

Integral Education in The Teaching-Learning Process: (Res) Signification of Practices in Postmodernity

La Educación Integral En El Proceso De Enseñanza-Aprendizaje: (Res) Significado De Prácticas En La Posmodernidad

Educação Integral no Processo de Ensino-Aprendizagem: (Res)Significação de Práticas na Pós-Modernidade

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ABSTRACT: *The article seeks to understand the function of integral education in the teaching-learning process in postmodernity. Methodologically, it is a bibliographic research, based mainly on the theories of Morin (2015), Coelho (2002), Perrenoud (2002), Benavente (1993) and Tiba (1998). In short, these were the conclusions: integral education parameterizes a learning that is not limited only to content explanations, because it also values actions related to inclusion, thinking, reflection and self-knowledge; it was observed that it is a system capable of understanding teaching-learning as a collaborative planning in which school, students, family and other social agents are authors; it was also noted that the teachers of this educational proposal need to improve pedagogical practices in order to ensure a qualitative teaching for students; and it was evidenced that school and parents should be partners because their participation and dedication will contribute concomitantly to the integral formation of students.*

INTEGRAL EDUCATION. CONTINUED FORMATION. FAMILY.

RESUMEN: *Lo artículo busca comprender la función de la educación integral en el proceso de enseñanza-aprendizaje en la posmodernidad. Metodológicamente, es una investigación bibliográfica, basada principalmente en las teorías de Morin (2015), Coelho (2002), Perrenoud (2002), Benavente (1993) y Tiba (1998). En suma, estas fueron las conclusiones: la educación integral parametriza un aprendizaje que no se limita solamente a explicaciones de contenido, pues valora también acciones relativas a la inclusión, al pensamiento, a la reflexión y al autoconocimiento; se observó que es un sistema capaz de entender la enseñanza-aprendizaje como una planificación colaborativa en que escuela, estudiantes, familia y demás agentes sociales son autores; se observó también que los profesores de esa propuesta educativa necesitan perfeccionar las prácticas pedagógicas a fin de garantizar una enseñanza cualitativa para los educandos; y se evidenció que escuela y padres deben ser socios porque la participación y la dedicación de ellos contribuirá concomitantemente para la formación integral de los discentes.*

EDUCACIÓN INTEGRAL. FORMACIÓN CONTINUA. FAMILIA.

RESUMO: O artigo busca compreender a função da educação integral no processo de ensino-aprendizagem na pós-modernidade. Metodologicamente, é uma pesquisa bibliográfica, baseada principalmente nas teorias de Morin (2015), Coelho (2002), Perrenoud (2002), Benavente (1993) e Tiba (1998). Em suma, estas foram as conclusões: a educação integral parametriza uma aprendizagem que não se limita somente a explicações de conteúdo, pois valoriza também ações relativas à inclusão, ao pensamento, à reflexão e ao autoconhecimento; observou-se que é um sistema capaz de entender o ensino-aprendizagem como um planejamento colaborativo em que escola, estudantes, família e demais agentes sociais são autores; notou-se também que os professores dessa proposta educacional precisam aperfeiçoar as práticas pedagógicas a fim de garantirem um ensino qualitativo para os educandos; e evidenciou-se que escola e pais devem ser parceiros porque a participação e a dedicação deles contribuirão concomitantemente para a formação integral dos discentes.

EDUCAÇÃO INTEGRAL. FORMAÇÃO CONTINUADA. FAMÍLIA.

Introduction

Integral Education (henceforth IE) is a conception destined to guarantee the full development of the subject in the cognitive, affective, physical, social and cultural dimensions. This new pedagogical approach aims at the formation of critical, autonomous and aware of the social, individual and collective functions; it recognizes the specificities of the student; it extends the school day; it favors the dialogue between school-community; and it allows the student to play a leading role in the acquisition of knowledge.

In this context, the school becomes a favorable environment for providing the public with the opportunity to obtain quality global education. It therefore takes on the role of articulating the most varied educational experiences lived by the student (internally or externally to him/her) from an intentionality that provides significant learning for intellectual development. In view of this, this perspective of formation presents inalienable principles, which aim to: promote the educational offer in a qualitative and quantitative character, considering not only the access, but the permanence and success of the students; extend school times and spaces; favor real participation in learning; provide the integration of the family with the school; and minimize the rates of evasion and repetition of students.

In this way, for the IE to be effectively implemented, it is essential to supplant most of the current educational models. It is important to emphasize that the vision of educational completeness implies overcoming the fragmentation of knowledge, the articulation of school pedagogical activities between the family and the local community, and also presents an educational planning with inclusive, humane, respectful and egalitarian bases. That said, it is evident how challenging this task is because it demands the re-signification of practices, with the purpose of favoring performances that contemplate being in a comprehensive way and not only cognition.

Thereupon, teachers need to align pedagogical praxis with contemporary didactics in order to (re)build knowledge and break traditional teaching paradigms based, merely, on the transmission of content and not on the full formation of being. For this, it is fundamental that they constantly participate in continuous training, because many times they have not been prepared – theoretically and pragmatically – based on proposals that understand the need for educational work aimed at integral education.

Unquestionably, the presence of parents and/or guardians in the educational process of children and adolescents is of utmost importance because school and family are inseparable social institutions. For that reason, it is important to emphasize that the educational institution alone is not capable of providing global education to students, since the influence obtained in the family sphere (as well as in other organizations in society) is decisive in the individual and collective conduct of the student and substantially affects pedagogical development both in the school environment and outside it.

In view of this, the general objective of this article is to understand the function of integral education as an innovative aspect in post-modern learning processes. With regard to the specific objectives, it has the following ones: to identify possibilities and challenges for the pedagogical praxis in integral education; to discuss the importance of the formation of educators in a multidimensional conception of teaching; and to highlight the collaborative role of the family for the fulfillment of integral education.

Methodologically, it refers to a bibliographical research that, in agreement with Gil (2002, p. 44) “is developed based on material already elaborated, consisting mainly of books and scientific articles (...)”. For the author, the main advantage of this type of research is that it grants the researcher broad coverage of a

series of phenomena. By subsidizing the construction of this work, research has been carried out in different theoretical contributions, among which we enhance these authors: Morin (2015), Coelho (2002), Tiba (1998), Charlot (2005), Perrenoud (2002) and Benavente (1993).

1 Integral Education: Principles, Assumptions and (Dis)Advantages

Education is an essential instance for the syncretic evolution of the human being. According to Art. 6 and Art. 205 of the Federal Constitution (1988), it is a social right and proposes to the person the development, preparation for citizenship and job qualification.

Social rights are education, health, food, work, housing, transportation, leisure, security, social security, maternity and child protection, assistance to the destitute, in the form of this Constitution. (Brasil, 1988, Art. 6)

Education, the right of all and the duty of the State and the family, will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, their preparation for the exercise of citizenship and their qualification for work. (Brasil, 1988, Art. 205)

In the educational context, IE emerges as a postmodern proposal in which there is alignment with the skills disseminated for the 21st century. It, therefore, seeks to instruct the subjects and constitute them consciously, sustainably and critically. According to the General National Curriculum Guidelines for Basic Education, students should be given full training.

In summary, the set of Basic Education must be constituted in an organic, sequential and articulated process, which ensures to children, adolescents, young people and adults of any condition and region of the Country the common formation for the full exercise of citizenship, offering the necessary conditions for its integral development. (Brasil, 2013, p. 20)

In order to comply with this multidimensional development, interactional situations with the variety of languages, multiplicity of resources and spaces, and plurality in the sharing of knowledge and agents are needed. For this reason, IE presents an educational project with inclusive, respectful, egalitarian and human bases. Thus, it is possible to understand it as a necessary and challenging task because its implementation requires pedagogical practices that offer cognitive progress, social evolution and emotional management for students, regardless of age and/or age group. In this sense, we highlight as an example the guidelines presented in Art. 32 of the Law of Guidelines and Basis for National Education that are in line with comprehensive training.

I - the development of the capacity to learn, having as basic means the full mastery of reading, writing and calculation; II - understanding of the natural and social environment, the political system, technology, the arts and the values on which society is founded; III - the development of learning capacity, with a view to the acquisition of knowledge and skills and the formation of attitudes and values; IV - the strengthening of family bonds, bonds of human solidarity and reciprocal tolerance on which social life is based. (Brasil, 1996, Art. 32)

The aforementioned guidelines, to a certain extent, are linked to the following guiding principles of IE: diversification of teaching practices, sources and spaces; expansion of school hours and dialogical implementation between school and community; holistic work that provides development in different dimensions (intellectual, physical, social and emotional); perception of the learning process as a continuous tool since students will be social agents; student protagonism in the acquisition of knowledge and in different interaction contexts; assertion for the interdimensional in the educational process; and understanding the articulating role of the school to – collaboratively – build solid, comprehensive and realistic teaching with the participation of the family and other community segments. In this way, teaching is reorganized in order to bring about changes and different skills in students. According to Morin (2015),

[...] a regenerated education could not in itself change society. But it could form adults better able to face their destinies, better able to expand their lives, better able to pertinent knowledge, better able to understand the human, historical, social, planetary complexities, better able to recognize errors and illusions in knowledge, in decision and action, better able to understand each other, better able to face uncertainties, better suited to life's adventure. (Morin, 2015, p. 68)

In view of this, in today's days, the construction of knowledge must happen renewed and dialogically, that is, it is essential the (co) participation of other social bodies with productive actions that generate knowledge and moral principles. Furthermore, in the educational process, it is understood the importance of the school to develop projects and recreational activities that aim at self-assessing, self-critical and self-esteem developments, as such initiatives generate discipline, organization and even allow the acquisition of skills to manage emotions.

In the case of students' intellectual training, other relevant factors are contextualization, democratization and pragmatics. In other words, we need plans whose classes are connected to the public's reality with respect and appreciation for human differences, encouraging self-teaching and initiation into research. In this perspective, Dewey (1959) considers that intellectuality arises from the existing connection between the practice and its possible consequences.

In the detailed discovery of the relationships between our acts and what happens as a result of them, the intellectual element appears that was not manifested in the experiences of trial and error. As this element manifests, the value of the experience proportionally increases. This changes its quality; and the change is so significant that we can call this kind of experience reflexive - that is, reflexive par excellence. (Dewey, 1959, p. 159)

It is considerable to show that, in the construction of knowledge, experiences can generate psychographic changes, streamline practices and, thus, result in significant, interdimensional, reflective and diversified learning. Hence, education that seeks the integral development of students is responsible for the technical, scientific, affective, metaphysical and economic advances of a society that is aware because – through knowledge and reflections – contact with enable circumstantial nexuses that legitimize understanding as social subjects and who are instructed in human respectability and professional idealization.

The IE reveals prerogatives that imply a qualitative educational system that broadens the citizens' preparatory process so that they can not only understand the impasses (such as social injustices and discrimination), but also acquire the necessary skills capable of transforming this reality. For this reason, schools that operate full-time must follow assumptions such as: ensuring human and social rights through qualifying education; carry out the public commitment to social inclusion through articulation and coexistence (between programs and public services, between NGOs, between school and extra-school spaces); make students – children, youth and adults – aware of the society in which they are inserted; enable the construction of value judgments, knowledge and progress in human integrality; work under the conception of meaningful learning; and, above all, to elaborate a Pedagogical Political Project that directs to the principles, the shared and intersectoral actions of integral education. Thus, Coelho (2002) affirm that

A school that works full-time can not be just a two-day school, with repetition of tasks and methodologies. If so, we will be decreeing the failure of this conception of teaching. When we defend full time, we also do it from a conception of education that is based on the integral formation of the human being, where all its dimensions are praised; which is based on varied activities, including sports, culture, arts in general; that experiments with different methodologies, and occupies all the existing spaces in the school environment. (Coelho, 2002, p. 143)

Undoubtedly, if the practice is connected to the ideas of the theoretical basis, IE will have advantageous results. With adequate time management extended in the school environment, there are many interdisciplinary activities and projects on offer. Consequently, this type of teaching requires that students are involved in the proposed activities (supervised by educators) and, with these daily practices, they can explore various topics and improve knowledge and skills related to cultural multiplicity, creativity

and criticality. In addition, students can further value social relationships between classmates and/or from different classes, teachers, management team and other employees of the institution.

Another pertinent aspect about IE is the connection with the guidelines of the National Common Curricular Base (BNCC), as they refer to educational competences geared to the needs of the 21st century. As explained in the subsequent competencies, it is clear that both intend the formation of critical citizens, aware of reality and who value respect for differences, ethics and, also, learn to argue and promote human rights, manage the varied feelings that are triggered by throughout life, practice empathetic actions and have democratic and collective attitudes.

6. Valuing the diversity of knowledge and cultural experiments and appropriating knowledge and experiences that enable you to understand the relationships inherent in the world of work and make choices aligned with the exercise of citizenship and your life project, with freedom, autonomy, awareness criticism and responsibility.
7. Argue based on reliable facts, data and information, to formulate, negotiate and defend common ideas, points of view and decisions that respect and promote human rights, socio-environmental awareness and responsible consumption at the local, regional and global level, with an ethical position in relation to the care of oneself, others and the planet.
8. Know yourself, appreciate yourself and take care of your physical and emotional health, understanding yourself in human diversity and recognizing your emotions and those of others, with self-criticism and the ability to deal with them.
9. Exercise empathy, dialogue, conflict resolution and cooperation, ensuring respect and promoting respect for others and human rights, with acceptance and appreciation of the diversity of individuals and social groups, their knowledge, identities, cultures and potential, without prejudice of any kind.
10. Act personally and collectively with autonomy, responsibility, flexibility, resilience and determination, making decisions based on ethical, democratic, inclusive, sustainable and solidary principles. (Brasil, 2017, p. 9-10)

Although positive reasons about IE have already been evidenced, we emphasize that there are also disadvantages, such as: the little time that the student has to live with the family; the lack of flexibility on a daily basis due to the routine; the fact that many schools do not have buildings with good infrastructure; and the absence of curricular diversification (which includes artistic and multisport activities). In addition, many education professionals still insist on the inconsistency only of the traditional pedagogical tendency and this turns integral education into an exacerbatingly stressful reality. For the last disadvantageous situation, this reflection by Arendt (1979) is stressed:

Education is the point at which we decide whether we love the world enough to take responsibility for it and, with such a gesture, save it from the ruin that would be inevitable, were it not for the renewal and the coming of the new and the young. Education is also where we decide whether we love our children enough not to expel them from our world and abandon them to their own resources, nor to take the opportunity to undertake something new and unforeseen for us, preparing them, instead, in advance, for the task of renewing a common world. (Arendt, 1979, p. 247)

In short, teachers (responsible and willing to prepare generations) and the family present support the base of society. Thereupon, we emphasize that – in the formative process – the involvement, family attention and the inevitability of continuing education of educators and school managers (subjects covered in the next topics) should complement the work of skilled professionals for excellent cognitive performances and socioemotional behavior of students.

2 Contemporary Teacher Formation and Requirements for Teachers of Integral Education

Usually, the school was understood – by some people – as an environment in which the classroom was composed of students who were spectators of the speeches given by the teachers. However, the concept of school has been changing over time and, even in the face of numerous changes, it is still characterized by some as a space for the reproduction of knowledge. In this perspective, Antunes (2007) highlights:

In this teaching view, silence, the student's immobility and the master's wisdom were applauded, in addition to thinking of knowledge as pre-organized and completed information that passed from one person to another, therefore, from the outside to the inside, from the master to the student. Teaching meant spreading knowledge, imposing norms and conventions for students to assimilate it. They took their mouths to school – because they could not separate – but all learning depended on the ear, reinforced by the hand in the task of copying. (...) An excellent teacher was the one who knew the most and not the one who taught the best, since learning was the responsibility of the student and if he did not achieve it, he would repeat the year as many times as necessary or when he could resist. (Antunes, 2007, p. 17)

So, the function of the traditional school is to make the student develop on his own merit from the teacher who mechanically passes on to him all the knowledge acquired by humanity. Thus, the teacher's position was that of an active subject and possessed of knowledge, and the student was simply a passive subject, who should only receive knowledge and, by itself, improve their social, political and human characteristics. On the other hand, we show that, in fact, the school is a place where knowledge, learning and practices can be built by the students themselves mediated by the educator so that dialogue and interaction are associated with the teaching-learning process. That said, Furtado (2007) explains that

When learning does not develop as expected for the child, parents and school, there is a "learning disability". And before the "snowball" develops, it is necessary to identify the problem, effort, understanding, collaboration and flexibility of all parties involved in the process: children, parents, teachers and advisors. What we see are unmotivated children, frustrated parents putting pressure on the child and the school. (Furtado, 2007, p. 03)

So, over the years, educators have gradually understood how difficult it is to modify behaviors based only on theories. This is because the purely intellectual aspect does not have an immediate link with praxis. Therefore, teaching in schools – in fact concerned with sustaining a certain standard of excellence – is increasingly concentrated on the experience, that is, on a daily application of what has been learned. Certainly, this process of changes in education requires from the teacher a set of knowledge and skills that allow the construction of quality education capable of meeting the demands of contemporary times, marked by complexity and scientific advances. Benavente (1993), for example, points out that

(...) changing practices, in addition to simple superficial recompositions, presupposes the transformation of the frames of reference that underlie them and give them meaning. Hence, this is a very difficult reality to change, to plan and program from the outside, without the involvement of the protagonists, without their desire to change. (Benavente, 1993, p. 13)

In this aspect, the educator – in constant learning – becomes the subject of his own training and the planning needs to adapt to what the student needs in relation to the real world and the probable social changes. In such a way, the same must happen with the work of the teacher, that is, he must be in a continuous search for the improvement of the practice; not limited only to refresher courses, but should be seen as a process developed in the school routine in a progressive way, through studies, research, reflections and actions. Certainly, this will collaborate with the training process, increase knowledge and professional engagement and may encourage students to more meaningful learning.

We emphasize that teacher education is a broad term referring to both basic education and complementary or continuing education. The training to act in basic education is ensured in the Law of

Directives and Bases of Education (LDB), Law 9.394/1996, in articles 62 and 63, which emphasizes the fact that it happens in academic undergraduate courses, full graduation, in universities and higher education institutes. Institutions must provide vocational training courses for initial education and pedagogical training programs for holders of higher education certificates that wish to dedicate themselves to basic education, according to the guidelines of technical note number 020/2014 of the Ministry of Education (Brasil, 2016).

Unquestionably, the 21st century highlights the increasing importance of personal and professional training for the teaching class so that it can, through competence and personal factors, cooperate for an education that encourages students to reflect, to form concepts and to application of the knowledge learned in order to change reality itself and, wherefore, aim at insertion and growth, that is, to become subjects capable of, in the future, helping to successfully lead the destiny of society. According to Perrenoud (2002),

A reflective professional is not limited to what he learned in the initial training period, nor what he discovered in his early years of practice. He constantly re-examines his objectives, procedures, evidence and knowledge. He enters a permanent cycle of improvement (...). (Perrenoud, 2002, p. 44)

A qualified teaching staff can positively influence daily life in the classroom, as well-prepared educators are a factor perceived by students, who are more attentive and improve their performance in studies, reducing behavior problems and integration in the classroom.

As already explained, the process of human formation occurs in all dimensions: intellectual, physical, affective, social and cultural, throughout life and in all spaces. In this way, the individual is endowed with peculiar characteristics, which makes him unique in terms of the feelings, intellect, emotions and skills that form the character and, ergo, reflects in the behavior. In view of this, in the development of this individual there are activities and actions that consolidate the personality, such as education – a mechanism inherent to the man himself and that accompanies him from the cradle. For this reason, teacher training for comprehensive education calls for consistent changes and structure and also implies the full formative process of the teacher. According to Moll (2012),

The initial and continuing training of teachers and other education professionals is a structuring theme for consolidating the integral education agenda. In the specific scope of the Faculties of Education and of the Licenciature courses, of the postgraduate courses *Lato* and *Stricto* sense, of the normal courses of medium level, it is necessary to introduce, as a rule, the debate of the themes related to integral education (...). (Moll, 2012, p. 142)

In this conception, teacher education should introduce discussions about IE, with the purpose of training a professional who does not limit his/her vision exclusively to school spaces, but leads students to actively participate in the construction of their own knowledge, combining the school environment with community (that is, including life in the family, in the neighborhood and in the city) to expand educational spaces. In the face of such a suggestion, there is also the figure of the ‘community teacher’ whose function is to coordinate “(...) the process of articulation with the community, its agents and their knowledge, at the same time that it helps in the articulation between the new knowledge, new spaces, public policies and the school curriculum.” (Brasil, 2009, p. 14).

For that reason, the community educator should promote relationships between groups, schools, companies, parents, students and teachers, so that they articulate and develop partnerships with educational objectives and common values and in order to meet the motivations and learning needs of students. So, this cooperation leads the members of the process to invest in a collective mission and to build a panorama of shared references, based on permanent discussions about the purposes, values and different pedagogical choices. They identify that the collective reality is not inert, but results from the constructive-interactional process to be progressively adapted and, in this view, another conception to be highlighted is the understanding that education, in particular integral education, must extend to beyond the borders of the school, observing the different educational possibilities of the surroundings and the city in which it is located, being able to establish itself as a learning community. According to Torres (2003),

A learning community is an organized human community that builds its own educational and cultural project to educate itself, its children, its youth and adults, thanks to an endogenous, cooperative and solidary effort, based on a diagnosis not only of its needs, but, above all, of its strengths to overcome these deficiencies. (Torres, 2003, p. 83)

The collective action derived therefrom considers that the right to learn is associated with other domains and not only those of the school, contributing to overcome the fragmentation of educational experiences, as well as increasing the possibility of acquiring knowledge. Furthermore, it provides for the construction of didactic practices that constitute opportunities and learning offered to children, adolescents and young people, overcoming the historical segregation to which many of the initiatives of this nature of approximation with the school environment are submitted, both due to the lack of openness and the concept autonomy defended by the institutions involved. For this subject, who has been composing in the logic of IE, it implies the reinvention of pedagogical perspectives, the expansion of educational concepts, practices with academic research and persistence in the ways of being a teacher. In this sense, Pozo (2008) explains this:

(...) the possibility that a teacher has to move his students to learning depends largely on how he himself faces his task of teaching (and learning by teaching). The students' motivation can not be detached much from what their teachers have, (...) every teacher is, like it or not, a model of many things, good or bad, for students. No one will lead others to learn if there is also no learning movement in it. (Pozo, 2008, p. 145)

We understand, therefore, that the eminent concern in the search for updating and (re)meaning of knowledge is undeniable. However, the educator who works in this new educational vision should not focus only on his field of education, but on the different experiences (school, social and cultural) that interweave the student's daily life, as the multiple nature of knowledge and systems demands that the teacher dominates and understands the new languages, articulates the competences and is based on the process of mediation and interaction with the students. Evidently, in this path, the teacher has an essential role so that, through intermediation, everyone can communicate, discuss, participate, create and stimulate access to new languages, as a way of expanding the degree of understanding and the involvement in the subjects.

Without doubt, IE is a challenge that can generate many opportunities in the teaching-learning process. Nevertheless, it will be necessary to overcome the obstacles of time, space, didactics, alignments between education departments, administrations and teaching staff. Thus, investments in instructional courses and the valorization of professionals are needed because, as a rule, comprehensive quality education for students depends on the commitment and methods used by those responsible for the process, as well as their reflective-evaluative analysis of educational practices. Accordingly, we consider that the teacher's own workday should include moments of study, preparation of classes and a closer school monitoring of students. Consequently, continuing formation for integral education requires new teachers in the construction and implementation of multidimensional functions and seeks professionals willing to experience this rising educational model.

When considering the preceding explanations, it is possible to state that, for an effective IE, it is necessary, in addition to the continuing formation of the teaching staff and the management team, the presence of the family throughout the teaching-learning process, in order to provide quality pedagogical and instructive collectivity to students.

3 The Importance of the Family in Integral Education

For Dias (2005), Family is a group of individuals who share the same house, has a degree of kinship between them established by marriage, filiation or adoption. We understand that it is the main body responsible for socializing and satisfying basic needs of children, regardless of the diversity of family nuclei. According to Article 25 of the statute of the child and Adolescent-ECA (1990),

Natural family means the community formed by the parents or any of them and their descendants. (...) by extended family that goes beyond the unity of parents and children or the unity of the couple, formed by close relatives with whom the child or adolescent lives and maintains ties of affinity and affectivity. (Brazil, 1990, Art. 25)

Notoriously, the family is indispensable to ensure the survival of individuals in society, because in such an environment occurs the structuring of affective ties, the development of personality, character and habits of the human being. Thus, paragraph 5 of Art. 129 of the ECA (1990) provides for parents or guardians the "obligation to enroll the child or pupil and monitor their attendance and enjoyment of school", that is, the family duty is not limited only to the realization of the enrollment, to take the child at the beginning of classes and pick it up at the end of; therefore, it is essential to have permanent monitoring of attendance, the student's income, and the execution of specific tasks.

Certainly, education has a continuous character, produced in different spheres of society. In view of this, Art. 1 of the law on guidelines and Bases of National Education - LDBN (1996) clarifies that the training course takes place not only in institutional environments, but also is developed in the family, in human relations, in the work exercise, etc. Therefore, education should not be based only on schooling, because learning goes beyond years of attendance in an educational institution since it is prolonged and even takes place in the different experiences of life. Through the above explanation, Charlot (2005) points out that

Learning is not just acquiring knowledge, in the school and intellectual sense of the term, of the utterances. It is also to appropriate practices and relational forms and to confront the question of the meaning of life, of the world, of oneself. The relationship with learning is broader than the relationship with knowledge (in the school sense of the term), and the whole relationship with learning is also a relationship with the world, with others and with oneself. In this field of learning there may be situations of competition (for example, between learning in school and learning in life) mainly caused by the social and cultural position in which one is born. (Charlot, 2005, p. 56)

Obviously, in contemporary times, School Education goes far beyond simplistic transmission of knowledge-historically accumulated by humanity as it once did. Thus, it is undeniable that the school alone can not fulfill its social function of educating fully, so it will need the help of other agents in charge of education, such as: the family represented by parents and/or guardians, teachers and the local community. In view of this, as mentioned, the Federal Constitution (1988) ensures education as a right of all and duty of the state and the family, exercised with the cooperation of society. Thus, it is essential to have a related and effective action between both parties – co-responsible for the education of the subject.

In view of the above, it can be stated that the family and the school are inseparable institutions for the multidimensional development of children and adolescents. Thus, according to Westbrook (2010, p.50) "(...) the school should not be the isolated workshop where the individual is prepared, but the place where, in a real life situation, the individual and society constitute an organic unit". For the said author, in the formative path, both the subject and the school environment, if they are well understood, will give conditions for the human being to free himself and build his own personality; for this reason, it is necessary to maintain a close relationship between the school and the family, since this attitude will have beneficial effects on the learning of the students and, even, on the division of responsibilities. From this point of view, Piaget (2007) exposes this:

A close and continuous link between teachers and parents leads, therefore, to much more than mutual information: this exchange ends up resulting in mutual help and, often, in real improvement of methods. By bringing the school closer to the life or professional concerns of the parents, and by reciprocally providing the parents with an

interest in the things of the school, one even comes to a division of responsibilities (...). (Piaget, 2007, p. 50)

Thus, the school institution needs to foster the participation of the family in an active and meaningful relationship, not sporadically in parent meetings or on commemorative dates, as is commonly the case, that is, it is essential for the school to propose actions that enable the breaking of existing barriers between them. Thus, it is of paramount importance for the family to be aware of the pedagogical proposal of the school and to participate in the elaboration and implementation of the pedagogical political project (PPP) because these attitudes can be alternatives of rapprochement between the educational institution and the family and, even, be the necessary incentive to become partners in the teaching-learning process.

In this context, goal 19 and strategy 6 of the National Education Plan – PNE (2014) presupposes that, for the realization of democratic management it is necessary to “stimulate the participation and consultation of education professionals, students and their families in the formulation of political-pedagogical projects, school curricula, school management plans and school regiments, ensuring the participation of parents in the evaluation of teachers and school managers”. These actions denote more involvement of the family in the educational process and, according to Tiba (1998), for example, the school institution needs to warn parents about the importance of their cooperation in the student accompaniment of their children, because a family that only demands from the school – without collaborating in anything – is intentionally deformed.

Another element relevant to the topic in question is the definitive insertion of women in the labor market and, as a result, the task of taking care of the house and the children only, as it used to be, has become an expensive activity, due to the lack of time (today, in many families, of both parents). To some extent, this has resulted in the “outsourcing” of educational responsibility from the family to the school group. It is therefore inferred that many families have delegated to teachers and schools the performance of functions outside their duties. In view of this, Romanelli (2005) comments:

One of the most significant transformations in domestic life and resulting in changes in family dynamics is the increasing participation of women in the labor force, as a result of the economic difficulties faced by families. The fact that women, in particular wives, become producers of income and partnerships, important in the formation of the family budget, gives them a new position in the domestic structure and so alters the individuals who unite them with their husband and children (...). (Romanelli, 2005, p. 77)

In considering this reality, Tiba (1996) argues that the family's task is to train the individual and the school to inform and, thus, for him, the educational agency should never take the place of parents in education, because children will always be children, since students are linked to educational establishments on a temporary basis. From this point of view, it is emphasized that the school will never be able to fill the shortage left by family absence and may not be able to achieve the goal of ensuring a holistic education for the public. Given this, Chalita (2001) dissertation:

No matter how good a school it is, no matter how well prepared its teachers are, it will never fill the need left by an absent family. Father, mother, grandmother or grandfather, uncles, whoever has the responsibility for the education of the child must participate in it effectively under penalty of the school not being able to achieve its goal. The family must closely monitor what develops in the school benches. (...). (Chalita, 2001, p. 17-18)

In this way, it should be noted that children whose families are engaged and connected with the school are able to learn and expand their capabilities more easily, increasing the social skills they decrease the chance of developing behavioral problems; promote the academic success and the enhancement of the social role of the school, as well as emancipation of the subject, to build a more ethical, fair and democratic. In this sense, in order to favor the teaching-learning process of students, Panza (2011) discusses the importance of the collaborative role of parents with the school and states that

(...) parents interacting with the school and with teachers help their children in the elaboration of their learning, not playing the role of teachers being mere repeaters of

school work, but collaborating so that school education can have continuity in the family space. The school needs to be an institution responsible for teaching knowledge, paying attention to the fact that the Constitution of the subjectivity of the child is made both in the interaction with the family and in the interaction with the school. (Panza, 2011, p. 31).

Therefore, this is understood: the lack of Family Education, the absence of parental and/or guardian support for students (especially those with learning difficulties) and the neglect of school educators weaken the provision of equal education to the public. Thus, it is necessary that both the family and the school have common goals aimed at the educational quality of children and adolescents. For this to happen, these social agents must take with commitment the demands inherent in the functions of educating and teaching so that students are effectively benefited.

Conclusions

In general, we observed that IE parameterizes a learning that is not limited to explanations of content, as it also values actions related to inclusion, thinking, reflection and self-knowledge. Evidently, it has broken with the traditional proposals and is connected to the introductory research process, because – in a pragmatic way – it intends to incite in the students possibilities of questioning and demands for answers. In addition, we realized that it is a conducive system capable of understanding teaching and learning as collaborative planning whose authors are: school, students, family and other social agents. As a result, the partnership of intersectoral organs is essential in order to encourage public policies that result in multi-modal instructions and preparation for life.

With regard to teacher training and IE requirements, we understood that teachers in this educational proposal need to improve pedagogical practices (through methodological innovations, research and actions) for the purpose of guaranteeing qualitative teaching for students. Additionally, we understood that teachers' reflections and didactic conceptions must focus on the possibilities of changes in traditional contexts because the search for the integral development of students is paramount in the teaching-learning process. Consequently, this is elementary for educators: to be, didactically, coherent and strive to achieve the proposed goals; (re)know the reality of the school community; have empathy and respect for otherness; suggest innovative projects that go beyond the limits in classroom; and value yourself as a professional.

Concerning the need for family involvement in IE, we showed that school and parents should be partners whereas, together, they will build dialogisms between school events, identities and everyday scenarios in students' homes. Therefore, we pointed out that the family, for example, needs to understand the didactic-methodological procedures of the institution and, when necessary, be present to accompany the student's cognitive evolution and contribute to it, whether participating in meetings or guiding students about school development. This commitment by family members, therefore, guarantees a more qualitative education and ensures that the required actions are, in fact, carried out after the students leave the school space. In short, we emphasized that parents' participation, effort and dedication are fully cooperative elements for the integral training of students.

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