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Alfabetização científica attico chassot pdf

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We tried to conduct a bibliographic review of books available on the market and reading themes and a configuration of the approach to teaching science were observed. The purpose of their efforts is to a teaching that encourages the formation of a critical citizen, the way to achieve this is through scientific literacy and methodological forms, the reflection of science on didactic-pedagogical strategy in the classroom through the history of science, and the interaction of teachers with popular knowledge and the scope of the science curriculum in allowing the use of simulations of models and teaching. Chemical of abstract content as well as human interaction with technology, a paradox in the teaching of popular knowledge, discussing technological succession. Therefore, natural sciences hypotheticals know a critical-epistemology and the relevance to interaction with Human Sciences and advancement to the service of humanity. KEYWORDS: Scientific literacy. History of Science. Science class. SUMMARY In this rehearsal, it reflects the themes in which Attico Chassot works for the Departments of Sciences. Bibliographic revision of existing books on the market was sought and a configuration of themes and approach was observed in the Teaching of Sciences starting from the reading of the same books. The purpose of their efforts is to develop a teaching that encourages the formation of a critical citizen, medium to be reached, through literacy reports, and methodological forms reflect and interact with the history of science in the classroom room with its history-grade science history and the interaction and interaction of teachers upon the reach of the science curriculum, the use of models and the use of models. Chemical teaching of abstract content, as well as the interaction of technology with man, making a paradox technological succession discussion in the teaching of popular knowledge. Being known as an epistemology critiques the pre-essays of natural science and its interaction with human powers and the progress you have made for the service of humanity. KEYWORDS: Scientific literacy. History of Science. Science Teaching. PDF FILE: SANTOS, GHEIDIN, 2009. Uma reflexão on thought science teaching.pdf (135.5 kB) INTRODUCTION This article is a reflection on some of the author's publications known for the Teaching of Science, on the themes in which Attico Chassot works on his books. This study is motivated by the social importance of their contributions to the teaching of chemistry and their contributions to the subject of Scientific Literacy and The History of Science in the construction of critical opinions of Natural Sciences educators. In addition to the scientific interest of his research, he works with popular, school and scientific knowledge in school work. Regarding its production, the object of analysis in this article is detailed in a reading command and trying to understand the main themes in which the author works, and this, his contribution to teaching science, create an idea. The anxiety of teaching science, seeing its boundaries and imperfections, and understanding that it is a structure made by humans develops an intimate and unending view of the possibilities of science for society and ends in school teaching. Concerns about teaching science, he asked: How not to fall into dogmatism of work and scientism? How to build and know how to use it in life? How to understand nature? Questions about school reality are some of the challenges Chassot wants to confront and show basic and higher education educators and students. This scientific ignorance raises this condition to overcome a very valuable theme. And in this direction we draw this text. He proposed a script for research: reading some of his publications (more than 112 publications in his academic production) six were researched, one of two books was organized, and a chapter of two books edited by the author by others. The articles published since why he read the books did not mention the work, which limited the main ideas of the author (more often). Next, bibliographic survey, reading and reflective analysis of this production. There were also consultations of websites on some relevant issues and work by the author. In addition, in this article, it is read and observed about the works of Chassot that basically mention scientific epistemology in the analysis of the works of external authors. Detected it has been observed that there is a logically chained order of more repetitive topics that make up a certain set of their main ideas and the topics discussed in their books. We chose to use this order in the article. Determining the author, Attico Chassot has 47 years of experience in teaching, has a Bachelor of Chemistry and Master's degree and a PhD in Education from the University of Rio Grande do Sul. He conducted post-Doctoral studies at the Complutense University of Madrid. He became a professor at IFRRG, PUC-RS, Unisinos and Ulbra. Centro Universitário is a professor of undergraduate and postgraduate studies and research in Human Science at Metodista - IPA (Porto Alegre). He is working on the training of teachers in the MST (Landless Movement) camp. It also keeps a daily updated blog on the internet (Chassot, 2008). He wrote eight books, he organized two books, he wrote chapters in seven books, and many articles. Here in this study a modest analysis is carried out to be clear, limited to publications available on the market and to reflect natural education on the internet. Yes, we understand that with this corpus it is a theoretical reflection. According to Campos (2006: 18), experience and rationality are essential conditions for creating real knowledge. EPISTEMOLOGIA: YE. IHTISA Epistemology ethnologically means the discourse (opinion) of science (epistemology). According to Oliveira (2008, p.25), in his review of epistemology, he mentions Robert (1990: 674) that epistemology is better known as a critical study of science. Epistemology in the Dictionary of Larousse (1995: 78) is the study of information methods applied in the science, and Bachelard (1934, p.78) before rational thinking and systematization effort before contact with experience, but this experience always refers to the epistemology process about its practice as clarifying all rational systematizations. Japassu (1992, p.25) defines epistemology as a traditional discipline of philosophy that serves the means of knowledge of the scientist in science or science, and wants to reveal the validity of this information in case it is valid. In the Japassu program, he analyzes epistemology for the first time to discover positive information: what does the scientist talk about? How do you talk about him? Second, this always beyond the boundaries of questioning, making scientific practice the object of judgment: what is scientific truth? Under what circumstances are there facts? At what limits can we talk about scientific facts? For Japassu, epistemology is a critical study of the principles, hypotheses and consequences of various sciences. Such a study, determine the logical (non-psychological) origin and objective value and scope of sciences (JAPIASSU 1992, p.26). Epistemology is not uniquely closed about science, but it is built from the point at which the scientist interacts with knowledge about the object of interaction in science history disciplines, science psychology and philosophy of science (implicit or open) and how information can be obtained in the matter (for one of them). In this article, we will try to find this path that Japassu has drawn for Chassot on the epistemological structure of science. We discuss at the first moment what the author speaks and how he speaks, then the judgment on what the scientific truth is, the circumstances and limits of the truth will be linked. HASHOT Chassot's work has revealed Scientific Literacy as a tool that regulates the topics of discussion of Education and Science Education. There are methodological recommendations and alternatives related to pedagogical and research content in Scientific Literacy with the history of science supporting this theoretical contribution. With this small research, the main ideas of the author were emphasized, the researcher's interpretation was hierarchical: Scientific Literacy is related to teaching skills in the school environment (CHASSOT, 2004, 2006, 2007a, 2008). The need for technological deceptive and scrapping of old technologies in the Western context and updating them in this technological world, by the way school (CHASSOT, 2008). History of Science itself and the (trans) disciplined antagonistic presentistic and scientific mindset in the development of science itself and its flaws (CHASSOT, 1996, 1998, 2004, 2006, 2008). The dissemination of science in an eclectic and non-eclectic way (CHASSOT, 2006, 2007a); Scientific models and didactic models and analogies to teach limitations on science and reality (CHASSOT, 2006, 2007). A consciousness for the transformation of a better planet (CHASSOT, 2007a, 2008). Curriculum relations and citizen education (CHASSOT, 2006, 2007a, 2008). Respect for different information, such as popular information (CHASSOT, 2006, 2008). Respect for ethnic and religious groups (CHASSOT, 2007a, 2007b, 2008) and different (and minorities) discriminated against como sexist, Judeo-Christian and Greek-Western vision, limiting citizen development (CHASSOT, 2007). The usefulness of teaching and the pleasure of learning (CHASSOT, 2004, 2007a). Teacher instructor instead of teacher informant (CHASSOT, 2006, 2007). Although the curriculum managed the relationships of pedagogical political motivations, there was a didactic departure of scientific literacy from the curriculum to link curriculum topics and scientific literacy stories related to social and ethical issues, themes related to the pedagogy and didactics of Science Teaching. These more repetitive themes in the author's scientific production: WHAT DOES SCIENTIFIC LITERACY? HOW DO YOU TALK? Science for Chassot (2007a, p. 37) is always adjective (scientific adjectives) and defines it: Science can be considered a language that will make it easier for us to read the world, and then Science can be considered by men and women as a language built by men and women to explain our natural world (CHASSOT, 2008: 63), and the present sign of science is uncertain (2007a, p.43) and complements it with this argument: Science is one of the most extraordinary created of man, which also gives him powers and intellectual satisfaction, even with the aesthetics given by his explanations. However, absolute certainty is not a place, and [...] our scientific knowledge is necessarily partial and relative (CHASSOT, 2007a: 113). In his book Scientific Literacy in a school setting, he understands that science should be the basis for secondary school students to read the world. Questions and challenges for education (2006) prepare a summary scenario on Brazilian education and Brazilian reality (neoliberal politics-economics, globalization and technology). With a guide proposal in Scientific Literacy that explores ways to read from science, that is, it searches for political readings for the formation of a critical citizen, for which it is linked to curriculum formation. However, it still works with the horizon of popular knowledge, bringing science history as a recommendation for teaching science to humanize students' consciousness in reference to science itself. For Chassot, Scientific Literacy is linked to Movement Science, Technology and Society (CTS), but it does not specifically detail how to express this bias directly, but scientific literacy, which is normally understandable through suggestions to integrate science with society through school, can be understood as a means of contextualizing these recommendations, but we can put them by division in Teixeira's description - CTS Movement - along with the set of reflections created on the conceptual basis of progressive theories in education, and already allied to the developments achieved by didactic research in the field of science, but also including the work carried out by the constructivist program (...), brought significant contributions to the undeniable field. Resizing scientific education, developments in the field of research, and especially the pedagogical practice of educators and class itself can create a reference along with the possibility of overcoming conservative practices that influence the teaching taught in the curriculum components of this teaching branch (TEIXEIRA, 2003: 100). Chassot to seek synthesis for Scientific Literacy it is to allow men and women to read nature through science, as if they were written, spoken, understood, a wish that gives the relationship between communicators, in the same way that they can understand it and knowing its limits and responsibilities (CHASSOT 2006). One way to support this is the Science Teaching of the History of Science, which we will see below. Here he wanted to answer the question: How to understand nature? I mean, by science. Presentism, whose history and development of Science, failures, and presenting a scientific mindset in antagonistic Chassot scientific literacy are the main enemies of citizenship education and science teaching, is a special link to this time, which is an exaggerated belief in the power of science and/or technology, without having the past (historically built) and scientism (CHASSOT, 2007a, p.70). It is about the first Hobbsawm, he said destruction - or rather, past generations of us perspective connection social mechanisms - is one of the most characteristic and terrible phenomena of the late twentieth century. Therefore, historians whose office is to remember what others have forgotten become more important than ever at the end of the second thousand years (Hobsbawm, 1995: 13 apud Chassot, 2006: 174) Soon they see The History of Science as a strategy to undo ideas already based on the mindset of students. The History of Science is a great passion that develops as a strategy for scientific literacy, because history reveals the weaknesses and mistakes of human rationality, as well as overcoming these rationalities for new discoveries of others who make science, overcoming obstacles that are the result of its construction (because it is a tool made by human beings). In his book Sciences Through the Ages (2004), Chassot traces the history by showing scientific revolutions based on Kuhn's theory, from the work of Cavemen and fire to discoveries of the modern age and some discoveries in contemporary times, contributing to the spread of the cultural and technological developments of the South American continent. European domination is very wrong and still respects the field in history with technical contributions, thus assuming the history of science as a facade of the scientific literacy of the citizen and citizen (2009, p. 32), because the formation of the citizen is the relevant understanding of the errors of the past, as well as the conquest of ethical positions in the development of science. From this point of view Chassot confirms a critical epistemology (CHASSOT, 2006: 65) from a study by Thomas Kuhn and Paul Feyerabend on the ethical limitations that science has established in the past and can no longer be added. In his book Education and Consciousness (2007a), the dissemination of eclectic and eclectic science, the educational relationship, scientific literacy, curriculum and web[4] and Nietzsche[5] to conduct analysis of their contributions (based on the thesis study) and criticize Science and Teaching to educate students of science, in this reflection the author, with a banking education without usefulness and rethinking questions local needs, as if for a system. He talks about this reflection, the construction of an indisputable paradigm through teachers' discourse on science to ordinary people, seen in a mystical and magical way, as a mystery to special people, and in an unusual way, as a Science Teaching and Alchemy, connections with knowledge developed in many techniques when science has not yet been formalize, but even Chassot wants the salvation of esoteric knowledge on the rise of a esoteric knowledge for science. The esoteric form (magical, spiritual and mysterious) shows a language of strength to those who belong to it, it is understandable and feeling paths [...], such as appreciation, judgment, understanding, understanding or judging, tinco, sico, etc. and 'common sense', because a particular time, place or social group is imposed on individuals by tradition, they are generally considered unduly accepted as facts and behaviors appropriate to human nature. (CHASSOT, 2008: 84). In the confronting of these ideas between 'popular knowledge', 'scientific' and 'schoolchildren', practitioners can easily throw away some information to the detriment of others, with their title that is uryshmythical, therefore untrue or impractic or dysfunctional. The provision of information can be dangerous even if there is information that cannot be empirically verified as religion, but it is not hostile in its ethical principles in helping people with their conflicts and obstacles. They can exist together as they already exist, and it's for the human being, I respect the differences - ethnic and religious groups and the traditions of the ayco some exist. Judaism-Christian and Greek-Western vision are the focus of western worldview and education, these are for the formation of citizens who are committed to values that truly advance man, for this it is required to reflect and analyze their contributions and obstacles to what the western universe will be. The paradigms living in a social context need to change further, one of which is some of the legacies of western roots from christian, Jewish and Greek mago' culture (CHASSOT, 2007b). These triple ancestors carry the prejudice of female rise in their field, even if they do not propose some abusive practices against women in their scripts (pointing to a religious moral order) and are applied in some Islamic countries (Shassot, 2006, p. 310) based on Kibod extortion by some Muslim groups, not to accept the space conquered by women, and at the same time not to allow social rise in various branches of society. Is that the main theme of Science is male? Yes lady (CHASSOT, 2007b). It is still the basis of knowledge and the issue of being a fundamentalist and the religious influence of some groups on care (not generated to all groups). Because care is not close to dialogue and confirming how much information can respond to the motivations of the ideology promoted by the doctrine or social-ideological-religious system for human needs, it shuts itself down to dialogue and, initiating the extreme tendency, does not allow the existence of any other information that can overcome (or replace) information. This occurs both as Islamic terrorists in the language and as many people who have a scientific ill in western culture (science can answer and solve everything at the same time), both utopias. That is, fundamentalism can show both the religion of scientism, not moving forward on the real basis between the two. Religion and Science, for the development and peace of man, one for physical and social explanations, and the other for connection to the supreme, is how discreet and elements the essence of man is, both share cooperation, dialogue and work for the world's harmony, peace and prosperity for humanitarian development, not can social life be eliminated [...], religions confirm the existence, immanent, full eternal, existence of a global truth that deals with both nature and man. This fact has a basic condition for believing this: faith. There is no science fact, but it is not the center of nature that people, but its elements accept temporary, transient truths, a partial script. Understanding these facts - hence disbelief in them - has a need: why, [...] to what extent did common sense, historical mediation between Religion and Science from time to time [...] for call for harmony and the recall of ethical principles. [...] generally, we only convey to our community (CHASSOT, 2008: 82, 83), which is more relevant (usually imported) than those we look with a certain disdain, with which we detain information and culture. It is understood that stability is necessary for the production of critical citizens endangered by the peace world and it is necessary to know how to live with differences. The usefulness of teaching and the pleasure of learning Science are disturbed by the difficulty of teaching the curriculum component of such a case of atoms). Still doesn't explain the evolution to atomic models and the current model it can be observed with existing technology, thus suggesting that the technology is progressing more than science explains. Therefore, the tendency to be esoteric rather than esoteric, it is needed not only to inactivate the process of understanding complexity, but also to scientifically iterate the new world in which we live the world of technologies that constantly change the world. Here comes a merit attributed to scientific literacy, many technologies that we use (or even partially) help in understanding and witness in contemporary times. I believe that the awareness of making the planet in a better place may have an Educational mark placed on a dimension that constitutes the men and women who take actions where the transformations we make on the Planet are better (CHASSOT, 2008: 62). These talks about Scientific Literacy and the use of science by men and women are an important reference for the planet itself to be soothing and concerned about care. As Chassot quoted Alfonso Romano de Sant Ana in Textamentos: My garden content determines what the plague is around me (CHASSOT, 2008: 61). Science and technology as tools to promote social well-being, which will soon become a caregiver of the world using science and technology, are a caregiver of society so that it does not destroy in their conflicts through scientific literacy and common sense. 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Others never use common sense in what they do (CHASSOT, 2008: 89). It is understood that as a faculty there will be a set of understanding and feeling paths [...], such as appreciation, judgment, understanding, understanding or judging, tinco, sico, etc. and 'common sense', because a particular time, place or social group is imposed on individuals by tradition, they are generally considered unduly accepted as facts and behaviors appropriate to human nature. (CHASSOT, 2008: 84). In the confronting of these ideas between 'popular knowledge', 'scientific' and 'schoolchildren', practitioners can easily throw away some information to the detriment of others, with their title that is uryshmythical, therefore untrue or impractic or dysfunctional. The provision of information can be dangerous even if there is information that cannot be empirically verified as religion, but it is not hostile in its ethical principles in helping people with their conflicts and obstacles. 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