

**NECESSARY KNOWLEDGE OF THE HEALTH EDUCATION PRACTICE****SABERES NECESSÁRIOS À PRÁTICA EDUCATIVA EM SAÚDE****SABERES NECESARIOS A LA PRÁCTICA EDUCATIVA EN SALUD**Isaías Vicente Santos¹**REVIEW**

The book "Pedagogy of Autonomy", ¹ composed of three chapters, densely describes fundamental questions for the formation of educators, and constitutes the basis for the exercise of health education.

The first chapter brings transformative and critical thoughts, seeking the integration of the human being and the calculations of new methodologies in order to value the curiosity of the binomial educator-pupil. It is understood, criticizing and refusing "banking" teaching, that this method is authoritarian and disfigures the necessary creativity between educator and educator.

The educator must be democratic, not denying the duty to reinforce the critical capacity of learners and their curiosities. It is incumbent upon him to work methodically rigorously, favoring learning conditions, since knowledge is not transferred, on the contrary, students become authentic subjects of the construction and reconstruction of the knowledge taught, alongside the educator, identically subject of the process.

For educational practice, the following are required: research; respect to the learners' knowledge; criticality; aesthetics and ethics; embodiment of words by example; acceptance of the new; rejection of any form of discrimination and critical reflection on the practice. The educator must always "think and do right", because all right thinking is serene and coherent.

It includes, by "right thinking", rejection of any form of discrimination. Every biased practice of class, gender, race, vitiates the substantivity of the human being and radically challenges democracy. Respect is fundamental in progressive educational practice.

One of the most indispensable tasks of the educational-critical practice is to enable conditions in which learners and educators rehearse the experience of

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assuming themselves as being thinking, social-historical, creative, transformative, fulfilling and communicating.

Faced with this ethical-social conjuncture, in chapter two, the meaning of teaching is described: "teaching is not transferring knowledge but creating possibilities for its own production or its construction." To think that teaching is not transferring knowledge is essentially thinking right.

Another knowledge necessary to the educational practice, exposed in the same chapter, is respect for the autonomy of the educating being. Reverence to one's autonomy and dignity is unquestionably ethical and not a favor one can concede to one another. The educator who disrespects the student's aesthetic taste, his or her curiosity, language, syntax, the teacher who irons the student, who limits the student's freedom, who minimizes it, transgresses the fundamentally ethical principles of their existence.

Ethical transgression can never be seen or understood as virtue, but as noncompliance with teaching. All discrimination is immoral and it is a conditional duty to fight against it. Understanding that we owe respect to the autonomy, identity and dignity of the learner leads us to the formation of virtues without which that knowledge becomes spurious.

Still on the knowledge necessary to the educational practice, in this chapter, are described: the common sense; humility; tolerance and struggle for the rights of educators; joy and hope; the conviction that change is possible and curiosity.

In the third chapter, it is shown that the practice of teaching is a human specialty that demands security, professional competence, generosity, commitment, freedom, authority, conscious decision-making, listening, recognizing that education is ideological, willingness to dialogue and willing well to the students.

Faced with this, it is necessary for educators to understand that education is a form of intervention in the world, because, as well as knowledge of issues well or poorly taught, it causes both the reproduction effort of the dominant ideology and its discredit. The educator should not be neutral, because teaching requires a choice. Educators should be in favor of decency against immorality, in favor of freedom against authoritarianism, of democracy against right or left dictatorship, must fight against discrimination, be pro-hope and consistent between what they say, what write and what they do.

No matter what age group the educator works in, his or her professional practice is carried out with the human being. Faced with this, their teaching practice requires a high level of ethical responsibility than their own scientific training.

The book shows that one must always take into consideration the conditions in which learners come to exist in order to recognize the importance of the knowledge of their experiences. The educator must be engaged in formation, oblivious to the social, cultural and economic conditions of the pupil, the family and the community. The educational paradigm requires the educator to make permanent critical assessments of their practice, allowing learners to participate in this assessment.

After reading the work reviewed here, we perceive that the author shows a revolutionary, progressive and critical vision regarding the educational practice. It is, in fact, a book that bases the knowledge for a democratic education. It is, in fact, an act of respect, love and humanization to others. All the work is logical, strong and courageous to guide multipliers of knowledge.

REFERENCE

1. Freire P. *Pedagogia da Autonomia: saberes necessários à prática educativa*. 57th ed. Rio de Janeiro: Paz e Terra; 2018.