

**Article****Formative practice in higher education from perspective of Sociological Phenomenology: student narrative****Silvia Janaína Silveira Gomes¹, Nilma Margarida de Castro Crusóe²**

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Abstract

This article aims to present a research result on meanings of formative practice in the context of Institutional Program of Initiation to Teaching (PIBID). As a research method, it was adopted the sociological phenomenology that has allowed, among other aspects, to understand the symbolic dimension of formative practice for each student. One of the principles of that method consists in the perspective that senses emerge from the relation with the other, bringing to surface the idea of intersubjectivity, thus configuring a phenomenology of social relations. In order to access the senses produced in the world of life, in encounter of consciousness with the world, in specific case of this research, in the context of formative practice, semistructured interview has been used with five undergraduate students invited to give a break in the flow of life for think about teacher training. The senses revealed in this study are close to the concern with student learning, having the teacher as the main driver of this process, as well as the student and his way of learning. There are also senses about difficulties that each student presents in application of knowledge and draws attention to the relation between knowledge and reality. Sense about the teacher-student relationship reveals concern with professional and human dimension as well as authority of teacher's knowledge in the classroom with students.

Keywords: Higher education, Sociological phenomenology, Formative practice.**Introduction**

This article aims to present research results that focused on meanings attributed to formative practice by students of several undergraduate courses of Institutional Program for Teaching Initiation Scholarship (PIBID) of State University of Southwest Bahia (UESB). Interest in that subject comes from the trajectory as

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teachers of undergraduate courses in Modern Languages, History, Geography, Philosophy and Pedagogy of a Higher Education Institution, from the subjects Philosophy and Sociology of Education, Structure and Functioning of Basic Education and Educational Policy, these contexts in which we were worried about the formation of those students, whose preference for specific subjects of the course was to the detriment of pedagogical subjects.

We were concerned with the pedagogical formation to deal with the teaching exercise and, therefore, we've decided to analyze, with the "magnifying glass look", the formation developed in PIBID, whose proposal involves school, students and university in a horizontal relation of formation, configuring itself in the university-school-student triad, in order to promote interaction between the university and Basic Education in the development of formative practices that would contribute to think the curriculum design and its practice in the initial formation of undergraduate degrees, constituting in a permanent research field for those involved in the process.

Considerations on the creation of Institutional Teaching Initiation Scholarship Program (PIBID)

In the middle of the year 2000, public policies of teacher formation, which had been considered isolated initiatives of states and municipalities until then, began to be articulated by Federal Government giving rise to a National Teacher Training Policy (GATTI; BARRETO; ANDRÉ, 2011). In 2007, the then President of Republic Luís Inácio Lula da Silva sanctioned Law No. 11.502, which modified the competences and organizational structure of Higher Education Personnel Improvement Coordination (CAPES) by placing under his responsibility the training of professionals to work in Basic Education, in order to promote programs of initiation to teaching and grant scholarships to undergraduate students (BRAZIL, 2007).

Until then, CAPES was constituted as an organ of Ministry of Education and Culture (MEC), which was in charge of postgraduate teacher education and research support and, when also dealing with teacher education in undergraduate courses, Board of Basic Education (DEB) is created under its responsibility, whose function was to "[...] act in proposition and implementation of programs for promotion of teacher education" (AMBROSETTI et al. 2013, p. 158).

In 2007, the Minister of Education Fernando Haddad published, in the Federal Official Gazette, Normative Ordinance no. 38 establishing the PIBID in order to foster the initiation to teaching of students, Federal Institutions of Higher Education and assist in the training of teachers in higher level:

§ 2º. PIBID will give priority to training of teachers to work in the following areas of knowledge and educational levels, in this order:

I - for high school:

a) degree in physics; b) degree in chemistry; c) degree in mathematics; d) degree in biology;

II - for high school and for the final years of elementary school:

a) degree in natural science; b) degree in mathematics;

III - Complementarily:

a) degree in language (Portuguese language); b) degree in music and artistic education; and c) other degrees (BRAZIL, 2007, p. 39).

Initially, PIBID has prioritized undergraduate courses in areas of exact and natural sciences in order to encourage the search for these courses, alleging insufficient teachers of those disciplines. After that first moment of implementation, the Program began to include all undergraduate degrees, becoming “[...] one of the most comprehensive and successful educational public policies, with promising results in the initial formation of Basic Education teachers” (ASSIS, 2017, p. 3).

It was established by Decree 6.755³ in 2009 the National Policy of Training of Professionals of the Basic Education Magisterium with “[...] basic principles that should guide the proposals of teacher education and that start to mark the programs of support to the teacher education of Ministry of Education (MEC)” (AMBROSETTI et al. 2013, p. 158). Among the basic principles is the recognition of

[...] teacher education for basic education as a public commitment of the State, which should be carried out in collaboration between the Union, States and Municipalities, with the participation of Public Institutions of Higher Education and entities representing professional teaching sectors (AMBROSETTI *et al.* 2013, p. 158).

In 2010, Decree no. 7.219 was published, which provides for the purpose of PIBID, “[...] implemented within the scope of [...] CAPES, which aims to foster the initiation of teaching, contributing to improvement of teachers training at higher level and for improvement of quality of Brazilian public basic education” (BRASIL, 2010, Art. 1). It is, therefore, a strategic initiative that has aimed to improve the quality of teacher education by understanding its close connection with the quality of teaching and, consequently, with the learning of students of Basic Education.

PIBID emerges as a formative experience that lies between school and university, whose objectives are:

[...] encourage training of teachers in higher education for basic education; contribute to valorization of teaching profession; raise quality of initial teacher education in undergraduate courses, promoting integration between higher education and basic education; inserting graduates in daily life of public schools, providing them with opportunities for creation and participation in methodological, technological and innovative teaching practices that seek to overcome problems identified in teaching-learning process; encourage public schools of basic education, mobilizing their teachers as co-trainers of future teachers and making them protagonists in the initial formation processes for teaching profession; contribute to articulation between theory and practice necessary for the formation of teachers, raising the quality of academic actions in undergraduate courses (BRAZIL, 2010, Art. 3, items I-VI).

For Assis (2017), PIBID is a space for development of teaching practice; space for student to learn to be a teacher in practice, in co-participation with other teachers, in daily reality of school of Basic Education. From that perspective, it can be inferred that PIBID is constituted as a “third space” characterized

³ Repealed in 2016 by Decree 8.752, which provides for the National Policy for Training of Basic Education Professionals (BRAZIL, 2016).

[...] creation of hybrid spaces in initial teacher education programs that bring together teachers of Basic and Higher Education, and practical and academic knowledge in new ways to enhance the learning of future teachers. [...] the third spaces bring practical knowledge to the academic in less hierarchical ways, in order to create new learning opportunities for teachers in training (ZEICHNER, 2010, p. 487).

For Zeichner (2010) “third space” is established as a locus of incentive for equity between university and school, configuring itself as a different partnership from what it can conventionally be observed, for example, in “[...] internships, a period in which undergraduates enter schools with specific, fragmented, targeted, predefined activities, disregarding the complex school context and what happens there in the relationship between teaching and learning ”(FELÍCIO, 2014, p.422). Many supervised internship proposals restrict the performance of undergraduates to the execution of previously scheduled plans and without much contextualization with the school environment and reality of students and it is in the context of distancing between university and daily life of school that PIBID emerges with proposal to strengthen ties between them; the “third space” (ZEICHNER, 2010) as a possibility to provide students a formative process based not only on the theory disseminated in the initial teacher education courses of universities, but also based on daily practice of basic education school.

The fact of pointing to an initial teacher education based on practice developed at school, PIBID points us to research possibilities on this formative practice as meaning production, because we understand that the school practice is subjected by beliefs and values of individual order, even though it is developed in intersubjectively shared space. That suspicion has imposed on us the exercise of seeking in sociological phenomenology the theoretical and methodological foundation to account for the different forms of apprehension of the world, which we will present later.

Sociological Phenomenology

Alfred Schutz's sociological phenomenology implies, among others, in knowing subjective aspects that permeate the relationship between people. Why do we say that? In sociological phenomenology, one of questions posed by Schutz (2012), which makes him search Husserl's phenomenological philosophy for the possibility of analysis, is to know: “[...] how it is possible to justify methods of interpretation of social interrelationships if they are not based on a careful description of underlying assumptions and their implications?” (SCHUTZ, 2012, p. 68). The fundamental concern that triggers this question is that, according to him, sociology takes the acting subject in the world and language as given; as an a priori; as something that simply exists, without taking into account that meanings, motivations, and purposes of actions “[...] refer to a particular structure of consciousness” (SCHUTZ, 2012, p. 68).

Thus, the first methodological principle of Sociological Phenomenology consists in

[...] explanation of the characteristics of psychological experience. As we live, we live in our experiences, and as we are concentrated on their objects, we do not perceive the "subjective acts of experience" in themselves. To reveal these acts we must modify that naive attitude with which we stand before objects and turn to our own experiences in a specific act of "reflection" ... (SCHUTZ, 2012, p. 70).

In other words, it is a movement to return to one's own experiences and think about them. Turning to one's own experiences has the second methodological principle, which is the revelation of the intentionality of consciousness whose basic characteristic is the fact that "[...] is consciousness of something" (SCHUTZ, 2012, p. 70). Thus, "[...] every experience is not only characterized by the fact that there is a consciousness, but is simultaneously determined by the intentional object of which one is aware" (HUSSERL, 1913 apud SCHUTZ, 2012, p. 70); the awareness of "something" from the existence of that "something" as an intentional object⁴ for the social actor.

For Husserl (2015), what is shown in phenomenon is not only sensory, but rather what that becomes when it presents itself to consciousness when we conceptualize it; Ultimately, it is the senses given to things by consciousness which give meaning to reality. The subject in Husserl is consciousness; Consciousness is not independent of sensible experience to formulate knowledge, but it is only in consciousness that knowledge is produced because only it is able to grasp the essence of phenomenon as a product of reflection.

We understand that consciousness exists for an object; its functionality is intentionally directed to the object. In Husserl, the "Acts" of object perception

In Husserl, the "Acts" of object perception [...] must be the experiences of meaning, and the meaning in each singular act must reside precisely [in the experiences of act] and not in the object [and] must reside in what makes them an "intentional" experience, "directed" to objects (HUSSERL, 2015, p. 293-294).

Intentionality as a function of consciousness can be described on two distinct levels: in relation to natural attitude and in relation to sphere of phenomenological reduction. For Husserl (2006) we do not question, in our daily life, the world of facts around us; we accept them as something that exists externally (natural attitude).

I am aware of a world whose extent in space is endless, and whose becoming in time is and has been endless. I am aware that it means above all: I find it immediately, I try it; by seeing, touching, hearing, etc., in different modes of sensible perception, corporeal things are simply there for me, in any spatial distribution, they are, in literal or figurative sense, "available," whether I am, or not, particularly mindful of them and occupying me, watching, thinking, feeling, wanting. [...] For me, along with currently perceived objects, there are actual ones, such as certain, more or less known objects, without themselves being perceived or even presently intuited. I can let my attention wander from the desk I saw and considered earlier, past the unseen

⁴ The intentional object is "[...] that which appears in reflection as a phenomenon" of whose existence the actor is aware (SCHUTZ, 2012, p. 70).

rooms behind me, to the porch, to the garden, to the children under the arbor, etc., to all those objects of which “I know” precisely here or there in my surroundings, of which I am also immediately aware of my knowledge - a knowledge that has nothing of conceptual thought and that only with the change of attention, and yet partially and most of the time very imperfectly it becomes a clear intuition. [...] The presently perceived, more or less clearly co-present and determined (or at least reasonably determined) is partly permeated, partly surrounded *by a horizon of undetermined reality of which one is unclearly aware*. What happens to the world that I have so far presented in order of being in spatial presence, also occurs in relation *to the order of being in succession of time* (HUSSERL, 2006, p. 73-74, *author's emphasis*).

Husserl (2006) distinguishes between the thing that appears in course of natural orientation in encounter of consciousness with the world, which we have presented above, and the intentional content that is the essence of what appears, the phenomenon. To access the phenomenon is necessary the “suspension of world of life”, *the epoché*, which consists in bracketing the world as it appears in natural orientation, which he calls *parenting method*

We have put the general thesis out of action inherent in essence of natural orientation, in parentheses all that is encompassed by that on the ontic aspect: that is, this whole natural world that is constantly "for us there", "at our disposal", and that it will always remain there as “effectiveness” for consciousness, even when we want to put it in parentheses (Husserl, 2006, p. 81, *author's emphasis*).

Thus, for Husserl, intentionality enables *epoché*, the passage from the natural attitude to the phenomenological reduction, the suspension of the world of life (SCHUTZ, 2012), the reflection on the past and lived act. From the suspension of belief in the world results “[...] the concrete completeness of the flow of our experience which contains all our perceptions, reflections, in short, our cogitations” (SCHUTZ, 2012, p. 71). Thus, only from the suspension of beliefs, the emptying of spatiotemporal judgments, the flow of consciousness will become accessible (SCHUTZ, 2012).

Schutz (2012) situates social actors in the world of life and places them, from the *epoché*, in experience as a flow of consciousness; from his perspective, social actors construct their own reality from intersubjective experiences, that is, from interaction with other actors; from this results the experience and attribution of meanings⁵ to experiences. For Schutz (2012), the meaning results from the experience lived by actors, the interactions they establish while living / acting in / about the world, the contact with other social actors; that is not intrinsic to the experience and presents a reflective interpretation of that. It is in this process of meaning that individuals attribute meaning to the world of life⁶.

In that way, Schutz's sense of action is associated with his understanding of it; thus, while living the world of life, the subjects follow this flow without

⁵ For Schutz (2012), meaning and sense are synonyms terms.

⁶ From the perspective of Schutz (2012), the world of life is the scenario in which - and also the object upon which - we act, live, interact in / about the world.

problematizing their actions, without reflecting on them. Once invited to reflect on their actions, they are able to think about them and understand them in their intentional sense. Meanings relate to experiences lived, shared and understood by those actors in course of their practices; they are thus attributed a posteriori to the action, because, according to Schutz (1993 apud AMADO, 2014, p. 83), “[...] only what is experienced is significant, not what is being experienced. Indeed, meaning is merely an operation of intentionality which, nevertheless, is only visible through the reflective gaze” or, in the words of Schutz (2012, p. 75), through an “Act of Attention” that “[...] presupposes a past experience, already lived, in short, an experience that is already in the past [...]”, that is, a significant experience⁷.

Schutz (2012) helps us think about our object as it situates social actors in the intersubjective world, in a shared⁸ communicative environment that is, at the same time, a subjective environment given particularly to each actor and only to him. The subjects of this research, although co-participating in PIBID / UESB, live their experiences in a unique way. The experiences generated from participating in the Program are accessible to all and they experience them in a unique and particular way; thus, “[...] many people can simultaneously have the same experience. However, the knowledge generated from this experience is different and varied, according to biographical and reflective background of people” (SCHUTZ apud MINAYO, 2010, p. 146). In that perspective, understanding the social actor as an individual who shares the world of life with others and considering that their experiences become significant only after they have already occurred and from a careful and reflective look, different meanings have emerged from this research, since, despite the shared communicative environment, the actor has his own environment which is subjective, given only to him, what Schutz (2012) calls biographically determined situation. According to him,

Saying that a situation is biographically determined is to say that it has a history; that is the sedimentation of all previous experiences of the individual, organized as a possession that is readily available in his stock of knowledge⁹ and as an exclusive possession, it is something that is given to him and only to him (SCHUTZ, 2012, p. 85).

The biographically determined situation of social actors determines their system of relevance¹⁰ and it will operate in the moment of suspension of the flow of life (SCHUTZ, 2012), ie, reflection on their past actions in an attempt to signify them. The “[...] relevance system determines, in turn, which elements should be transformed into a generalizing typifying substrate, which of these should be considered typical and which are unique and individual” (SCHUTZ, 2012, p. 85).

⁷ For Schutz (2012, p. 75-76), “[...] only a past experience can be called significant, that is, one that presents itself as already ready and finished”.

⁸ Shared communicative environment is, according to Schutz (2012), a common environment where social actors share their conscious lives.

⁹ According to Schutz (2012, p. 86), the stock of knowledge acts as a “[...] interpretive scheme [...] consisting of and the activities experienced by our consciences, the result of which has now become our habitual possession.”

¹⁰ The system of relevance is limited to the actor's interest and refers to “[...] the importance that objects and contexts have for the subject” (MINAYO, 2010, p. 146).

To understand human actions we need to find their motivations (AMADO, 2014), because it is the reason which is responsible for leading the social actor to design and perform (or not) an action that, once performed, is likely to be meaningful from the reflection of social actor when invited to suspend the world of life (SCHUTZ, 2012). We are interested in knowing their actions and meanings, meanings attributed by them to their own formative practice, their experiences in the Program, and we will present in the next item the methodological application of Sociological Phenomenology.

Research Methodological Path

The *locus* of research was the Interdisciplinary Pedagogy Subproject¹¹ entitled *Organization of pedagogical practice of teachers of initial three (03) years of elementary school of nine (09) years: articulation and continuity of school path*, which lasted five years (2012-2017), developed at Professor Paulo Freire Municipal Education Center, located in the city of Vitória da Conquista, Bahia, whose objective has been to analyze the organization of pedagogical practice of teachers of 03 (three) initial years of elementary school of 09 (nine) years, in order to ensure the articulation and continuity of school trajectory (CRUSOÉ, 2012). Thus, the objective of this study was to analyze the meanings attributed to formative practice developed within the scope of subproject by undergraduate students / scholars. The specific objectives were to identify directions attributed by undergraduate students / scholarship holders to the formative practice at PIBID / UESB; as well as to compare different meanings attributed by undergraduate students / scholarship holders to the formative practice in PIBID / UESB, observing aspects that approach and differ.

Since we refer to the meanings attributed to pedagogical practice by students, it is worth clarifying the following concepts: *pedagogical practice* in Crusoé (2014); *education and practice* in Amado (2014) because we understand that formative practice does not end in formal education, university and school institutions; and meaning in Schutz (2012). Regarding the concept of education and practice,

Educational practices and processes constitute, with the social and cultural realities to which they are linked, a triangle in whose center, through the interactive dynamics of its sides, develops an individual with his own personality, extends the process of hominization and humanization (through the performance and development of cultural heritage) and a socializing integration takes place (nurtures social dynamism). (AMADO, 2014, p. 21-22)

¹¹ Interdisciplinary Pedagogy Subproject is part of institutional project *Micro-teaching-learning-training network*, PIBID / UESB, covering about 32 (thirty-two) schools distributed in the municipalities of Itapetinga, Vitória da Conquista and Jequié, located in the State of Bahia, with subprojects in areas of History, Mathematics, Geography, Physics, Biology, Vernacular Languages, Vernacular Languages with English, Pedagogy and Philosophy, involving UESB's undergraduate courses in its 03 (three) campuses, having as theoretical and methodological assumption the action research. The actions envisaged in each subproject had as its basic principles: ethnographic study; planning and preparation of teaching materials; didactic monitoring; and evaluation and replanning (INSTITUTIONAL PROJECT, PIBID / UESB, 2012).

Amado (2014) perceives practice and educational process itself beyond schooling as meanings of human development that are independent of the school factor to exist and act in human development and constitute a continuous process that certainly involves the school, but does not end in it. Social relations themselves are educational processes; since we were born and socializing, first with our family, friends, then with schoolmates; we are always going through processes and practices that are essentially educational and do not necessarily go through school to generate education, life itself is a process of constant learning and many teaching situations.

That said, we understand education as a process which

[...] intentionally promotes individual social and cultural development, as it offers each human being a common heritage (spiritual, material and various competences), which is worth transmitting and at the same time preparing it to exercise a constant adaptation, renewal and enrichment over this traditional heritage. On the other hand, that is a dynamic from which socialization results, while, in a circular causality, it also results from this same socialization [...] (AMADO, 2014, p. 22).

Pedagogical practice “[...] is a social action endowed with meanings, built on the individual / society relationship and, as such, it includes values, beliefs and attitudes” (CRUSOÉ, 2014, p. 96). Pedagogical practice is not something that can only be learned at university, since, being a social action, it is constituted as a relationship built between social actors in intersubjectivity, in different social and cultural spaces.

About the concept of meaning, a central category of research, as it is the object of study “meanings attributed to formative practice by undergraduate students / scholarship holders to the formative practice in PIBID / UESB”, we have chosen to develop that from the focus of sociological phenomenology of Alfred Schutz (2012) because we understand that social actors live life in intersubjectivity with other actors; they experience the world with and among themselves.

Before being investigated about their formative practice at PIBID / UESB, we understand that students had been in the world of life (their experience in the Program) in a natural attitude, living the flow of life, the world at their disposal. Only when they are invited to reflect on their own thinking through methodical doubt, students express the meaning of formative practice, once the action is already passed, the project has been completed, the work done and nothing else can be changed or done except to reflect upon it. It is possible to reveal its meaning only by looking at that as a past action.

Each of the subjects of this research has reflected, in their formative practice, their biographically determined situation, since it influences the formation of their knowledge stock that derives from both their academic formation and their experiences in the world of life. The motivation that they undertake in their formative practices denotes the attributed meaning and that is precisely what we have been interested in investigating from sociological phenomenology with this research: meanings that undergraduate students participating in PIBID / UESB attribute to their own formative practices from of their participation in this Program.

As subjects of our research, we have chosen students from undergraduate courses in History, Social Sciences, Biology, Physics and Languages, participants of

Interdisciplinary Pedagogy Subproject that integrated the PIBID / UESB, campus Vitória da Conquista, Bahia. Our first contact with the students came at a meeting between them and the subproject coordination; the purpose of the research was explained and they agreed to participate. The time of participation in the subproject was used as a criterion of choice of participants, as we understand that the training proposal is procedural and students who participated from the beginning, from 2012 to 2017, completed the training cycle, making a total of (5) five subjects, one from each degree mentioned above, with fictitious names to safeguard anonymity: Antônio (Social Sciences); Luciana (Languages); Rosana (History); Diego (Biology) and Aline (Physics). The interviews were conducted in UESB environment and properly recorded with the participants' permission after, once again, we talked about the research objectives, the non-obligation to participate in the study, the possibility of dropping out at any time, the confidentiality regarding the data produced and signing the Informed Consent Form (ICF).

For production of information, we have adopted the semi-structured interview because it is a kind of interview that allows, on one hand, some freedom and introspection to the participant when expressing himself on the subject in question and, on the other, allows the researcher to stick to the research objectives. The initial script model proposed by Amado (2014) and Crusoé (2014) was composed of 2 (two) blocks organized as follows: block 1, legitimation of the interview and block 2, whose objective was to raise the formative practice category and work it out, based on meanings attributed to relationships established in school: teaching-learning; knowledge-classroom experience; educator-knowledge-classroom experience; student educator. We understand that, in this way, we have given the semi-structured interview more organicity with the purpose of also allowing them to understand the aim of this research and assure them confidence to make their narratives that constitute their daily experiences in PIBID / UESB; according to Schutz (2012, p. 123), “[...] discourse is a significant context. For both speaker and interpreter, the structure of discourse emerges gradually. We know that the information produced by research subjects is imbricated with meanings, produced in the flow of their experience in daily life, in intersubjectivity with others; for this reason, the meanings attributed to things of the world, in this case the formative practice, are revealed as they suspend the flow of life to think about their actions.

For data analysis we have used the Content Analysis which, according to Robert and Bouillaguet (1997 *apud* AMADO, 2014, p. 304),

[...] is defined as a technique that allows the methodical, systematic, objective and, on occasion, quantitative examination of the content of certain texts, with a view to classifying and interpreting their constituent elements and which are not entirely accessible for immediate reading.

In this research, the content analysis practiced has obeyed the following steps:

- Literal transcription of speeches of interviewees by researcher;
- Attentive and active vertical reading of each interview in search of approximations and distances between narratives using the sentence as a unit of meaning.

Finally, we have presented the meanings of formative practice found in this research and then, the final considerations.

Meanings of formative practice

This item will discuss the meanings of formative practice in PIBID emphasizing its relational aspect, considering that the sense category, central category of phenomenology of social relations, is characterized by intersubjectivity. About teaching-learning relationship for Antonio "it is you teaching certain content and that student learning, and it is that teacher trying to give learning possibilities in the best way". In the way of teaching: "you apply your methodology and from what you have applied, you have to reflect if it worked, if you achieved the goals. For Aline, the teaching-learning relationship "has to be a well-planned, well-executed process for you to really be able to transmit and get feedback." For Luciana: "It is the student who is showing me, pointing me the ways that I will go with him."

It is noticed that Antônio and Aline emphasize the teacher's role as a conductor of teaching-learning process and the need to organize the pedagogical work, revealing traces of a traditional pedagogy, "[...] centered on the teacher, which conveys, according to a logical gradation, the cultural background to the students [...]" (SAVIANI, 1999, p. 18). Luciana, in turn, takes as a starting point the student and his way of learning, highlighting a predominant idea of New Pedagogy that has shifted the central figure of educational process from teacher to student.

It is understood, then, that this way of comprehending education, by reference to traditional pedagogy, has shifted the axis of pedagogical question from intellect to feeling; from logical to psychological aspect; from cognitive content to pedagogical methods or processes; from teacher to student; from effort to interest; from discipline to spontaneity; from directivism to non-directivism; from quantity to quality; [...]. It is a pedagogical theory which considers that the important thing is not to learn, but learn how to learn (SAVIANI, 1999, p. 20-21).

Luciana does not see, as Aline and Antônio, the teaching-learning relationship as mediation and reflection, but as a teaching action that must be well elaborated to have desired effects, namely learning on students. Thus, she disregards all factors that make the educational process so complex that it encompasses factors such as pace and learning time of each student, different working methodologies of each teacher, working conditions.

Rosana has brought us another perspective of teaching-learning relationship: "[...] it is a difficult relationship because sometimes it is very demanding that if the teacher teaches well, the student will learn well and it is not so". She understands that relationship as something complex which depends not only on the teacher or student, but is interfered with by other instances. For her, teaching-learning has dimensions that go beyond the boundaries of school walls and does not end in teacher-student relationship.

For Diego, "PIBID is a reflection of this teaching-learning [...] Teaching-learning is that you can put practice together with theory, praxis, in fact". And he adds: "It is to reflect on your practice, to have that awareness within the classroom." His words are close to the thinking of Saviani (2011), who understands that praxis is

the articulation between theory and practice, ie, it is “a theoretically based practice” (p. 120). A practice that does not exist without theory, but also a theory that lacks practice to exist; a symbiotic sharing relationship between theory and practice that reverberates in the transformation of educational action.

The senses of teaching, learning, reflecting on teaching-learning relationship and the teacher as mediator of this process are senses present in pedagogical theories, as we have listed above, and in that aspect we observe the presence of theory, discussed at the university sphere, on the school floor, that is, one of the aspects claimed by PIBID that is the relationship between theory and practice are revealed by students.

About the school know-how - knowledge relationship for Diego “When we get there, we take everything we learn here, but there we realize that this is not going to work, there are different ways” and referring to his experience at PIBID: “ [...] each student has different difficulties, so we can not only apply what we have learned, but also transform what we have learned ”. For Luciana, “Knowledge is something very diverse” and adds: “I can learn pragmatized content in a more playful way that this is what PIBID draws my attention because we work in strategic ways to bring the school reality”. Both understand the school know-how - knowledge relationship as content adaptation for the generation of learning.

In fact, adaptation was a necessary undertaking for our subjects, given that they are graduating to work with final grades of elementary and high school and the target audience of the program was children from the early grades of basic education. Thus, it can be said that working with children requires differentiated attention, since

School must then be organized so that children can have time to live their childhood. That intervention is done through creation and transformation of material conditions of space, selection of materialities, proposition of situations that provoke the desire and the need to learn (MEC / UFRGS, 2009, p. 100).

Hence the need for content adaptation, since our subjects deal with a target audience, different from the one for which they are being trained at university. It is in this curriculum adaptation that they are able to transform the contents so that they become comprehensible to the children and, in this process, the undergraduates are graduating as teachers in practice, in contact with the school reality, which corresponds to one of the purposes of the program.

Aline says: “I have never stopped to think about that [...]”, she starts to think and replies: “When we enter the school environment we sometimes come with that excitement [...]...] and sometimes it doesn't even develop by the structure of the school, what you will be able to use, the class itself, what you will be able to work with ”. For her, the relationship knowledge-school knowledge has to do with working conditions and not with the knowledge itself. She does not problematize that issue and puts it as something outside the teacher's responsibility, but inherent in the very structure of school system.

Antônio states that this relationship has a connection with a systematization of knowledge “[...] that will not always make sense or is of interest to student and perhaps the school knowledge closest to this student would bring more interest to him”. For him, school knowledge is something distant from the student, so it does not always arouse his interest and should bring out his reality. A similar idea has Rosana

who says: "Sometimes the knowledge that the student brings is little valued, maybe it only emphasizes school knowledge as a priority. And she adds: "[...] sometimes, the student brings a personal knowledge that he acquires at home, living with other people and we still have a school that only prioritizes that program content". They draw attention to a very important issue that relates to school knowledge and background whose students already bring with them when they come to school. The student is not a tabula rasa on whose pages the teacher must print knowledge that only he holds, but is an individual who has previous knowledge acquired in his life experiences and which are fundamental to his educational process.

We defend the idea that not only the knowledge produced by science and transmitted as school knowledge is valid, but we believe that the knowledge taken as "common sense", those that are built from life experiences of social actors in the world of life, they are also relevant and significant and matter for educational process. We defend the idea that not only school knowledge is valid, but the knowledge that students bring with them as life experiences are equally important for the construction of educational action, thus,

[...] we believe that knowledge of common sense, spontaneous, daily, differs from scientific knowledge, but is equally valid because it contains significant elements for people's lives, allowing them to orient themselves in practical life and build fundamental meanings for understanding of scientific knowledge (CRUSOÉ, 2014, p. 86).

It is necessary to distinguish scientific knowledge, which is knowledge reproduced in school, from knowledge of common sense, produced in everyday life of existence of individuals in the world of life, but one cannot fail to attribute to each one its due importance. Both students' prior knowledge and school knowledge have their specificities and relevance and they matter for the educational process - which is often not practical - it matters for the educational action and lives of individuals.

From the order of senses of experience, central Schutzian category, which leads us to think of formative practice as production of senses, it is observed that, when considering pedagogically the meanings of knowledge revealed by children, students practice a kind of phenomenology of social relations, insofar as one considers the existence of other selves, oblivious to consciousness. "I's" produced in spaces other than school.

The relationship educator-knowledge-school knowledge is one of the elements that make up the formative practice and is revealed in educational process. For Antonio, this relationship has a sense of construction, because "in order to try to articulate this knowledge with these students, I have to show that knowledge is a construction". And so, he believes that knowledge is built by him and with him and his students in practice, in daily life of classroom, in mediation between learners and educator, as Freire (1996) assures about teaching knowledge:

My security does not lie in the false assumption that I know everything, that I am the "greatest." My security is based on the conviction that I know something and that I ignore something added to the certainty that I can know better what I already know and know what I don't know yet. My assurance is grounded in the knowledge confirmed by my own experience that if my inconclusion, of which I

am aware, attests, on the one hand, my ignorance, on the other, opens the way for me to know (p. 135).

Diego thinks differently, who sees in the relationship educator-knowledge-school knowledge a sense of adaptation, which he had already shown earlier in our interview. For him, the teacher needs to make use of his knowledge and transform what he knows to reach the student and thus be able to generate a learning situation. Diego believes that “if the teacher transforms, he can develop the child’s mind” and his speech comes from his own teaching experience, since he told us that, as an undergraduate student in Biology, he had to adapt the content to be worked in classroom according to its target audience, which was composed of children who attend the initial grades of elementary school.

For Luciana and Aline, the educator-knowledge-school relationship has a sense of teaching. They have differing views on that relationship, but the meaning they take for it is the same. Luciana told us: “I had educators who showed me the reality of life” without having to “say how I could behave as a student” and who constituted “bases for me to be articulating and perceiving education today in other ways”. For her, the educator-knowledge-school relationship is related to teaching; a teaching of a new reality that can transcend and go beyond a seemingly definitive conjuncture (FREIRE, 1996).

Aline, about the relationship educator-knowledge-school knowledge, told us: “The teacher has this function of bringing knowledge to the classroom”, besides “having the insight of the environment”, not neglecting “the level that students can understand certain things”, demonstrating that this relationship has a sense of teaching for her, where the teacher appears responsible for bringing knowledge to students, knowing their level, what they are prepared to learn in a dialogical relationship (FREIRE, 1996).

Finally, Rosana offers us a different meaning about that relationship, whatever the absence. For her, there is a lack of teaching concern in forming a critical and reflective student: “the teacher is often only concerned with taking what is in the course syllabus that is school knowledge”. She also adds: “There is a lack of reflection with the student.” She put herself as an example of a student who came from high school with no criticism and chose History because of the magic with which she presents herself in school and which was very difficult when she entered the university and realized that everything was different from what she had studied so far, that history and politics are intrinsically linked and realized what she likes about History is the great deeds, great stories, not political debates which surround her.

Regarding the educator-student relationship, for Luciana, there are two meanings: profession and human relationship. For her, “there is the professional area which has to be fulfilled and there is the issue of human relationship”. She goes on: “Teacher’s work is not so simple, it is not only to apply the content to the classroom”, but also has connection with human relations which develop in school environment. In Luciana and Rosana we see a Freirean conception of educator-student relationship that is not just about classes and curriculum content, but is based on a horizontal and dialogical process of knowledge construction where both teacher and student are forming at the same time. (FREIRE, 1996).

Unlike Rosana, but approaching Luciana, Antonio has also showed us that, for him, the educator-student relationship has the sense of profession when he told us that “there is a relationship there by profession, [...] I am a education professional

”. He put away any other possibility of involvement with students in his speech, clarifying he explains to his students who call him “uncle” that he is his teacher, not his relative, since his condition at school is professional and this has to be maintained so the educational process flows normally. We understand his posture as a form of professional valorization since

Teaching is a profession that involves a certain task, a certain militancy, a certain specificity in its fulfillment while being an “aunt” is living a kinship relationship. Being a teacher implies taking up a profession while not being “aunt” by profession. One may be uncle or aunt geographically or affectionately distant from nephews, but one cannot be authentically a teacher, even in long-distance work “away” from students. [...] To refuse to identify the figure of teacher with that of aunt does not, in any way, mean to diminish or belittle the figure of aunt, just as to accept identification does not reflect any valuation to law. On the contrary, it means removing something fundamental from the teacher: his professional responsibility, which is part of political demand for his permanent formation (FREIRE, 1997, p. 9).

For Aline, the educator-student relationship has the sense of authority; she told us each class is different and the teacher should seek to “establish a good relationship, not to be authoritarian, but to know how to impose oneself”. With that, she tells us she sees this relationship from the point of view of the authority the educator should exercise over the student in educational process in classroom without, however, representing an authoritarian figure. The building of a good relationship in the process of knowing how to impose oneself in classroom in that teacher-student relationship is based on the principle of freedom of pedagogical practice which forges the autonomy of individuals in formation. Thus,

Autonomy, as a maturing of being for itself, is a process, it is gradually becoming. It does not occur on a scheduled date. It is in this sense a pedagogy of autonomy must be centered on experiences which stimulate decision and responsibility, that is, respectful experiences of freedom (FREIRE, 1996, p. 107).

Diego told us that in his experience at PIBID he had realized that in educator-student relationship there is sometimes a distance and offers us a sense of proximity to this relationship. For him, this relationship takes place “in close proximity”, because it means “knowing who you work with”, getting closer to the student, knowing him as a subject with which knowledge is mediated, in a movement in which both teach - because they have something to teach from their life experiences - and at the same time they learn - because they have something to learn from sharing experiences in the educational process (FREIRE, 1996).

About teaching-learning relationship, senses come closer in concern with student learning, having the teacher as the main driver of this process as well as the student and his way of learning. About school knowledge-knowledge relationship, senses appear about difficulties that each student presents in relation to its application and, once again, draws attention to the relationship between knowledge and reality. The educator-student relationship highlights both professional and human relationship, as well as relationship of authority. Those considerations show that living the world of life does not in any way mean living without critical reflection or

living in a state of alienation, but living it intentionally as a consciousness that moves into the world, apprehending it in different settings.

Final considerations

The formative practice of subjects of our research, forged in their experiences in PIBID, reveals this space as a potential teacher trainer to work in Basic Education. When called to reflection, to suspend the world of life, they have begun to reflect on their formative experiences, on the meaning of their formation, and we access the attributed intentionality. The interviewees were, at the same time, students, teachers in school and research subjects. In that movement, several senses have emerged and we could perceive the student to become a teacher, not only with the knowledge they had acquired at university, but also in school context. We believe the fact that they act in the early years, outside their field of action, therefore, has enhanced the understanding that the human being should be thought of in its totality and not as age fragments.

The practice is formed, in this sense, in daily exercise of teaching; transcends the boundaries of theory learned at university, hence the importance of acting in a program such as PIBID, which has allowed our subjects to get a theory-practice relation beyond what they had already experienced or would still experience at supervised practice once which was not constituted as a tight experience of educational process, but as moments of formation of teaching practice in formal educational *locus*, the school.

Thus, we could also notice that there is no uniformity in practice, since there was no uniformity in the responses of our interviewees. They all go through similar experiences and share the same environment, but this gives them different perspectives on their own experiences and practices, because there are subjectivities in intersubjectivity. Although immersed in the same school universe, teaching in the same classes, experiences may be similar, but not the same, perceptions are different, because they are given only to each one in a unique way.

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Sent on: 11/May/2019 | Approved on: 04/June/2019