity and the standardization of teaching results in the multiplicity of disconnection with the sense of educating the child to go beyond what is instrumentally instituted.

Now, the quality of teaching depends on the teacher formation involved in the interaction between the subject and the social context to which he belongs. In this sense, as teachers in formation and also educators of teachers, it is necessary to be imbued with the critical and humanist foundations of knowledge and “an inter and intrapersonal construction, not being, therefore, a solitary process” (SARMENTO, 2016, p. 78, our translation). Based on this, teaching with children has the essential objective of mediating the process of constituting children's knowledge, skills and identity, since both teachers and children have the possibility of experiencing new learning situations, interacting, sharing experiences and building their identities.

How much has been fought, historically, for children to have the right to watch the sunset reflected in the backyard, in parks, in squares and, now, visibility is restricted to the imperative: glimpse the sun through the screen. And, it is this same formative place that uses all kinds of appeals and strategies, so that our children leave their offline life to develop an online life. Immersed in this reality, rather than being carried away by what presents itself as current and nebulous, it is necessary to:

Establishing with the teacher a space for reflection on history, in the sense that he understands the emerging meanings, the possibilities of the new, becoming an author, authority in his process of objective construction. In fact, in every formation process, it is the teacher's identity that is in focus. Autonomy, self-esteem, capacity for personal and collective elaboration are the vectors at stake when we give the teacher the floor to give meaning to his life trajectory, connecting his past with the emergence of the present in the future, gathering pieces, looking for understandable configurations (GUIMARÃES; LEITE, 1999, p. 163, our translation).

Alternative emergencies must reveal possibilities for the continuity of life and childhood education, however, the ethical, sensitive and critical commitment of education professionals with children that has been left behind due to the absence of adequate technology, needs to be effervescent, otherwise, the path points to a new barbarism format.

The dawn reappears amid chaos: teacher formation and the meaning of educating

Of the possibilities that life presents us between sunrise and sunset. You have to choose what **makes your heart beat and leaves a smile on your face**. (CAVALCANTI, 2019, p. 11, author's highlights, our translation).

From Cavalcanti's poetic epigraph (2019) there is an invitation to think about the meaning of educating childhood in cloudy times, as well as the constitution of the teacher formation process in favor of a more humanizing education of teaching to the detriment of the reinforcement of metallic memory stamped by the screens on all sides (smartphone, computer, tablet, notebook, etc). In this sense, the idea of teacher formation is embraced as a promise of a more dignified and quality performance for teaching aimed at children from an early age, since it puts the subject-teacher in the place of being and making/unmaking. if continuous; in a process of maturation and reinforcement of the power of the teaching experience that welcomes the constant dialogue between theory and practice. Therefore, the pretension in the formation onslaught of teachers dynamizes the process of knowing and making oneself known against the linearity and univocity of knowledge, that is, in the counterpoint of technical rationality. In

Adorno (1995, p. 156, our translation) “the attempt to overcome barbarism is decisive for the survival of humanity”.

Throughout life, the child has constituted his childhood, intertwining it with the lived world, through the changes that are established to be necessary for the great social, economic, political, cultural and educational gears. In this sense, the child develops his sensitivity and perception of the world and, building readings about the amazing discoveries of the real that surrounds human life: sounds, colors, flavors, textures and odors in a myriad of impressions that the body reveals in the process of appropriation. of the meaning of living and being in the world.

More than activities and the execution of tasks to be posted in virtual environments, the teacher's formation commitment must address the humanity of the child and the development of their integrality, especially when it comes to their formation. Refounding hope in times of uncertainty is the challenge for teachers who dedicate themselves to a critical, sensitive and humanizing education of knowledge, without losing their commitment to public, free and better quality childhood education.

Sarmiento (2016, p. 79, author's highlights, our translation) states about the specificities of teachers in early childhood education, through four fundamental elements:

1. The **essentiality of the work** carried out with children up to 5/6 years old for society to develop in the best way; 2. The **altruistic value of the profession**, defending the importance of voluntarism understood as the sense of mission³ and that goes beyond the mere technical sense; 3. **Professional autonomy** based on specialized knowledge, principles and techniques; and, finally, 4. **The relevance of professional associations** for the construction of ethical codes

From the considerations listed by Sarmiento (2016) and, when weaving confluences with other authors who deal with this object of study, it is necessary to take a look at childhood and children in this crossing context (21st Century). Therefore, when looking for Benjamin's contributions, we see a childhood that considers the child as a subject involved by the complexity of the social fabric, immersed in the historical problematic of its time. In Benjamin (1985), it is possible to see the time of childhood from what it has and not from what it lacks: “as presence, not as absence; as an affirmation and not as a negation, as a strength and not as an incapacity” (KOHAN, 2007, p. 101, our translation). This change of perception promotes

³ This term, in the context of Sarmiento's (2016) discussion, is associated with the formation process, pedagogical intentions, professional, ethical and affective-social commitment, mastery of knowledge and the specifics of working with children from 0 to 5/6 years old.

the interrelation of the themes “time, childhood and experience” in tune with births, new beginnings for thought, for the thought and for the unthought in this common land.

The meaning of educating and the process of investing in teacher formation requires a broad look at childhood and the child, since, through Benjamin's lens, childhood goes beyond being a chronological stage of human development, as it is usually conceptualized. Childhood is a condition of human experience that presents itself as latency, as a constant tension between time and experience. It is the starting point for reflections on the formation of the subject, his way of thinking and acting. Its dignity seems to us to be in the fact of having something as a horizon of possibility to think about its own condition in the contemporary world.

In Kohan (2007, p. 113), childhood requires thinking about a temporality beyond the “normal” time of human existence, the stages of life and stages of development that, in a way, occupies a place of weakness. It is more articulated to the possibility of intensifying a certain relationship with time, of establishing another time and getting involved in a circle full of intensities. Beforehand, “infantile time is circular time, of the eternal return, without the consecutive succession of past, present and future, but with the intensive affirmation of another type of existence” (KOHAN, 2007, p. 114, our translation).

Por ser a infância e o sentido de educar o ponto concludente desta discussão, intenciona-se que toda criança tem direito a uma escola equitativa, plural e acolhedora, ou seja, um espaço na qual possa contar com a educação e o cuidado apropriados ao seu desenvolvimento e em que seja respeitada a sua condição peculiar de pessoa em formação. Para além deste tempo marcado pela memória metálica revelada no processo de tecnificação da vida e das relações, evidencia-se a prioridade à luta e à resistência e esse mundo instituído, em favor de uma educação digna e que respeite a criança enquanto criança. Sarmiento e Oliveira (2020, p. 1125, our translation) afirmam que “respeitar o direito à participação das crianças tem se constituído um desafio diário para as práticas pedagógicas dos educadores, por requerer dos mesmos uma escuta sensível”.

Costa and Sarmiento (2018, p. 75, our translation) corroborate the statement:

[...] listening as an active process of communication, consisting of listening, interpreting and constructing meanings that are not limited to the spoken word, but take as a starting point the fact that children and adults are exposed to multiple voices, multiple perspectives in the eyes and thoughts about learning, about the child and about the profession, and also multiple notions of quality in education.

Childhood education needs to be thought and re-signified by the intentional and pedagogical formation process, rather than simply intermediating pre-established models and ideals. Thus, education in Adorno (1995, p. 141) prints the “production of a true conscience”

and reified by critical self-reflection and, at the same time, points to a formative dimension (initial and continued) to be developed as a resistance movement established on this crossing.

In the search for a better understanding, it is important to consider that this daily education, learning and development of children is involved by constitutive elements of a work and learning routine, which can be explained by the organization of the environment, the use of time, the selection and proposals of activities, the selection and offer of materials. On this educational territory of childhood, Sarmiento (2016) reveals the need to think about three signaling elements regarding the educational process of teachers, such as: a) teaching work is primarily developed with young children; b) the relationship between teachers and children constitutes one of the decisive milestones in the children's learning process; c) the professional responsibility of early childhood educators must be synchronized with the ethical commitment of teaching; d) the educational relationship between teachers and children is marked by images of childhood and children.

The need for critical childhood education exposes the need to decipher the conditions and historical determinants that cause the way in which individuals are subjected. Adorno points to an “education for contradiction and resistance”. Education has the task of “strengthening resistance rather than strengthening adaptation” (ADORNO, 1995, p. 144); above all, to oppose the forms of educational degeneration, which promotes conformity and the servile submission of knowledge. In Adorno, educating means taking seriously the time necessary for the construction of meaning that takes place in the pedagogical relationship, mainly due to the indescribable impoverishment of thinking, language and human expression.

Therefore, it is necessary to reflect on the identity of early childhood educators through the process of analyzing the social construction from their own history and/or experience with the history of the group and context in which the educational and pedagogical action takes place, “transforming and allowing them to become, in this web of interactions, a way of being and acting” (SARMENTO, 2016, p. 78, our translation).

It is therefore necessary to establish visibility for the production and dissemination of teacher formation on the child as a human being with the right to an education that guarantees life and the experience of learning and playing with dignity through the thresholds of critical, creative and expressive thinking. From the text “*Education for what?*” it is possible to analyze the meaning of thought in Adorno as its own methodological device to constitute an immanent critique of the educational concept in the light of self-reflection and emancipatory action of knowledge.

From a dignified and emancipatory teacher formation, it is possible to see the childhood that considers the child as a subject involved by the complexity of social life, and must be welcomed with love towards the other and the possibility of having an experience through humanization, solidarity, playfulness, belonging, reciprocity, and interacting is not just touching with the hands, but also touching with the eyes of the soul and the ear of listening and sensitivity. In the voice, gaze and movement of adults, children can find signs that convey confidence and promote their self-confidence. There is, therefore, the pressing indispensability of critically analyzing the burning issues of childhood, because children are still children and this is something that needs to be vigorous in teaching work, especially in those who work with children in early childhood education.

The sun of hope in resisting such barbarism: an invitation to new beginnings

*[...] I want freedom, I want wine and bread
I want to be friendship, I want love, pleasure
I want our city all sunny
The boys and the people in power, I want to see.*

Milton Nascimento (our transaltion)

When this moment arrives, new beginnings are vivified, since the pandemic crisis cannot drag a new calamity in the lives of hundreds of thousands of children. Life cannot be denied to our children, the experience that is summed up in the stripping of things, such as the sea shell, the pebbles on the beach, the leaves and flowers that nature returns to the earth, that is, it lacks, through adults, to offer the little ones the colors, the life, the laughter, the smell, the aroma, the beautiful, the rosy and not the pale, cold, hard and alone life in the crowd.

In spurious time, children need to be welcomed by sensitivity, by listening, by the memory of what they have lived, by the power to speak, narrate, express their fears, their anxieties, their certainties and uncertainties. Finally, let the children's words dilute on their lips that move between smiles and spontaneity and, who knows, these children may even get wet with the rain of discovery from new contexts beyond screen life, as is the case to savor the succulent taste of existence and life.

Whether as parents, families, guardians, teachers and other professionals, it is necessary to guide children into a challenging world that encourages discoveries through effective actions with their peers in order to broaden their view of a world beyond what is set. At the heart of children's development lies the quality of the relationships they experience with adults and with

other children from a universe marked by meanings, senses, relationships that are committed to sensitivity and the formation of humanity in the child.

In this movement, children need to freely express their fears, insecurities, readings of the world, impressions, hypotheses, in addition to having spaces to know, ask, develop hypotheses, establish relationships and learn in a real and meaningful way. From the sand park, with its swings built in the big trees as a playful setting for children to the reference rooms, all organizations express how children and their social and formative construct are seen, perceived and thought, resuming through their own history, the very making of its existence that is effectively given to the return of the singular.

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