

## From teacher training to reader/literary training in Youth and Adult Education: theoretical and research perspectives in late modernity /

### *Da formação docente à formação do leitor/literário na Educação de Jovens e Adultos: perspectivas teóricas e de pesquisas na modernidade tardia*

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## ABSTRACT

Aiming to establish relationships of approximation and distance between the conceptual instruments worked on by contemporary theorists in the different sectors of knowledge in the human and social sciences, specifically in education; this work aims to situate some theoretical and research approaches to teacher training, regarding the training of student-readers/literature in Youth and Adult Education - EJA. In this sense, based on the ideas of Morin (2008), Canclini (2008), Giddens (2002), Hall (2006), Foucault (2010) and Bourdieu (2004) in the scope of cultural studies, we will discuss issues about teacher professionalization based on from the assumptions of No

voa (2017), also, the knowledge of training in Tardif (2010) and about the teacher's work in Amigues (2004) and Schön (2008). Methodologically, this work is bibliographic in nature, based on a literature review on the themes listed as categories of analysis, namely: teacher training, student-reader training and literary reading in Youth and Adult Education - EJA. Following this line, we aim to discuss these relationships from the perspective of post-colonial cultural studies, analyzing the connections between such conceptions and their reflections on human and social movements.

**Keywords:** Teacher training, student-reader, literary education, EJA, Modernity

## RESUMO

*Objetivando estabelecer relações de aproximação e distanciamento entre os instrumentos conceituais trabalhados por teóricos da contemporaneidade nos diversos setores de conhecimento das ciências humanas e sociais, especificamente na educação, este trabalho tem por objetivo situar algumas abordagens teóricas e de pesquisas sobre a formação docente, no tocante à formação do aluno-leitor/literário na Educação de Jovens e Adultos - EJA. Nessa acepção, partindo das ideias de Morin (2008), Canclini (2008), Giddens (2002), Hall (2006), Foucault (2010) e Bourdieu (2004) no campo dos estudos culturais, discutiremos questões acerca da profissionalização docente a partir dos pressupostos de Nóvoa (2017), também, os saberes da formação em Tardif (2010) e sobre o trabalho do professor em Amigues (2004) e Schön (2008). Metodologicamente, este trabalho é de natureza bibliográfica, a partir de uma revisão de literatura sobre as temáticas elencadas como categorias de análise, quais sejam: a formação docente, a formação do aluno-leitor e a leitura literária na Educação de Jovens e Adultos - EJA. Seguindo essa linha, objetivamos discutir essas relações numa perspectiva dos estudos culturais pós-coloniais, analisando as conexões entre tais concepções e os reflexos destas nos movimentos humanos e sociais.*

**Palavras-chave:** Formação docente, aluno-leitor, educação literária, EJA, Modernidade.

## 1 Introduction

Situated among the theoretical tools used in cultural studies, certain concepts widely discussed in late modernity, such as: culture and identity, teacher training, student-reader training, literary education and other themes pertinent to the formation of man, can be analyzed from their complexity, as proposed by Morin (2008), also considering the polarities and hybridisms perceptible in this tension, as indicated by Canclini (2008).

In this sense, these conceptual perspectives establish relations of convergence and divergence, expressing different perceptions of the individuals involved in this process - the teacher in training and the student in training - and, consequently, their relations with society. In this context, we will discuss teacher training and the training of the student reader/literary in the sphere of Youth and Adult Education.

Considered in the context of late modernity, as precepted by Giddens (2002) and inserted within the spheres of production of human and social knowledge, discussions about the role of the teacher as a 'professional' in education and the student as a subject with multiple identities, according to Hall (2006), go beyond the old theoretical boundaries that demarcated these areas of knowledge and now allow for the mobilization of new perspectives on this subject.

Therefore, in the context of this work, situating teacher training and students in Youth and Adult Education in this discussion requires reflection on a double-bias of an epistemological nature, since it is possible to identify the crossings of each individual - from subject to object and from object to subject. Regarding this aspect, Foucault (2010) specifies that when man is investigated, he is neither the oldest nor the most constant of the problems of human knowledge, but rather the ambivalence - subject and object - of this knowledge.

We would point out, however, that because they have been read and researched in the most varied scopes of the humanities and social sciences, the theorizations of French philosopher and literary critic Michel Foucault (1926-1984) have promoted a kind of fraying of certain theoretical domains that were once so severely delimited. Methodologically, for the purposes of a bibliographical review, it is worth noting that Foucault's (2010) contributions give this particular work a dialogical theoretical character with the other authors, favoring discussions in the sphere of social criticism; therefore, dispensing with a prescriptive approach to school education in late modernity, in the specificity of the EJA modality.

Thus, in a broader sense, and given the complexity of the problem, certain scopes of knowledge such as the arts, communication, literary aesthetics, among other scopes, have gradually lost the rigid and old conceptual boundaries that kept their meanings strictly linked to a specific object, thus expanding the spaces for discussion about these domains.

Predominantly situated in the scope of the humanities and social sciences, questions that investigate the subject, their multiple identities and their representation in society, are dilated and conflicting terms and, for this reason, remain without determined limits, and can be investigated in the scope of formal education or the arts, when approached from the perspective of literary education that privileges the aesthetic experiences of the individual, above all. Due to this broad and plural character, these meanings can alternate their epistemological and phenomenological

nuances, promoting new perceptions of the most varied approaches, which can focus on the anthropological, political, artistic-literary or even professional training aspects.

Methodologically, we will develop a discussion of a bibliographical nature, based on the ideas of Morin (2008), Canclini (2008), Giddens (2002), Hall (2006), Foucault (2010) and Bourdieu (2004) in the scope of cultural studies. Also, the ideas of Novoa (2017) on teacher training as the construction of a new institutional place in the educational scope; the ideas of Tardif (2010) on the knowledge necessary for professional training; and also the theoretical contributions proposed by Amigues (2004) and Schön (2008) regarding the preparation of professionals for the demands of teaching.

Accordingly, we will discuss teacher training and the training of the student-reader/literary in the context of Youth and Adult Education - EJA, placing these reflections in the context of late modernity. We believe that these and other provocations regarding the relationship between professional training, educational training and man in society remain in a broad and complex sphere, as is typical of post-modernity. Thus, in the following sections, we aim to discuss questions about teacher training and the training of the student-reader/literary in the EJA from these theoretical and research perspectives in the context of late modernity.

## 2 TEACHER TRAINING SCENARIOS IN LATE MODERNITY

In post-modernity or also called late modernity, as proposed by sociologist Anthony Giddens (1938a), where subjects move with relative ease towards other territories - be they identity, conceptual, educational, discursive or geographical territories - we observe that certain human codes need to be categorically absorbed when entering the culture of the other. According to Giddens (2002, p. 221), these processes and crossings characterize “the present phase in the development of modern institutions, marked by the radicalization and globalization of the basic features of modernity”.

For Antonio da Novoa (2017), the need to think of teacher training as 'professional training' is one of the main elements in the creation of a new institutional place. In other words, this space is essential for establishing the teaching profession within training institutions, whether formal or not. In identifying this process, we understand that teacher training must consolidate the position

of each subject - and their identity as a whole - as a professional and, by extension, consolidate the position of the profession itself.

However, in proposing this postulate, the author warns about the dismantling of the university system for teacher training - the current scenario for undergraduate degrees in Brazilian higher education, for example, where teachers are trained to work in the most diverse teaching modalities in the educational system, such as Youth and Adult Education. Thus, in this general panorama, it is possible to identify the replacement of the teacher training process by “a set of business programs that will worsen the already difficult situation of public institutions and teachers”, as specified by Novoa (2017, p. 1110).

At the heart of this debate, the author defines the position of three distinct groups. The first group is identified as the defenders, whose critical immobility and theoretical resistance constitute internal agents that are difficult to dissuade from certain didactic imperatives that have historically been consolidated in university institutions. The second group is made up of subjects who vehemently criticize faculties of education, demanding a break with the current system and the construction of alternatives based on autonomy and market competition and, for this reason, are identified as reformers. In addition to the defenders and reformers, Novoa (2017) identifies a third group called transformers, whose perception of the need for profound changes in the scope of teacher training allows them to recognize this need; however, they defend the autonomy of the faculties of education, refusing to replace the current system with the logic of the market.

In the perception of these processes of affirmation of positions within institutions, Giddens (2002) states:

In several fundamental respects, modern institutions present certain discontinuities with pre-modern cultures and ways of life. One of the most obvious characteristics that separates the modern era from any previous period is its extreme dynamism. The modern world is a world in 'flux': not only is the pace of social change much faster than in any previous system; also, the breadth and depth with which it affects pre-existing social practices and modes of behavior is greater (GIDDENS, 2002, p. 22).

Thus, we can understand that the organization and functioning of the three groups distinctly pointed out by Antonio da Novoa: defenders, reformers and transformers, indicate a discontinuity within institutions, whether they are located in Higher Education or Basic Education. In other words, they are crossings or processes of affirmation of positions that directly affect the social practices

linked to the formation of the student-reader, when we look at the learning public of Youth and Adult Education.

For the author, in this dialogical relationship, the transformers end up acting as internal and external agents at the same time, “because they consider that, despite their weaknesses, [universities] have an irreplaceable role in the affirmation of teachers and public education” Novoa, (2017, p. 1111).

The emphasis on defending the institution with regard to the importance of the profession for teacher training and this training for the teaching profession, the reflections presented are in the group of transformers, since rethinking these issues requires a double perception of the reality of public schools, as well as boldness and a critical spirit. Reflecting on this intertwined relationship, the proposal for a 'new place' for teacher training takes on well-defined prescriptive dimensions, presenting this 'new place' based on distinct characteristics.

Thus, by way of an indictment of the organization of public schools and teacher training in modern times, the author initially discusses the need for a common home for training and the profession, given the hybrid nature of this relationship. Based on this idea, we note that for Novoa (2017), the place of training is constituted, above all, by transformations at the base of social relations, that is, within educational institutions. And Novoa (2017) adds:

It's not a question of proposing yet another internal reorganization of universities or degree courses, but of building a 'between-place', a place of connection and articulation between universities, schools and public policies. It is a 'common house' for training and the profession, inhabited by academics and representatives of schools and the profession, with the ability to decide on the direction of initial training, professional induction and continuing training (NOVOA, 2017, p. 1116).

We can see that, for the author, the perspective of a new 'in-between place' implies the construction of a place of intertwining which, in turn, is established beyond the systematic 'university-school' relationship. In other words, it is essential to build a space that promotes training based on the alternation between teaching knowledge and teaching practice. Also, between the theoretical apparatus of the curricular components covered in the university classroom and the application of this reference in the practical work to be developed in schools.

When we return to the theoretical assumptions about late modernity, we see that “modern social organization presupposes the precise coordination of the actions of physically distant human

beings; the ‘when’ of these actions is directly connected to the ‘where’, but not, as in pre-modern times, through the mediation of place”, as Giddens (2002, p. 23) states. In this sense, thinking about Youth and Adult Education and its specificities requires, by extension, the coordination of mediating actions that prioritize this young adult student as an individual who, in addition to being a contributing citizen, is an individual undergoing training in the public school space.

Thus, we understand the idea of a meeting place, when producing new meanings for the apparent reality of public schools. In this context, Novoa (2017, p. 1117) highlights the importance of valuing the knowledge and experiences of the collective in the teacher training process, discussing the urgent need for structural reorganization, because “everyone needs to have the status of trainer [...]. Only with equal treatment will we achieve an authentic encounter between worlds that know each other poorly and live in situations of great disparity [...].

Based on a humanist conception, we understand that Novoa (2017) also characterizes the institutional ‘new place’ for teacher training as a place of public action, highlighting the fundamental role of human beings, which means, society and local communities in legitimizing such training. To emphasize this argument, the author alludes to the ineffectiveness of teacher training when it is disconnected from the participation of society and, consequently, from human reality. In this sense, Novoa (2017) adds:

It is not possible to train teachers without an openness to society, without knowledge of the diversity of cultural realities that define education today. This exposure or immersion adds value to training courses and gives them greater professional depth [...]. Therefore, the more we involve students in the life of their communities, the better we will be able to prepare them to work in the contexts in which they will come to teach (NOVOA, 2017, p. 1117).

Considering this system of ideas that places the subject's experiences as a link to the exercise of teaching work, we understand that teacher training for the EJA is a scope of complexities that goes from the academic sphere to the professional and political spheres, thus requiring permanent reorganizations within its social and human structure. Consequently, the place of teacher training, due to its institutional and circular nature, continues to produce and reproduce certain patterns which, once linked to the interests of dominant groups, generate a type of society, which is why reorganizations are essential.



Based on this propositional theoretical path, we can infer that the first element to reorganize the place of teacher training is precisely access to the codes of teacher training. In this way, we infer that from the codes to the literary artistic apparatus, all these elements will touch on the formation of the student-reader. Based on this reorganization, we see the educator's ideas about the 'position of the teaching profession' unfold in five distinct movements. In defence of this aspect and observing the concept of 'position of the profession', Novoa (2017) specifies that: i) personal disposition; ii) professional interposition; iii) pedagogical composition; iv) investigative recomposition and v) public exposure, constitute the necessary shifts for the reorganization of the place of teacher training.

It is therefore necessary to consider knowledge and social mobility as central pillars of school education. Thus, thinking about 'position' when it comes to teacher training is not a hermetic concept; on the contrary, it presupposes the intersection of various meanings in a process of reframing paradigms. This means that we are situating the discussion in the scope of multiple identities.

Based on this discussion and looking at the delimitation of a bibliographical review, we understand that such displacements or movements can be seen from the perspective of cultural studies, since these indicate that identity emergences necessarily go through processes of decentralization and fragmentation, displacing the subject in relation to the world and in relation to themselves, as established by Giddens (2009).

We can see that the relationship between the developments in the 'position of the teaching profession' presented by Novoa (2017) and the multiple identities of the teacher constitute a process of decentralization and fragmentation in relation to certain didactic imperatives that exist in the daily life of Youth and Adult Education. In this way, we can situate the concepts of teacher professionalization based on this process of decentralization which, in addition to teacher training, also reshapes the discussions on teaching knowledge proposed by Tardif (2010).

### 3 TEACHER TRAINING AND KNOWLEDGE

For the Canadian theorist Maurice Tardif, discussing teaching knowledge and professional training requires, above all, a subjective viewpoint that is indispensable for separating the



prescriptive from the consolidated nature of teacher training and work. This means that when we discuss the role of the teacher in the formation of the student-reader/literary, for example - and their multiple identities - it is necessary to consider both the teacher's body of knowledge and the professionalization of teaching.

In this sense, aspects such as knowledge, know-how, competences and skills that serve as a basis for analyzing teaching knowledge imply identifying the nature of professional knowledge, which in turn constitutes the foundation for teaching work. Based on this conception of epistemological genesis, we understand that for Tardif (2010), in the context of trades or professions, there is no way to discuss teaching 'knowledge' without relating it directly to certain conditions supported by didactic imperatives and also to the context of teaching work. Tardif (2010) states that:

[...] knowledge is not something that floats around in space: teachers' knowledge is their knowledge and is related to their person and their identity, to their life experience and their professional history, to their relationships with the students in the classroom and with the other school actors in the school, etc. It is therefore necessary to study it in relation to these constituent elements of teachers' work (TARDIF, 2010, p. 11).

From this focus, in addition to relating the teacher's identity to their knowledge, the author presents a dual perception of teaching knowledge, indicating two ontologically-based approaches, thus favoring the scientific view of the being itself. Thus, for Tardif (2010, p. 10), “the question of teacher knowledge cannot be separated from the other dimensions of teaching, nor from the study of the work carried out daily by teachers in a specific way”, thus constituting a cyclical and inseparable process between being and knowledge, which can be translated as teacher and knowledge respectively.

Another important aspect analyzed by the author on the constitution of teaching work in relation to the teacher's body of knowledge, concerns the double danger that such an approach can take on, focusing on mentalism or sociologism. In other words, on the one hand, we can understand mentalism for Tardif (2010), as a perspective that reduces teaching knowledge to mental processes - representations - and, on the other hand, sociologism, whose perception suppresses the contribution of the actors in the concrete construction of knowledge. Based on this approach, Tardif warns (2010):

Mentalism is a form of subjectivism, since it tends to reduce knowledge, and even reality itself in some of its radical forms, to mental representations whose seat is the activity of individual thought [...]. Sociologism tends to totally eliminate the contribution of the actors in the concrete construction of knowledge, treating it as a social production in and of itself [...], in sociologism, the real knowledge of concrete actors is always associated with something other than itself and this determines its intelligibility for the researcher (TARDIF, 2010, p. 12,13).

We note that while the danger of mentalism lies in restricting teaching knowledge to hermetic schemes, information processing, images and beliefs; sociologism, in turn, reduces the teacher to a social production in itself, thus suppressing the teacher's epistemological contribution to the construction of knowledge. In this sense, we understand that part of the imbroglios involving the formation of the student-reader/literary in the EJA emerge from this understanding that deprives the teacher of the role of artistic-literary mediator, suppressing the possibility of developing activities with the literary text in the classroom.

It is precisely from this epistemological point of view that the author applies the idea of multidimensional work based on the imbrication between the teacher's personal and professional identity and the socio-professional situation. In other words, the diversity and pluralism of teaching knowledge are intertwined when carrying out teaching work - as the foundation of know-how. When it comes to autonomy for the development of activities linked to creative art, the plurality of the EJA teacher's knowledge can underpin the formation of the student as a literary reader.

However, we understand that before reproducing any pattern of organizational thinking for professional training, the institution produces a pattern of thinking, whether about knowledge or the exercise of the profession. According to Foucault (2002, p. 204), "knowledge is also the space in which the subject can take up a position in order to speak about the objects he is dealing with in his discourse. Knowledge is also the scope of coordination and subordination".

Then, for Tardif (2010, p. 17), "although teachers use different types of knowledge, this use depends on their work and the situations, constraints and resources linked to this work". For this reason, it is essential that we analyze the social nature of the knowledge that touches on the formation of the student-reader, taking into account aspects such as: the place of literature in the classroom, the identity of the EJA student, the temporality of knowledge, work experience as the foundation of knowledge, human knowledge about other human beings and, also, the knowledge and training of teachers.

Based on this approach, we understand that teaching involves learning, based on a temporal process marked by the construction of professional knowledge. In other words, teaching means, above all, mobilizing a wide, complex and systematic variety of knowledge, re-dimensioning it in everyday school tasks, with the aim of adapting, condensing or transforming this knowledge through and for teaching work. In this sense, teachers need to adopt a practice based on the meanings they themselves must establish between the application of knowledge produced by others and the performance of a professional guided by social mechanisms.

Reflecting on the hierarchy of topics that make up the discussion about teachers' knowledge in carrying out their daily work, we infer that this knowledge is made up of a variety of knowledge which, in turn, comes from different sources. For Tardif (2010, p. 33), this means that “it is disciplinary, curricular, professional (including educational science and pedagogy) and experiential knowledge” that make up, in essence, what we call teaching knowledge.

Looking at this relationship from the perspective of late modernity, we see that when Michel Foucault lays the theoretical foundations for the relationship between power and knowledge, he first situates power as something that cannot be possessed, stating that power is only exercised or practiced. Based on these ideas, we understand that for the French philosopher and literary critic, power actually constitutes a chain of conveniently organized relationships that are the practices of power. However, Foucault (2010) considers that knowledge is a set of elements constituted in a regular way by means of a discursive practice.

Knowledge is what we can talk about in a discursive practice that is specified in this way: the domain made up of the different objects that will or will not acquire scientific status [...]. Knowledge is also the space in which the subject can take up a position in order to speak about the objects they deal with in their discourse [...]. Knowledge is also the scope of coordination and subordination of statements in which concepts appear, are defined, applied and transformed [...]. Finally, knowledge is defined by the possibilities of use and appropriation offered by discourse (FOUCAULT, 201. p. 204).

We therefore understand that there are various types of knowledge and that these are not always associated with a theoretical scientific instrument, as is the case with curricular components or the teacher's experiences. However, according to the ideas of Foucault (2010), there is no knowledge that is not linked to a specific discursive practice, as is the case with the EJA curriculum, which brings us back to what Tardif (2010, p.33) says when he states that “although their [the

teacher's] knowledge occupies a strategic position among social knowledge, teachers are undervalued in relation to the knowledge they possess and transmit”.

Another essential point in the scope of these ideas concerns the specific knowledge of 'teachers by profession', a central postulate of a subjective nature that recurs in research - over the last 30 years - into teachers' knowledge. For Maurice Tardif, this knowledge can be mobilized, used or even produced by the teacher in the context of everyday tasks, which includes the training of the student-reader. Therefore, this consideration points to the reflection that the educational mission often rests on the shoulders of the teacher, and therefore so does the aesthetic-literary education of the student.

By way of a theoretical dialogue between Novoa (2017) and Tardif (2010), we infer that placing or valuing teachers' subjectivity at the center of research into teaching is, in this context, the key aspect for continuing and ensuring legitimacy in discussions involving the preparation of professionals for the demands of practice, as proposed by Amigues (2004) and Schön (2008). In this sense, we will consider two fundamental aspects highlighted by the authors: the crisis of confidence in professional knowledge and the crisis of confidence in professional education.

#### 4 THE FORMATION OF THE STUDENT-READER IN THE EJA AND TEACHING AS WORK

When we reflect on the formation of the student-reader in the EJA and teaching as work, we see that the criticism of the French researcher, René Amigues (2004, p. 37), points to the existence of a recurring perception that places the work of the teacher in the category of common sense where the maxim “to work is to use means to achieve an end”, results in a misunderstanding about teaching work. Reflecting on the idea of teaching as work, we will take into account the following aspects pointed out by Amigues (2004) who specifies:

From this perspective, the means considered are the programs, the pedagogical or didactic methods that lead students to learn to read or write this or that type of text (scientific, literary...), to solve this type of arithmetic problem, etc. From this perspective, the teacher's actions are naturally considered from the institution's prescriptive or normative point of view: the best way to characterize teaching practices, what makes them effective, is to assess the distance between school performance and what is defined by the institution as the objective of learning for students (AMIGUES, 2004, p. 37-38).

Now, despite the fact that Youth and Adult Education is an age/grade regulated teaching modality, students and teachers have previous, innate knowledge and also intuitive knowledge when they meet in the educational environment. This knowledge is amalgamated both in the contexts in which students and teachers are inserted and in the educational culture, which is essentially literate. Thus, to consider the teacher's performance from a normative or prescriptive point of view is to shift the discussion to the scope of educational practices, established and legitimized by the educational community in the institutional sphere.

It is worth pointing out, as Bourdieu (2004, p. 34) points out, that when we consider the scope of educational practices and the thought pattern of the dominant class, it is the set of judgments and values of the dominant class that will be considered culture, while “the values and habits of other classes may be anything, but they are not culture”. This implies that it is from this configuration that the problem about the process of training the student-reader/literary in basic school derives. In this configuration, EJA students have access to reading based on the normative curriculum and not on teaching knowledge.

For French sociologist Pierre Bourdieu (1930-2002), it is through the reproduction of the dominant culture that the wider and higher sphere of society is consolidated, including school culture. As an example of this relationship, the political pedagogical projects drawn up by educational institutions are based on the dominant culture, expressing and representing the dominant language. In terms of a theoretical reduction, for Bourdieu (2004), such imbrications are often the result of a permanent work of maintenance where the original circle of representation is the school and, consequently, the tensions experienced there.

In this dialogical tension where exchanges of symbolic values predominate, the teacher-worker and the EJA student, in turn, manifest a wide diversity of concepts and multiple identities, making the context for the development of 'teaching as work' emerge from this tension. According to Amigues (2004), when we consider the emergence of teaching, we will understand the following:

Contrary to some established ideas, [teachers' work] is not an individual activity, limited to the classroom and interactions with students, an activity that would be practiced without tools, outside of any professional tradition. On the contrary, it is a craft and a job like any other [...], it presents itself, at the same time, as an explicitly or implicitly regulated activity, as a continuous activity of inventing solutions, and, finally, as a collective activity (AMIGUES, 2004, p. 45).

As an example of this emergence, Amigues (2004) explains that the teacher and his or her activity come to be seen as a set of directed and coordinated relationships, re-signifying, based on this process or tension, the other relationships that underlie teaching and learning. In other words, it is the relationships between: i) the prescriptions that guide the didactic imperatives; ii) the collectives that make up the broader scope of teaching; iii) the rules of the trade; and iv) the tools - be they theoretical or operational - that illustrate the change in the scope of teaching work.

We note that for Amigues (2004, p. 46), “each teacher makes choices based on which they establish a relationship with their students through a means of working, which they will be able to do with the help of semiotic tools”. It is precisely at this juncture that the re-dimensioning of the work of teaching is consolidated and made effective. In the wake of René Amigues' ideas, when we look at the preparation of professionals for the demands of teaching practice, we will focus on the crisis of confidence in professional knowledge, as proposed by Schön.

For Schön (2000), it is first essential to understand the imperative of artistic talent in the context of professional training, a preponderant factor when exercising a profession, regardless of the area of activity. Based on this premise, Schön (2000, p. 14) discusses “the dilemma between rigor and relevance, which calls for a new epistemology of practice and a rethinking of education for reflective practice”, thus establishing a thematic hierarchy within the discussion.

In this way, despite the discussions that emerge from the scope of professional practice, the identification of problems or objects of research arising from this can be viewed from two angles, namely: rigorous and systematic professional knowledge based on methodological rationality or awareness of the 'swampy and indeterminate areas of practice' that emerge from this scenario. Schön (2000) warns:

[...] the problems on the high ground tend to be of relatively little importance to individuals or society as a whole, even though their technical interest may be very great, while in the swamp, there are problems of human interest. Professionals have to make their own choices. Will they remain at the top, where they can solve relatively unimportant problems according to established standards of rigor, or will they descend into the swamp of important problems and non-rigorous research? (SCHÖN, 2000, p. 15).

We note that it is necessary for professionals to adopt an ontologically-based attitude in order to identify the problems and/or objects of research, with a view, above all, to human interest; even if this means getting entangled in the swampy and chaotic terrain in which these problems

arise. We therefore infer that it is up to the EJA teacher to probe and identify the student's reading expectations in order to foster their literary education. In this sense, by considering the reality and existence of being as being - which is the nature of ontological studies - Schön (2000, p. 17) indicates the path to establishing a new epistemology that requires professionals to “reconcile, integrate and choose conflicting assessments of a situation in order to construct a coherent problem that is worth solving”.

Here, it is worth emphasizing that the literary education of EJA students emerges from this rift between teacher education and knowledge, where cultural discontinuities can create spaces for representation. In this understanding, training literary readers from an unsubmitive and refractory literary collection can promote access to this artistic fortune in terms of valuing cultural processes and expressions. And promoting this artistic-cultural space implies expanding this meeting place and “affecting [definitively in breadth and depth] pre-existing social practices and modes of behavior”, as we saw in Giddens (2002).

## 5 FINAL CONSIDERATIONS

In the context of late modernity, when we reflect on the formation of the student-reader in Youth and Adult Education, we take into account the particularities of the individuals who interact there, such as: multiple identities, knowledge of the world, social values, personal motivations and reading experiences that may eventually occupy the center of the relationships established at school.

However, even though educational institutions have a rigorous articulation plan, structured on the basis of broadly meeting the needs of students, when we tangentially immerse ourselves in the universe of teacher training and work, we realize that institutionalized 'pseudo-certainties' are subject to long clashes. By extension, we understand that these clashes constitute the main network of associations between what the institution proposes as a rule for teacher training and work and the results of this training.

In this research, we have seen that discussions about teacher training, knowledge and work, with their particularities, retain in essence traits directly related to the subject as a professional, and therefore as a human being. We also observed that part of the divergences that



emerge from the demands of educational practice and professional training often derive from distorted conceptions about the EJA teaching modality and the teacher as a professional.

Thus, considering the scenario of institutionalized education in the context of post-modernity, we understand that certain aspects linked to the work of the teacher versus the education of the student-reader/literary, make up the core of this intertwined relationship. In other words, knowledge, teaching, the indeterminate areas of professional practice, human interests and teaching as work constitute a continuous, capillary and intangible problem that is presented in everyday school life.

By way of a conclusion, and considering the issues that capillarize the themes addressed by Novoa (2017), Tardif (2010), Amigues (2004) and Schön (2008), we believe that such discussions require a broader space, and as Bourdieu (2010, p. 26) points out, this construction must be “a long work, which is carried out little by little, by successive touches, by a whole series of corrections, amendments, suggested by a set of practical principles”.

In a necessary digression, we believe that despite teacher training and the training of the student-reader, literary reading in Youth and Adult Education is an imperative unfolding of the school reality. And even if this unfolding is seen as a fragmented mirror - just like the literary text at school - these reflections can still be seen as small representations of each individual's desires, achievements and perhaps reticence. An individual who, sometimes subject, sometimes object, inevitably ends up being crushed and rebuilt by culture and its results.

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