

PUBLIC POLICIES OF TEACHER TRAINING AND HUMAN DIGNITY: Challenges of a practice

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It is in silence that men do, but in word, in work, in action-reflection (Paulo Freire) Work, self-reflection: What do human. This paper presents an experience report on the management of an integral unit of the public school system in the state of Rio de Janeiro that, in the 1990s, offered full-time. The study is based on the reflections made by ancient principals that over the ten years, been at the forefront of an Integrated Center for Public Education (CIEP). Committed to overcome the problems of their daily lives, this team transcribed into a kind of diary, called Notebooks Registration, episodes of their day to day, your questions, challenges, experiences finally composing their daily lives. With support from the pedagogical literature, revisit your memories allowing us to understand the experiences and expand relationships. Reading, in particular, Paulo Freire and authors in the field of teacher education, enabled us to reframe experiences built on that everyday marked by social and educational exclusion. We seek to highlight the possibilities so that we perceive the experience of management characterized by difficulties, but also for learning and the search for new paths. In the context of a public institution full-time highlights the construction of a company committed to improving the lives of students from marginalized sectors political praxis. The Integrated Centres for Public Education (CIEP) stood out from the other state schools for pedagogical proposal and also the resources that the government invested in them. These units were created full-time in the state of Rio de Janeiro, during the two terms of governor Leonel de Moura Brizola (1983-1986 and 1991-1994) and were endowed with architectural, design and administrative own teaching. The first CIEP (001 Tancredo Neves) was created in May 1985 in Cattete. In the years 1980 and 1990, the project was expanded, resulting in the deployment of 506 units of full-time. To manage them, the state government has created extraordinary administrative structures, in the form of 1st and 2nd Special Education Program (MEMORY, 1995). The CIEPs developed a full-time education which included sports activities, directed study, reading room, videos and cultural events, as well as medical and dental care, four daily meals, textbooks and uniforms to all students. The buildings were designed with the capacity to serve 600 children in single shift, and 400 evening students in youth education. This project had as its major Darci Ribeiro idealizador¹, inspired by the experience developed by Teixeira in the 50s in Bahia, with the creation of the Centre for Popular Education Carneiro Ribeiro became known as College Park (MEMORY, 1995; MAURITIUS 2004). The CIEPs were installed at various locations of the state, especially in underserved areas in economic and social terms, such as marshland Fluminense² (RJ), a fact that fueled criticism. The school focused in this paper was located in the municipality of Duque de Caxias and was named Complex 1 was anthropologist Darcy Ribeiro and dedicated a period of his life to ethnographic research on the Brazilian Indians. Later, he became involved with primary education. Darcy Ribeiro Teixeira and approached the late '50s, when the latter was asked to direct the Program for Educational Research, the Brazilian Center for Educational Research, participating alongside Anísio fights in the CBPE, in defense of the public school and job creation of the University of Brasilia. During the military governments, Darcy Ribeiro was in exile, only returning to Brazil in 1979. In 1980, became part of the Democratic Labor Party (PDT), which had as its main leader, Brizola. In 1982, he was elected vice-governor of Rio de Janeiro next to the Brizola, elected governor. As Secretary of State for Culture, Darcy created the Integrated Centres for Public Education (CIEP). In 1991, Darcy Ribeiro was elected Senator of the Republic (1991-1997). In the 90s, was active in political life, devoting himself to the defense of public school full time - the CIEPs - and the creation of the State University of North Fluminense (UENF). It also stands out his participation in drafting the Law of Guidelines and Bases of National Education Project approved by Congress. ² The Baixada Fluminense is located in one of the richest states in the federation,

the State of Rio de Janeiro. This region consists of 13 municipalities which run approximately 3.5 million residents, it is stated an interesting cultural and social diversity in a scenario marked by social and educational inequality. The Baixada Fluminense is formed by the municipalities of Nova Iguaçu, Duque de Caxias, St. Johns Wood, Mosque, Nilópolis, Itaguaí Seropédica, Mage, Belford Roxo, Burnley, Guapimirim, Paracambi and Japeri. Cultural, because it is two buildings which functioned literacy classes (CA) high school. Were seen about a thousand students per grade education, including students belonging to the School Education, for the care of young people and adults. The Cultural Complex had a management team composed of seven women: a general director and adjunct six, three for each level of education: a pedagogical director, one maintenance and a community, committed educators with the long awaited "quality public education ". The exercise of public management by the management team can be understood as an experience of collective management, in order that all matters were debated and equated, collectively decided after lengthy discussions on the lived practice. These hours of reflection on action were narrated in books of records, inspired by Freire's method of investigation of reality: ARAR (action, reflection, action, reflection). They became alive redemption history and the lived and experienced memory source. We use Walter Benjamin (1994), when talking about the potentiating force of the narrative for the construction of new knowledge: The narrative is not shown. She retains her strength and after a long time is able to develop (...). It resembles the seeds of wheat for thousands of years are hermetically sealed in the chambers of the pyramids and that even today retain their germ forces. (p.204). By opening each book, by reading each page, the memories were naturally part of a plot that, although written in the past, kept alive in the present, allowing the redemption experienced by multiplying the experienced hand in hand with this. A Day at schools, transcribed for the record books, fed the considerations presented in this paper. Notebooks, revised, read by us, allowed the memories of management would be retained until today with their germ forces. Noteworthy are stories about teachers and schools that even characterized by poor infrastructure, seeking to develop inclusive practices, which alerted us to the importance and the possibilities of a management pedagogy, characterized by involvement and the militancy of teachers towards pupils from economically disadvantaged sections. These are reflections coming from institutional rich experiences, this region marked by inequality and exclusion from school, which we present below. School management: ancient powers and new knowledge The school area, with its numerous probabilities, can enable the teacher in-service training can arm you with practical-reflective conditions to understand it in all its complexity and intervene through a full year of participation action. When driving a school unit, the educator, regardless of their training, it is still an educator. He is called to produce new meanings and knowledge, in view of the experiences of their daily lives. Gradually, you will realizing that the practice is an important formative locus is therefore possible to say that the practice is also teaching, producing new knowledge for those who allow themselves to learn from it. The implementation of a project like the CIEPs required all involved reflective practice, regardless of the function they perform. Work on an existing school, with well defined rules, with history recorded in the memory of educators, students, parents, communities is very different from working in a school unit required in the implementation phase, as was the case. And, like everything else in life, has its strengths, weaknesses, positive and negative, able to initiate movement of action and reaction for all subjects of the process points. It is undeniable that one of the first challenges faced by the teachers who worked on the project was a reflection on practice, on constituidores constituents of everyday movements and settings that every day if instauravam for joy for some and sadness for many. According to reports, the challenges were everyday and the need to overcome them too. When they thought they were already more or less aware of some situations, new cases presented, taking them out of the relative comfort zone they were in, evoking new knowledge to old doings. Often heard someone say, sometimes I think I'm going mad, the more I pray, the more ghost appears. (Josefa3, lunchbox). The speech was Josefa applicant, regardless of the role they occupied and showed the difficulties faced in a school that worked with the same students all day. According to the contract, although on paper the pedagogical project was clear, and establish guiding lines for full-time, it contained "magic formula" for all or

most situations. Had to learn to deal with the unexpected, with random, with happening. While the actions were planned, felt need for flexibility to deal with children and adults, be they teachers, parents, staff and community for so long in the same space. Leaped to the eye unpreparedness to manage a school, accepting and respecting the movement itself that the full-time bore. This was the main issue facing the management pedagogy: to manage and have under their responsibility, one full-time school with a thousand people a day, and do it with joy dexterity and mastery. In its comments, the managers mentioned that it was vital for the success of the program, like for like and it was necessary to understand the meaning and significance of a full-time school for extreme poor children and their families. But what's the point? The official documents related to the social importance of education, work, and pedagogical concepts, guidelines for curriculum and assessment practices. But before an adverse reality of students who had life trajectories often suffered, managers perceive their difficulties in working with them. It would take another didactic, another methodology, another psychology, sociology ... Anyway another other professionals, other school. It was ugly to see, sad to see, impossible to silence. Perhaps these managers knew not explain, reveal in depth the importance of lived experience and, above all, experience one of the categories worked by Paulo Freire: the inexorability of human existence. Nothing was done or finished, all existed in becoming and therefore there was room for 3 The names used are fictitious in order to maintain the anonymity of the individuals who worked at the school. liberating transgressive actions. The constructed path passed by the strengthening of democratic, decentralized, consolidated strategies that ensured the systematic participation, openness and involvement of the school community. Through group work, the management sought to break the stigma of exclusion, poverty, empowering families and individuals. For the portion of the population with which we worked was not hard to predict what the future of those children without the intervention of a promoter of citizenship education. As shown in one of the cases recorded in the books. According to the report, it was after 18h when management received a young student of Education Youth. He entered the room and direction put on the table a key and asked: Do you know what this is? To immediately answered: Yes, a key! And he continued: Until yesterday I was puller cars. I heard what you said in the lecture, and I no longer want this life for me! Stick with it, it's yours! ". With this project some stories were transformed, rewrote scripts whose writings were revealing of a future dropout. Sought to reverse an unscrupulous, discriminatory and exclusionary social game. It was an act of transgression and as such, motivational embodiment of old cherished dreams through the years for a more just, egalitarian, compassionate and more humane society. In the contract, it stands as an assumption the prospect that more students were taken as diamonds that needed to be polished. The more challenging, would be brighter, learned from them, over them. And so were building a methodology able to face the challenges of human existence and pedagogical. Learn with the children and their families as they work with, and overcame We leverage on our own limitations. The involvement was so deep and so profound that caused certain sensitivities in relation to other directors appointed and kept in their positions for a long time by certain politicians. The geographical area in which the PFIC was built was crucial and was in an area that already had some schools that, throughout their stories and could not work with those children. As the project developed, called the attention of much of the population. Former residents who, in other times had passed by process of exclusion experienced by those children, they identified themselves, realized that something different was going on and supported. This entire process "destabilized the local authorities' launching on unity and many eyes on them the revelation that it was possible other exercise of power. What practiced there was power out of power. It was a female, affectionate, plural and collective power. For those who remained in power for a few decades, with their vices and devices, positioning was guided by another logical, in another way of doing, being and thinking about education. What they did there was so unusual that were frequently cited as "the directors of the lousy". For managers, the greater the contempt with which they were treated in the meetings of directors and in the neighborhood, for example, the clearer it became how much they were hitting. Another case draws attention. One day a person from the community came into school to talk with the director general. Three were on the ramp watching school in a

class activity and the doorman pointed saying is that there shorty, moreninha of long dress and white shoes. And you said the community: Ah! I know that blonde haired, green eyes and jump? The porter came back to say: No, no, it's that little, little brunette with long dress and white shoes. When you get close, the individual spoke Haunted: Also how could I guess? You're not blond, has blue eyes, does not wear earrings or necklace and acorn! I've done everything that owns life, but guess? I do not know! As much as it might seem a paradox, approximate the profile of the subjects that occupy the "positions of power" of the profile of people in the communities where they were inserted CIEPs facilitated the movements of interaction and dialogue. They knew that, by itself, the appearance was no guarantee of anything, but could help, and the very good progress of the project. The stereotype stronger spoke on this issue, because the director profile known by the population until then was different. Yes, it was work in the opposite direction experienced by the people who lived there and with all the complexity existing in simplicity, were simple, humble and uncomplicated. Studies of popular education really helped us and always remembered us from Freire saying: "Humility expresses one of the few certainties that I'm right: that one is superior to anyone. "We were always willing to learn about children with children, their parents and the community. Only then we could move towards overcoming the fragility of our training against underlying design challenges. It was impossible challenges being planned, unplanned, not theorized. We needed to learn from their own practice to do more and better what we already did. This called us constant processes of inclusive assessment because no one was left out, in all evaluated and always said we considered. "We learned a lot from criticism." The management team worked pedagogically on all work fronts. It was a neighborhood where cohabiting two very distinct social classes, since wealth and poverty live side by side. Both sides functioned as a "constituency" that certain elected politicians who insisted on keeping the underprivileged population exactly how it was that the next elections would continue to be elected. It was a difficult vicious circle be broken and a job as the CIEP put into practice the old sheikh "colonels of the marshland." Was much more than teach classes, run, clean and maintain a school. Each of us, put us to service that population also politicized. To politicize it, also in politizávamos. We take risks, we were threatened, survived. It's like Paulo Freire says: "I'm an intellectual who is not afraid to be loving, I love the people and love the world. And it is because I love people and I love the world, that I fight for social justice implant prior to charity. "And every day we asked ourselves: What meant a school like that in our hands? What are the limits of our training action to be extended? How to do better what we already did? And especially learn to see the clues written in real whether he was in the right direction. Action - research helped us a lot and it becomes possible to say how important was the role of theory in the service of work. All studied, reflected and give suggestions for challenging issues that arose. Meetings were permanent, in possible schedules for most, a fact that guarantees the unity of our project within the larger project of state government. So we had a school with its history and recent memory "in the hands". We read, we studied and we debated about everything. Each vineyard as he could. Who could not read or did not like attending the same. We learn to hear and be heard and independent functions of the occupied all his speeches were heard and considered. Often the example taken from an experience and overcame much studied: Look, why do not we like the time my grandmother gave very sure, no one died. It was alright! (Regina General Secretary of CIEP) Regina was referring to the fact that a large group of children return every day in the same clothes without washing them. More than judge, the watchword in public school, or Brizolão, as he was affectionately called by the community; was understanding. There soon appeared to understand that the group of children whose parents were coming home once a week, leaving them in the care of larger neighbors or brothers. Were already penalized, need not be blamed for being victims of an exclusionary society project. Hugged these children with their families and their problems. We called for us the responsibility to welcome, support and counsel each in vulnerable situations were resolved with the involvement of adults who, until then, felt alone and with the weight of the world on his back. Transgredíamos yes, we washed clothes, we bought toiletries and educávamos for emancipation of children and young people who are ashamed to be poor, daughters of a Brazil that in these cases, it showed the worst of their

faces. Rare were not the times we sat and wept, wept much, because not understood Him the possibility of a human being ... They were both sipping battered women, abused children, raped of all forms, discredited, drunken men, junkies, delivered own luck. Crying functioned as a safety valve and as many said: "After a night of weeping joy comes with the morning." After much crying, arregaçávamos our sleeves and we put in the work to educate, teach, heal the wounds. Often sang to each other, "Arise, shake the dust and gives a comeback." It was just like that, we worked to support the methodology of overcoming obstacles. Incidentally, among the multiple learning arising the year of directing the CIEP, drew our attention to the following fact: we could face a problem for a whole day, when we woke up the next day with the solution. With this episode we learn that the best methodology found was the "educate by example." When they saw the director general of putting "hands on" washing the clothes of children, supporting them as he could, without discriminating them gradually this posture has become a requirement for us to work. All this movement was only possible because some components have honed our team, including the immediate perception of the necessity of teamwork. Driving an Integrated Center for Public Education task was not only to the management team, it was much more ... We need a management team capable of amplifying our voices and our actions. Were also amplified the voices and actions of children and their families. Jobs, abandoned addictions, families approached, and especially the dignity found, however slight, was restored to many. By participating in this process, our professional dignity also found new ways through the clarity which met every day in our actions. We participated fully in the singing of Caetano Veloso: "Celebrity is to shine, not to die of hunger." Important to reflect on this moment as the count worked with professionals from the community who have learned a new way of relating to the school, preventing the reproduction of all that was not good in school and their personal experience. At this time the motto was: "Do unto others what you would not want it done to you or to your." Learned and relearned to "accept each other as legitimate the other", as Maturana (1990) says. Not laughed each other, respected each other, acolhíamos us and, above all, not hierarquizávamos people, relationships; classificávamos not and did not exclude anyone. This was our motto: accept each and every one. Looks children shone, the faces of parents turned, educators achegavam is increasingly the proposal, our every action. These facts give us clues about how we were right. Felt pleasure in carrying out that work, saw sense in what we were doing and understood the importance of our role within that community. Going back a little further in history and trying to understand the text and the context of that community and that school, it was possible to find that the period of slavery, the space where the school was built, was the local whipping of slaves; during the seventies, local "spawning" of corpses and then a school ... A geographical area historically marked by pain and lovelessness. Many years later, restored, inhabited by an education program capable of transforming lives, restoring dignity and literacy humanities. Speaking of literacy the illiteracy rate in the region was very high, and to detect the fact laçamos in a literacy campaign in the elderly who were ashamed to study with younger. It was one of the most important actions in which we participate. There is no money to pay the joy of seeing people read a book for the first time, signing their names, feel alive, happy and joyful. As we talked about the progress of each one heard: It's too bad we could not read. It is as if the agent were blind even with eyes. I had given up hope. (D. Conception 74 years) The literacy campaign was a success for the elderly, to the point that we received from other older neighborhoods that also had CIEP. They came slowly, for others they learned about and when we realized we had a class with thirty people. We worked extra hours, with the aid of those who felt involved in the proposal, the number of teachers has grown to the point we need a round-robin scheme for floor work. In return, besides the joy of seeing them read and write, learned to embroider, paint, fabric, crochet, knitting and a lot of recipes were exchanged. Useful were each other. Those who came in search of letters left no writings of happiness, fulfillment and excitement. Do you understand what happened there? Between dream school, conceived and theorized we were, "Dreamy Team" that, to understand and find meaning in what he did, outweighed its limitations elevating higher and better flights. Another high point in our work with the Cultural Animation was composed by artists of expression of the municipality. They helped us to understand the neighborhood, their

culture, made us less rigid, though we continued rigorous. Made our school a loose, light and happy school. We did parties, large parties and to the community, because the idea was to transform the space into Cipes culture and leisure on weekends. Dava work, a lot of work, but the transformation was perceived by the naked eye. Cultural animation was actually a separate chapter, we study groups, study Gramsci, Freire and Marx, cultural workers gather several CIEPs were moments of much learning for all. With the living process learned a lot, especially to respect the professional limits of each. Some teachers really did not fit in the proposal becoming stressed, difficult to handle. Watch this speech: I was born to walk in high heels, imported linen and behind the ears perfume. (Professor Silvia) Silvia was a newcomer to teaching, attending college and not psychology pathway involved with the project. It represented a portion professionals independent of any position, he was not awarded the project and stated whenever he could be evil to which they were exposed. Gone to assess the profile of educators, but trying to understand it, we can say that the best thermometer for managing pedagogical action is the level of satisfaction of the professionals with whom you work. It is through them that we can evaluate and redesign before putting it back in place, our actions. We must learn to respect them and accept them as they are, because for each of us, there will always be a possible place. Today, twenty years since, many people have retired, but lifted by us lived in the FRIENDS category of those years and lead us to what we do best for us and for us. We are part of a story and the other wherever we are we will always be recognized by the mark of a dream come true. The project continues through the children and grandchildren of many of the student who studied there and the former Community Director, for the community and educators understand the importance of the work done there and fight for their maintenance until the present day. Those who are there are the dream and the story hands. Learnings of a collegiate management: Five steps needed This time we will discuss five central aspects of our work, aiming to organize thinking and guide new management teaching practices. We emphasize that we look at the lived twenty years since makes us privileged beings, to live the experience suspected but did not realize the greatness and importance of the Integrated Centres for Public Education. Work around the clock inspired by ECA, the Geneva Convention and the Statute of Man. Sometimes we needed to make breathing a new and deeper dive possible. The first aspect was valued by us unite theory with practice. Limits in all situations faced by our team, clarity of what was going flowed to us from our deep engagement with educational studies. Guided by theoretical principles in resguardávamos of unpleasant events such as political interference, inadequate approaches directors jealous and false accusations. We passed electoral moments and CIEP was the target of false accusations from creating artificially planned events. Every bump, a challenge to be answered theoretically and practically. The fact that the management team attend weekly study groups strengthened us, expanded our actions endorsed our work. The second aspect was the choice of team leader. Another high point in our work with the Cultural Animation was composed by artists of expression of the municipality. They helped us to understand the neighborhood, their culture, made us less rigid, though we continued rigorous. Made our school a loose, light and happy school. 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The fact that the management team attend weekly study groups strengthened us, expanded our actions endorsed our work. The second aspect was the choice of team leader. Important to emphasize that friendship is not a reliable criterion, since the direction of a public institution, in addition to people that we considered, needs competent people committed to education and engaged throughout the course of the process. Many are attracted by the title, though few are those who truly want to work. The technical expertise and political commitment, not always inhabit the same space of friendship. Needed professionals, in addition to our friends, to accept the construction of a pedagogical practice manager able to overcome new challenges emerging everyday. It is important the lack of lust for power and learn about the strength of democratic power lies in the simple and complex fact do more and better our work. You need to rely on them forever and for that to happen, trust is paramount, because the more we work, the more we are challenged to answer new demands. The answers are not ready, you need to build them from the productive coexistence. The third aspect relates to our condition to work in groups. You will be challenged to give immediate answers, many require it. For them, the request tracking other people to hear and opnarem about something is as if his authority was being tested and disproved. As the management model that most have in mind is the authoritarianism, have difficulty understanding a collective work, where a group is heard and opna about the best way to accomplish a task. It is extremely difficult for these people to believe in a professional with a leading position to exert authority in place of authoritarianism, inspired by the exercise of management plural, collective and emancipatory. The model of authority that have the head refers to the time of "whoever can obey and who lacks judgment." So widely publicized in times of totalitarian regimes. Will then need a lot of reflexive action to collectively change our positioning and a way of thinking so ingrained in our society. Dealing with the power of democratic, integrated and plural form is a necessary exercise for all of us. Relevant to us as the fourth aspect is the search for meaning in everything we do. Run a task to run, automatically and without reflection leads to wear and tear that gradually erodes the fabric of the real setting right in our actions corrosion, fraying relationships and, above all, destroying institutions, professional and personal dreams. This third aspect reminds us a brief history: They tell the former that there was a person who worked all his life in a railroad station. Its function was to check every day where conditions were the wheels of the train and was beating with a piece of wood in each. After many years passed away, and to get to heaven was asked what she did to survive, and said proudly: _ I worked in a bus station, my responsibility was to ascertain the state of train wheels and for therefore, hit with a wooden each her everyday. I never missed my work and never stopped hitting on one wheel. It was when asked: - And what struck the wheels? At the moment he realized he did not know the meaning what he did throughout his life. Then he heard:

_ Then again, since you did not understand anything. This is just what happens to us, we spend our entire lives doing chores to perform meaningless, lost in ourselves. Have discipline, clearly defined goals and objectives is crucial to the success of our actions. The fifth aspect that we bring into this discussion is to enjoy working with and for people. Our work is not about adjusting screws, because we do not work with machines. What we do changes the fate of people change the course of a whole and transforms inequalities of a country's society. Doing so well made our part we could understand the greatness contained in the teaching profession and, as managers, our field expands more. Like people means first of all like yourself, do enjoy yourself means impediment like the other. Understand who we are and what our value and role in our work, family and society as a whole, resizes our doing and expanding possibilities for action. I suggest all of us the full exercise of self, which significa above all, job for life. Let us be receptive to a maximum of Socrates: "Man, know thyself and you will know the world." We must learn to celebrate life, be happy with the success of the other, to share their joys and sorrows. Like people also means accepting them as they are, accept their feelings and issues, learn to hear them ethical, loving, professional, aesthetic and severally. So we are practicing a rare and extremely special host that is characterized as two-way: them to us and us to them. Importantly, none of these aspects is superior to the other, on the contrary, they complement each other in the pursuit of achieving a live, full, active and supportive school, able to recognize your strengths and weaknesses to them aprendender, trying to overcome them, increasing their ways of being and doing education. It is through dialogue between each of the points raised here that make movement through various forms of education to accept the risks, working with random, reviewing our certainties and, above all, daring to educate through a management and transgressive pedagogy established. BIBLIOGRAPHY: BENJAMIN, Walter - *The Origin of German Baroque Drama*. Sao Paulo: Brasiliense, 1984. DA MATTA, Roberto. *What makes Brazil, Brazil?* Rio de Janeiro, Rocco. . SARAMAJO 1999, José - *Blindness*. Sao Paulo, Companhia das Letras, 1995. Freire, Paulo. *Pedagogy of indignation: Pedagogical Letters and other writings*, Editora UNESP, São Paulo, 1996.