



## Teaching practice and entrepreneurial education in the National Common Core Curriculum

### A prática docente e a educação empreendedora na Base Nacional Comum Curricular

DOI: 10.56238/isevmjv2n5-006

Receipt of originals: 08/24/2023

Acceptance for publication: 15/09/2023

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#### ABSTRACT

This article will approach the formation of the teacher's identity from the perspective of professionalism, based on discussions of teaching practice and entrepreneurial education. It will also seek to identify what the National Common Curricular Base (BNCC) points out about entrepreneurial education. This is qualitative research, of the bibliographic type. The results of the work allow us to infer that the Ministry of Education approved the inclusion of Entrepreneurial Education in Schools, describing in the BNCC document the aspects to be worked with students in the classroom, through the applicability of the Life project. However, it is up to teachers to create means and alternatives for the development and expansion of students' skills and competencies. It is still crucial to highlight that this work presents the aspects of SEBRAE's Entrepreneurial Education as an alternative education capable of forming critical, active citizens and that favors the formation of a democratic, fair society that takes into account the valorization of the human being in a perspective of strengthening the collective growth galgado in sustainability and in a better quality of life for all.

**Keywords:** National Common Curricular Base, Entrepreneurial education, Teaching practice.

#### 1 INTRODUCTION

By choice? Would it be a gift? Or by vocation? Among so many questions I chose to be a teacher, lecturer, consultant. I put these questions directed by the question of Pereira (2016), when he asks us: "How do you come to be a teacher"? To know the itineraries traveled, one returns the memories and experiences to find the marks, the paths that enabled the development of subjectivities that delineate the doing in this walk. Thus, from the first moment I took over my first classroom in 1995, I was building and (re)building my professional identity. This identity marked by ruptures and continuities of a professional itinerancy that also adds consultancies and lectures, which are the markers that made me a professional passionate about the art of educating: the accreditation as a consultant of Sebrae since the year 2000, the comings and goings to Ipiaú-Bahia to the numerous Bahian cities to give lectures and consultancies by Sebrae, the vocational



high school classes, the tutoring of higher education courses in private universities in the Middle Rio Contas region, in addition to my entry into the academic master's degree of the Facultad de Ciencias Sociales (FICS), in the Republic of Paraguay.

When discussing the construction of the teacher's professional identity, it is fundamental to emphasize that this is not ready, finished, immutable, because according to Pimenta (2012), "Identity is not an immutable given. Nor external, that can be acquired. But a process of construction of the historically situated subject. The teaching profession, like the others, emerges in each historical context and moment, as a response to the needs that are posed by societies...". It is in the comings and goings of the formation that the teacher is built and (re)built. It is in the intimacy of their experiences in the classrooms, in the lectures and consultancies, in the planning, in the deep relationships with the students that the educator comes to be an educator, an educator. This requires a network of movements marked by paradigm ruptures, by a wide variety of subjectivities that go to constant provisional and transitory moments.

A professional identity is built, therefore, from the social significance of the profession; the constant revision of the social meanings of the profession; of the revision of traditions. But also of reaffirmation of culturally consecrated practices that remain significant. Practices that resist innovations because they are pregnant with knowledge that is valid to the needs of reality. The confrontation between theories and practices, the systematic analysis of practices in the light of existing theories, the construction of new theories. (Pepper, 2012, p.19)

Even in the face of the changes and characteristics that are emerging in society, the teaching profession still has the reaffirmation of culturally consecrated practices that remain, engender and frame school practices in a normatization that subjects the teacher sometimes to submission, sometimes to resistance. All this brings as an implication the proposal of entrepreneurial education that still in contemporary times is seen as an opportunity for the student to only have access to the labor market with a view to activities and curricular practices that focus on employability and profit.

According to Pimenta (2012) it is necessary to reelaborate the initial knowledge in confrontation with their practical experiences, and it is in this sense that the teacher needs to recognize that we are submitted in the society of the world of work that invites us, at all times, to understand and undertake that the conceptualization of the world of work is undergoing transformations over time and its variables will acquire more specific aspects not only in the historical conjuncture, as well as in space, because each culture, and within it each human group is putting the unique qualities and their own to their way of seeing and concomitantly living the world of work, according to their particularities. Thus, it is evident that the actions that are



developed by man are transformative, are not solitary, but social, since men when establishing relationships to produce their own existence, develop social conducts, aiming to meet the needs of the group.

The teacher who works in an entrepreneurial education needs to be prepared from a critical, reflective attitude, galgada *in the reflection in the action, the reflection on the action and the reflection on the reflection in the action*, and its pedagogical practices in the bias of entrepreneurship must also be an open space for debate, dialogue, deconstructing the prescribed curriculum, seeking to act in a way that interferes not only in the organization and practice of pedagogical work with students, but also in the training and professional specialization of teachers (Dolabela, 2003, s.p.). Thus, with pedagogical action based on an entrepreneurial education of a nature to human formation, it will enable the school to be led by pedagogical practices and methodologies of a true Entrepreneurial Pedagogy.

The author Dolabela (2003) corroborates that the Entrepreneurial Pedagogy is, to a large extent, the task of the teacher, since it is he who will help in the construction of this specific culture of entrepreneur in the innumerable groups and individuals. With this understanding, he describes the conceptual foundations that give basis to the applicability of Entrepreneurial Pedagogy to educational institutions, teachers and students in general, through the quote of Gilberto Dimenstein:

"[...] make schools interested in training people capable of creating their own opportunities, instead of training employees for a job market where there are fewer and fewer vacancies." Invite the teacher to the mission of animator, inventor of resources and apprentice of the various dreams that will arise in your class, because, after all, dreams are very personal; to launch to the student the challenge of following the Map of the Dream; define your dream (what you want to be or do); and generate the knowledge necessary to realize it [...] — "For this: investment in human capital and social capital, empower individuals and communities to dream and realize their dream. This is the revolution that the author proposes: to educate for self-realization and, simultaneously, to produce a fairer and happier country" (Dimenstein, 2003, p. 13).

Thus, the statements arise: We need to implement a curriculum of a living entrepreneurial education in the classroom. The curriculum is present in every pedagogical practice of the teacher. Everyone involved in the pedagogical process makes the curriculum happen. It is necessary, therefore, to be a curricular author. The assertions cited put us in front of a central and fundamental question: What is in fact the curriculum that is based on an entrepreneurial education? Does the curriculum from the National Common Curricular Base (BNCC) account for an entrepreneurial education? So many questions. It is necessary to reflect on their possible answers.



In view of the above, this article seeks to discuss how it is organized in school curricula from the Entrepreneurial Education of the Brazilian Service of Support to Micro and Small Enterprises (SEBRAE), the discussions of the National Common Curricular Base about entrepreneurial education and the life project, as well as the problematization of school practices in the face of the theme in question.

## **2 METHODOLOGY**

The beginning of a research path is not an easy task, however it can become very exciting when one realizes that its questions and theorizations are more than easy inquiries of investigation; They are, in fact, the expressiveness of acting and thinking. They are questions and hypotheses of reality that become questionable all the time.

For the development of this article, in addition to the bibliographic research based on the theoretical framework to discuss teaching practice, entrepreneurship and education in the curriculum, which according to Fonseca (2002) allows the researcher to know what has already been studied on the subject, the discussion will be held accompanied by the analysis of how these themes are present in the National Common Curricular Base that guide Brazilian education, using documentary research.

Thus, this research focuses on the themes of identity and teacher training in a perspective of highlighting the relevance of a pedagogical work prone to entrepreneurial education practices and focused on the curriculum, trying to raise how the theme is treated at BNCC.

Initially, I try to discuss the socio-historical implications that were constituted in my professional history, the similarities and specificities that are outlined within the historical process of formation of professional identity. Next, I seek to address the links of SEBRAE and entrepreneurial education and perform an analysis and problematization of the National Common Curricular Base in front of the discussions about studies on entrepreneurial education.

## **3 AN ENTREPRENEURIAL EDUCATION IN THE BRAZILIAN CONTEXT**

The understanding that is an Entrepreneurial Education understands that the stimulus of the use of methodologies that contemplate, in a practical way, the four fundamental pillars of Education: Learning to Know, Learning to Do, Learning to Live and finally Learning to Be (DELORS et al., 1998), is crucial for the development of an education galgada in the foundations of one that brings in its core the entrepreneurship as a way to strengthen education.



Regarding the Learning to Know approach is much sought after in school, but the Learning to Do approach is little worked. However, in order to have a learning based on action-reflection-action, proposed in the Law of Guidelines and Bases of Education (LDB 9394/96), only Knowing becomes subjective and dependent on the School. So that one can ration and execute, in an understanding of "who am I; What I'm capable of; and what do I need to develop to achieve?", it is essential that the student develops the dimension of self-knowledge, with skills and competencies capable of giving him the support to react, in a sustained way, to the challenges imposed on his life.

Today's society no longer accepts traditional content, the teacher no longer needs to be a mere relay and transmitter of information, the school has as professional requirements of education more dynamic, with significant and empowering pedagogical proposals, which enable young people a culture of entrepreneurship, focusing on behavior. Hence the importance of an education for the development of entrepreneurial skills such as initiative, planning, goal, teamwork, and self-confidence.

The school as a formative institution has always been involved in social conflicts, and the role of educational thinkers and pedagogues was of great importance in the articulation of numerous segments around a school ideal. In the United States and Europe, great advances in the didactic process were already being reported.

The first inspirers of the New School were the writers Jean Jacques Rousseau, Heinrich Pestalozzi, Friedrich Froebel and John Dewey (LUSTOSA JR., 2012).

According to Lustosa Jr. (2012):

This educational movement emerged to propose new paths to an education that to many seemed out of step with the world of science and technology, which were the innovative landmark of the time. In this context of scientific advances, educators sought to introduce ideas and techniques that would make the educational process more efficient and more fulfilling for the human being. Therefore, the New School intended to promote the pedagogy of "existence" by overcoming the pedagogy of "essence", that is, it was a matter of no longer subjecting man to traditional and eternal values and dogmas, but of returning him to be unique, differentiated, interacting with the dynamic world (p. 2).

The author also corroborates that "In Brazil, several educators stood out, especially after the dissemination of the Manifesto of the Pioneers of the New School, of 1932" (LUSTOSA Jr. 2012, p. 2), having as central character the jurist educator Anísio Teixeira, followed by Manuel B. Lourenço Filho, Cecilia Meirelles and many other characters attentive to the directions of Education and the mismatch of Education with the world of sciences and technologies, that



manifested themselves through a document that sought guidelines for education policy (CAMURRA, 2008).

Society questioned and called for transformations, regarding the role that the school should develop in the concretization, change, creation, recreation, integration, and universalization of knowledge. In this context, the school had as a challenge the need to change its pedagogical practices, making the teaching and learning process efficient for the students. The core proposal of the movement was that the student interact with the most dynamic, most significant world, from the point of view of inserting his students to the issues of the world. The proposal was for the school to develop beyond teaching. The movement questioned the posture of the teacher, who, at that time, was a transferor of information in a linear way, holder of knowledge (LUSTOSA JR., 2012), dictating the rules to which everyone was "obliged" to replicate, that is, young people were not stimulated to think, to criticize, to build their learning.

Like this

The new education has its purpose extended beyond the limits of classes, assuming a more human feature, assuming its social function, in order to form the "democratic hierarchy" by the "hierarchy of capacities" with equal opportunities for education, with the objective of organizing, developing means of actions in order to direct the natural and integral development of the human being in each of its stages of growth (CAMURRA, 2008, p. 3, apud LUSTOSA Jr., 2012, p. 4).

As a result of the movement, the contemporary school can no longer have as a limit literacy and give basic training. It is essential to worry about the preparation of the student to face the future challenges of the world of work and business, because the young people of this society question the school and how it solves, or even helps to face the challenges of their own existence in the search for possibilities of inserting themselves in the world of work.

For a long time, even recently, the school used communication with its students, transmitting their secular knowledge in a deductive and linear process, where everyone listened and questioned nothing. For the young people of this era, it is not enough to know, it is necessary to understand for what. A question that does not silence in the classroom by young people is: "How am I going to use this in my daily life?". Then, the school goes through an evolution in pedagogical practices. It is in the proposal of an Entrepreneurial Education, always debated in the middle of education, that a possibility of innovation arises in the face of the breadth and general vicissitudes that involve this theme. Entrepreneurship, as a guiding axis in education, has always gone hand in hand with education itself, if we understand it as a social processor, always changing. And,



moreover, it is not a preparation for what is to come in our lives, but, rather, education is our life, properly (DEWEY, 1959).

Given what has been exposed, we understand that entrepreneurship, as a concept, is understood as the ability to discover and use the best potentialities in the world of work, the increase of self-esteem, proactivity and cooperation, a very significant approach for young people in today's world. However, in contrast to this, in the training of teachers who work in the entrepreneurial education of education becomes fundamental. In teaching and learning activities, information needs to be offered to understand these concepts, and worldwide initiatives for the training of young entrepreneurs are growing, and this training is also the responsibility of the school.

#### **4 SEBRAE LINKS AND ENTREPRENEURIAL EDUCATION**

Undertaking and constituting the identity of an entrepreneurial education from the Brazilian Service of Support to Micro and Small Enterprises ( SEBRAE) is a necessary obligation, since in Brazil there is no way to talk about entrepreneurial education without highlighting the role that SEBRAE develops from its National Central Unit and the other units distributed in the capitals and regions of the states of Brazil. The educational work that has been developed during all these years and has become a channel of possibilities for training in the scope of elementary education of an entrepreneurial education led by the sustainable development of small businesses and stimulation of training of young people with a view to entrepreneurship of excellence in the construction of a fairer, more competitive and sustainable country (SEBRAE Nacional, 2018b, online).

Likewise, thinking, planning, executing, monitoring, monitoring, and evaluating the principles that guide this model of entrepreneurship are some of the principles that permeate the management of an entrepreneurial education of SEBRAE, since its interfaces are foundational as an educational policy that mirrors the curricular web in its perspectives, senses and formational processes of being in its entirety. According to Alves; Fields (2019),

SEBRAE has a relevant role in several actions directed to the entrepreneur. Entrepreneurial education is an action that is equivalent to a part of the whole, it by itself, represents many admirable results, creates the entrepreneurial culture within the institution as a way to procreate entrepreneurs, who are innovative and trend seekers, who become success cases for future inspirations (p.06).

In this sense, by extension, it is fundamental as a reference for SEBRAE with regard to curricular itinerancies and their developments, which excels in curricular activities that enable the



student to develop attitudes of decision-making, planning, teamwork, always enabling the search for solutions, quality and efficiency in what it does with self-confidence and persuasive capacity to deal with suppliers (Melo, 2008, p. 1).

Thus, we realize that in the fabric of the respective pedagogical political projects idealized by SEBRAE in its numerous units spread throughout Brazil should be organized in a contextualized way and, above all, enabling the effectiveness and interweaving of the formational processes of people entitled to effective education and social quality, with a view to "a follow-up of the entrepreneur, from beginner education to support for the management of these future entrepreneurs, encouraging the development of entrepreneurial behavior" (Alves; Campos, 2019, p.06).

## **5 THE NATIONAL COMMON CURRICULAR BASE AND ENTREPRENEURIAL EDUCATION**

The National Common Curricular Base is the path by which educational institutions travel, having as its foundation the autonomy of the education system – in line with the federated entities –, the peculiarities of society, as well as the construction of knowledge that integrates spatial, territorial, identity, power, culture, belonging and inclusion relations, with the purpose of mobilizing competences, knowledge and values essential to life, the world of work and the continuation of studies.

The approval in the year 2021 with the inclusion of Entrepreneurial Education in the BNCC document, made it deliberate that each State should elaborate the guidelines and standards for the implementation of entrepreneurship in the curriculum, especially in high school, giving the guarantee of applicability in schools with articulation with the ten competencies established for Basic Education.

- **Knowledge:** Valuing and using the knowledge historically built on the physical, social, cultural, and digital world to understand and explain reality, continue learning and collaborate for the construction of a just, democratic and inclusive society.
- **Scientific, Critical and Creative Thinking: Exercise** intellectual curiosity and use the approach of the sciences, including research, reflection, critical analysis, imagination, and creativity, to investigate causes, elaborate and test hypotheses, formulate and solve problems and create solutions (including technological) based on the knowledge of the different areas.
- **Cultural Repertoire:** To value and enjoy the various artistic and cultural



manifestations, from local to global, and also to participate in diversified practices of artistic-cultural production.

- **Communication:** Use different languages – verbal (oral or visual-motor, such as Libras, and written), bodily, visual, sound and digital – as well as knowledge of artistic, mathematical and scientific languages, to express and share information, experiences, ideas and feelings in different contexts and produce meanings that lead to mutual understanding.
- **Digital Culture:** To understand, use and create digital information and communication technologies in a critical, meaningful, reflective and ethical way in the various social practices (including school ones) to communicate, access and disseminate information, produce knowledge, solve problems and exercise protagonism and authorship in personal and collective life.
- **Work and Life Project:** Valuing the diversity of knowledge and cultural experiences and appropriating knowledge and experiences that allow you to understand the relationships of the world of work and make choices aligned with the exercise of citizenship and your life project, with freedom, autonomy, critical awareness and responsibility.
- **Argumentation:** To argue based on facts, data and reliable information, to formulate, negotiate and defend ideas, points of view and common decisions that respect and promote human rights, socio-environmental awareness and responsible consumption at the local, regional and global levels, with an ethical position in relation to the care of oneself, others and the planet.
- **Self-knowledge and Self-care:** Knowing yourself, appreciating yourself and taking care of your physical and emotional health, understanding yourself in human diversity and recognizing your emotions and those of others, with self-criticism and the ability to deal with them.
- **Empathy and Cooperation:** Exercise empathy, dialogue, conflict resolution and cooperation, making oneself respected and promoting respect for others and human rights, welcoming and valuing the diversity of individuals and social groups, their knowledge, identities, cultures and potentialities, without prejudice of any kind.
- **Responsibility and Citizenship:** Act personally and collectively with autonomy, responsibility, flexibility, resilience and determination, making decisions based on ethical, democratic, inclusive, sustainable and solidary principles (Brasil, 2021, p.08



and 09).

The ten competencies listed above are in line with the four pillars of education: 1 – Learning to know; 2 – Learn to do; 3 – Learning to live together and 4 – Learning to be, which were organized by the United Nations Educational, Scientific and Cultural Organization (UNESCO) for the twenty-first century.

It is observable that the competencies delimited by the BNCC and the pillars described by UNESCO are in articulation with the socio-emotional capacities of the individual, because in the document entitled Competencies for Social Progress of the Organization for Economic Cooperation and Development (OECD) perseverance, sociability and self-esteem are included as competencies capable of influencing the numerous dimensions of future social life, and a shorter viable path of involvement with conduct problems.

BNCC defends so that all students' competencies are enhanced by teaching and learning with a view to the competencies and skills worked by entrepreneurship, through participation in school projects, which also involve the so-called life projects, also defined in the BNCC document.

Regarding the Life Project in the document of the National Common Curricular Base has the definition that for the final years of elementary school, it becomes only as recommended. However, the obligation to do pedagogical work with life projects with students in the three years of high school prevails.

In this sense, it is up to the educational institution to prepare students for life in society, giving them the training to understand themselves, the school, the community, social problems, through examples that prove the reflection and inspiration of the subject in the search for collaborative solutions of problems and promotion of diversity.

Of the ten general competencies that are presented at BNCC, the Life Project stands out in number 6, which says:

Valuing the diversity of knowledge and cultural experiences and appropriating knowledge and experiences that enable you to understand the relations of the world of work and make choices aligned with the exercise of citizenship and your life project, with freedom, autonomy, critical awareness and responsibility. (Brazil, 2017, p.08).

In view of the above, the Life Project according to the BNCC will enable the student a multifaceted view of the world and its possibilities, in which the identification of their competencies and abilities will occur, and learning from the valorization of the competencies and abilities of the other, and the exercise of their capacity for argumentation, so fundamental for living with the circumstances of others from day to day.



Thus, it is necessary to emphasize that the curriculum is made in practice and in the dynamics of doing and thinking the daily school life where challenges and decisions of the most diverse orders, forms and educational meanings pass through (GIMENO SACRISTÁN, 2000). Because it is composed of the movement between intention and reality, it needs to be flexible and open to revisions and updates, so that it meets the daily school demands, the new needs of the society in which one lives and accompanies the continuous discussions and studies that sustain the educational actions.

In these terms, it is understood that the curriculum focused on entrepreneurial education runs through all the possible existing relationships, predictable or not, of the school relationship and the world of work. In all stages and modalities of teaching, this relationship is strengthened from the moment that the students' experiences, their life histories, are not denied, seeking initiatives to bring indicators of entrepreneurship in the region, family entrepreneurship, increasing in these children and adolescents the interest in practices developed externally. It is still important that institutions seek indicators to work on local development with limited responsibilities assigned to participants (Alves; Campos, 2019, p.13).

## **6 FINAL CONSIDERATIONS**

In view of the analyses undertaken in this article, it appears that entrepreneurial education in Brazil still lacks intensification of school projects and pedagogical practices that are articulated with guidelines recommended by BNCC in partnership with the methodology of entrepreneurial education of SEBRAE for the development of an entrepreneurship that serves as an opportunity to expand and develop relationships in society throughout life.

It is evident that as much as the BNCC brings the possibility of working on entrepreneurial education in high school, in the case of elementary school initial and final years because it is not mandatory ends up leaving aside the development of pedagogical practices that enhance the pedagogical didactic making regarding entrepreneurial pedagogy.

It is understood that the standard of living of the people of a country can be established from an entrepreneurial environment existing in it. With regard to the generation of wealth of a nation, it can be related to the entrepreneurial behavior of its population. Thus, it is from the entrepreneurial environment that we can correlate the socioeconomic issues interconnected directly to the future of people. Thus, when the work is carried out in education already begins the generation of value, when the connection education and entrepreneurship occurs not only value but also perspectives of a country of the future.



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