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Permanent training of teachers in everyday school: the real and the possible

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Abstract

This article aimed to understand the meanings attributed to permanent education in everyday school life. In this sense, the work focuses on how six elementary school teachers, early years, from the municipality of Feira de Santana, Bahia, inhabit the teaching profession and reveal the experiences they develop in permanent education in the school routine. The study is qualitative, anchored in the (auto)biographical approach. As a device for collecting information, narrative interviews were used. The work is anchored in the contributions of several authors, highlighting Freire (2001); Nóvoa (2009); Silva (2020); Silva and Rios (2018), among others, which deal with experiential learning and ongoing training of teachers who inhabit the teaching profession in basic education. The study made it possible to conclude that there are formative singularities that take place in the municipality of Feira de Santana in view of the specificities of teaching woven into the school routine. The narratives made it possible for the voice of the collaborating teachers to flow, showing how permanent training takes place in the practices, knowledge and practices that the teachers develop at school.

Keywords

in-service teacher training; school; school routine.

Formação permanente de professores no cotidiano escolar: o real e o possível

Resumo

O presente artigo objetivou compreender os sentidos atribuídos à formação permanente no cotidiano escolar. O trabalho enfoca como seis professoras do ensino fundamental do município de Feira de Santana, Bahia, habitam a profissão docente e revelam as vivências que desenvolvem na formação permanente no cotidiano escolar. O estudo é de base qualitativa, ancorando-se na abordagem (auto)biográfica. Como dispositivo de coleta de informação, foram utilizadas as entrevistas narrativas. O trabalho está ancorado nas contribuições de diversos autores, destacando-se Freire (2001); Nóvoa (2009); Silva (2020); Silva e Rios (2018), entre outros, que tratam das aprendizagens experienciais e da formação permanente de professores. O estudo possibilitou concluir que há singularidades formativas que acontecem no município de Feira de Santana diante das especificidades da docência tecidas no cotidiano escolar. As narrativas possibilitaram fluir a voz das professoras colaboradoras, evidenciando como a formação permanente se concretiza nas práticas, saberes e fazeres que as docentes desenvolvem na escola.

Palavras-chave

formação permanente de professores; escola; cotidiano escolar.

Formación permanente del docente en la escuela cotidiana: lo real y lo posible

Resumen

Este artículo tuvo como objetivo comprender los significados atribuidos a la educación permanente en el cotidiano escolar. El trabajo se centra en cómo seis docentes de la escuela primaria del municipio de Feira de Santana, Bahia, habitan la profesión docente y revelan las experiencias que desarrollan en la educación permanente en el cotidiano escolar. El estudio es cualitativo, anclado en el enfoque (auto)biográfico. Como dispositivo de recolección de información, se utilizó la entrevista narrativa. El trabajo se ancla en los aportes de varios autores, destacándose Freire (2001); Nóvoa (2009); Silva (2020); Silva y Ríos (2018), entre otros, que versan sobre el aprendizaje experiencial y la formación continua del profesorado. El estudio permitió concluir que existen singularidades formativas que se dan en el municipio de Feira de Santana frente a las especificidades de la enseñanza tejidas en el cotidiano escolar. Las narrativas posibilitaron que fluya la voz de las docentes colaboradoras, mostrando cómo se da una formación permanente en las prácticas, saberes y haceres que desarrollan las docentes en la escuela.

Palabras clave

formación permanente de profesores; escuela; rutina escolar.

1 Introduction

Faced with the current dilemmas and challenges that influence teacher training, it is necessary to think about the profession, knowing that several elements impact teacher training, especially in a context full of contradictions, as in Brazil. Initial training required by the Lei de Diretrizes e Bases da Educação Nacional (LDB) nº 9.394/1996, provides possibilities for entry into the profession and regulates some of the teaching practices. For Nóvoa (2009), teachers are irreplaceable elements to promote learning and respond to the challenges of diversity and innovations.

It is necessary to understand the meaning of permanent training, for what and where it should happen, when trying to manage some tensions that arise in the exercise of the profession. In addition to understanding the contradictions in contemporary society in the field of training, especially in a context of constant changes and consequently in the context of socio-cultural and economic changes.

Initially, it is important to highlight that in our pedagogical conceptions, several terms are used to infer the meaning of training that is perennial and that is woven within the profession itself. These terms are continuing education, in-service training, permanent training, daily training, etc. The terms are not equivalent and it is necessary to clarify, for

this study, the choice for the use of permanent training, making a connection with continuing education, understood as that which happens, as Silva and Rios (2018) assert, in the events of the inhabit the teaching profession.

According to Nóvoa (1999), continuing education qualifies for the new school and teaching roles, as well as providing opportunities for deepening knowledge and new concepts acquisition, thus contributing to the professional development and development of the school in which they work. So, continuing education is not recycling, updating, training, or training that corresponds to a technicist vision. Thus, according to Nóvoa (1999), continuing education is conceived as a critical-reflexive process of knowledge in a teaching context. Teachers assume an active role, building knowledge based on their practices when they develop and infer teaching knowledge that is woven into pedagogical relationships and educational practices.

From this perspective, continuing education takes on a practical and theoretical character, as teachers carry out an educational praxis. In other words, it is not an act of thinking about practice, but a critical reflection of practice. Above all, it generates a movement of learning to teach through immersion in professional practice. According to Silva and Rios (2018), it is in this context that teachers develop the experiences of learning of the teaching profession, very commonly woven into the daily happenings, which are sometimes unpredictable, defined d by the educational needs of those who inhabit the teaching profession.

Freire (2001) also develops a critical-reflexive concept demanding an understanding that permanent training and the reflection about teacher training becomes foundational, necessary, and fundamental for the construction of dialogicity in the training process, characterizing a fundamental moment of self and hetero-formation that is the critical reflection on the practice (FREIRE, 2001).

In this scenario, the present study assumes that inhabiting the teaching profession in basic education creates training conditions that take place in a self-reflexive flow. Thus, reflections and learning emerge from the relationship with the other, with colleagues, in which the principles of horizontality are also relevant to understanding how training is permanently built within the teaching profession.

The researchers, who have almost three decades of teaching experience, faced with concerns, organized this investigation around the problem/question: how does the training movement of teachers and their peers take place within the school?

The study is part of matrix research developed within the scope of studies and postgraduate programs in Education in public institutions of higher education in the state of Bahia. Starting from a problem that puts into play the narratives of teachers from the municipal education system of Feira de Santana, Bahia, the study seeks to elicit the ways of inhabiting the teaching profession and of building meanings for the formative moments that these teachers achieve in their professional lives. In this way, we try to comprehend the perspective of the meanings attributed by teachers to the training that occurs in their relationships with their peers within the school, how teachers conceive permanent training in the city of Feira de Santana and how teacher training takes place, following the provision of Complementary Activities (ACS) in school daily life. In this study, we started with the objective of understanding the meanings attributed to permanent education in the school routine. In this way, the object outlined here focuses on the understanding of meanings that teachers have about permanent training with their peers in the school routine.

With a perspective on qualitative studies, anchored in the (auto)biographical approach, the text has three other sections in addition to this introduction. In the following section, we focus on presenting the methodological structure of the research, following, in the section after the methodology, revealing the meanings that the participants attribute to permanent training within the school. In this part of the text, we show, using the narrative interview as the device, how the teachers inhabit their formative path in their profession and attribute meaning to what is experienced at school. Last but not least, we make the final remarks.

2 Methodology

We chose the (auto)biographical approach, inscribed in the field of qualitative research, to reveal the uniqueness of the ways that each participant inhabits the teaching profession, and through their own narrative build meanings for the lived experience. Therefore, narratives were developed with the teachers who are at school daily, weaving

various educational relationships in which and from which their training process is permanently constituted. Choosing this approach meant valuing what is experienced in the profession and what is narrated by people who experienced it, and who built their life teaching.

For Josso (2004), the (auto)biographical approach represents the means to observe a central aspect within different educational situations. In this perspective, it allows us to know, in the diversity of the teachers' attributions, their personal and professional life history, and the representations they will build when describing life experiences, relating them with themselves, with theory, and with the profession. We agree with Silva (2020, p. 11):

Here, therefore, is a method of research in education that brings the subject, their experiences, their life, and education to the significant centrality of their existence. The subject is the narrative author of their way of thinking. They build the meanings of what they recount and what they think about themselves.

In this sense, the (auto)biographical approach brings the subject to the center, allowing them to know themselves, starting from an epistemological paradigm that brings, but from the narratives, making a reflection about their past and present and building themselves as the author of their training. There is a description of their life experiences, but when narrating, they show the theory and profession they inhabit.

In their narrations, the teachers revealed everyday experiences of formation that take place within the school, after all, the narratives show something lived, experienced, that emerges from the teachers themselves when they narrate.

According to Josso (2004), the (auto)biographical method shows a process of change both for the researcher, through investigation-education, and for the subject, as it is not just a life history narrative but the result of reflection centered on the subject formation. As it uses subjectivity and formative movements, the (auto)biographical method becomes relevant to knowing what is behind human action. From a teacher training research perspective, in addition to providing an ontological sense, there's a reunion of the being with themselves and sharing with people and the world. Therefore, it is powerful for teacher training and professional development.

Making use of strategies and, in this research, through the device of narrative interviews, we listen to the life trajectories, training, and professional practice of the teachers who participated in this study about our object. Therefore, by using the construction of the teachers' narratives, we enhanced what Nóvoa (2009) suggests when defending as a proposal for teacher training the construction of a theory of personality within a theory of professionalism.

This type of research through narratives also allowed proximity to the school to understand the mechanisms of domination and resistance, attitudes, beliefs, and the way of thinking and acting on the reality of education professionals. Therefore, we seek to bring the contributions of the phenomenological proposal, through which we build the essence of the participants' experiences through a rich and detailed description of their narratives, namely the subjectivities of the individual narratives which could highlight what happens in the socially.

The research was developed with six teachers from the municipal education system of Feira de Santana. The interviews were carried out remotely, using Google Meet. The interviews lasted an average of 40 to 60 minutes, they were recorded, transcribed, and presented to the participants for validation. The names are fictitious, created by the participants themselves. These are names they gave themselves because they saw some characteristic in themselves. Thus, the names refer to the characteristics that they see in themselves. The identities were not revealed in order to comply with the guidelines of the Research Ethics Committee that approved the aforementioned study.

Below is a table with a brief biographical profile of the participants. It presents data that identify the uniqueness of each one within the group. The profile allows a more sensitive listening, as well as an analysis of the narratives focused on the paths and life stories, a proposal aligned with the (auto)biographical research.

Table 1 – Participants biographical profile

(to be continued)

Aliases	Age	Training	Professional career	Public system career	Teaching in the same grade	Time working at school
Cooperation	36	Pedagogy with specialization in Psychopedagogy	11	6	4	6
Collaboration	42	Pedagogy	12	9	8	9

Table 1 – Participants biographical profile

(conclusion)

Aliases	Age	Training	Professional career	Public system career	Teaching in the same grade	Time working at school
Knowledge	38	Pedagogy with specialization in School Management and Coordination	13	8	7	8
School	44	Pedagogy with specialization in Psychopedagogy; Specialized Educational Service; Psychotherapy (in training)	25	18	10	3
Researcher	33	Pedagogy	10	6	6	2
Practice	41	Pedagogy with specialization in Alphabetization and Literacy; psychopedagogy	22	11	4	11

Source: Authors' own (2021).

3 How are teachers trained in everyday school life? Insurgent narratives

In this work, insurgent narratives are those that arise from the predictability of reporting what happened at a given time. The narrative evokes memories and it gives a new meaning to what has been lived and constitutes it in a new moment and way of inhabiting what has passed. Thus, we used as research devices the narrative reports of six elementary school teachers, which were produced at different times. Therefore, the narratives reveal information about the experiences lived by the teachers. To Jovchelovitch and Bauer (2002, p. 91):

Through narrative, people remember what happened, put the experiences in a sequence, find possible explanations for it, and play with the chain of events that build individual and social life. Storytelling implies intentional states that alleviate, or at least make familiar, events and feelings that confront everyday life.

In this unbound and fluid manner, we saw the narratives happen in which the participants reported their experiences sequentially, stressing the lived events and reflecting upon them. Through narrative interviews, they disclosed personal and

professional life stories, establishing relationships with everyday life and producing a discourse to understand and explain their training. In this perspective, during the interviews, the participants talked about the training process with their colleagues and within the school were elements present. Also in the narratives, when approaching ways to teach and assist the students, exchange relationships with others appeared, as well as the limitations faced in the school space to carry out collective training in a relevant way in the moments destined to the ACs.

The challenges and anxieties in this context of modernity were also highlighted. Statements like “I research for; I look for sources, bibliographies, I look for knowledge, I update myself” were recurrent in the narratives, prematurely referring to the fact that training is a quantity of knowledge, updating. This is visualized in the narrative of the teacher named School (narrative interview, 2021), which addresses training as an update:

Students have changed, education has changed, and we have to keep up with all these changes in methodology, concepts, experiences, and everything that the new educational context requires. We have to keep updating ourselves all the time, and I like to invest in myself, in knowledge. For me, it's not an expense, it's in fact an investment, it's something that gives me a return and gives me security in my work as a teacher.

As we can see in the teacher's narrative, the search for knowledge is constant to keep up with changes in the educational context. We find ourselves in a time of globalization in which vast information hits at an intense speed, causing us to master, to have an opinion, to know everything. Society pressures, and teachers are insecure because they are often unable rival the quick changes.

According to Bauman (2005, p. 87), the creator of the term “liquid modernity”, “[...] to build knowledge, it is necessary to work on patience”. Therefore, it takes time, it is procedural, and knowledge will draw a distinction from information. It is necessary to reflect on whether we are building knowledge or accumulating information in a multifaceted, fragmented, often solitary profession, in which elements that build the knowledge necessary for training and professional performance are lacking. “When we start teaching, practically, as I can say, it is a kind of lonely journey” (collab, narrative interview, 2021). Following this perspective, the teacher called Escola (narrative interview, 2021) reports:

Our school routine is very busy. It's usually like that, behind the scenes, when we were in the hallways, in the teachers' lounge, or even on WhatsApp, our conversations took place. Of course, not all of them, this is not suitable for all colleagues, but for those who always try.

There is an excess of discourses in which teachers highlight that they need more training to meet the growing changes, but they sometimes do not allow changes in their practices. Based on Freire's premise (2001) and the report of the teacher named School, we observe that learning is dialogic, that we learn in relationships with people and their environment. There is a training potential in the school routine that takes place in different spaces and is woven in a dialogic process, shared among peers in the search for changes.

From this perspective, Freire (2001) states that we are transformative beings and that we use education and learning to break with reproduction and adaptation. Therefore, with dialogic attitudes, teachers transform the school routine into a formative space for student performance. In this space, they teach, learn and find meanings for their performance and responses to students' educational needs and, consequently, to schools' needs. Thus, it is necessary to consider the potential of the dialogic perspective in everyday school life. Nóvoa's (2009) contributions highlight the need to overcome these foggy discourses and think about the future of teacher training built within the profession. In fact, the author presents us with five proposals that have already inspired many teacher training programs: practices, profession, person, sharing, and public.

Firstly, it presents that teacher training must assume a practice centered on student learning and also as a place of reflection and training for both students and teachers. Therefore, in the exercise of teaching, they learn by reflecting on their practice, and not accumulating content to transmit to students.

The second proposal is to transfer training into the profession through a professional culture in which the more experienced teach the younger ones, that is, return teacher training to teachers themselves. Following this perspective, a dialogical attitude is perceived when the teacher named Escola (narrative interview, 2021) considers the relevance of this experience:

It existed [AC] right when I started at the school. I thought it was such a rich moment, especially when I was arriving and such, and I could listen to the more experienced people, I could ease my heart, and they were moments when we left stronger, calmer, with a plan on what to do in the classes.

Teachers sharing their experiences with the beginners and the experienced ones with the younger ones, in which horizontal learning and woven relationships with peers contribute to the formation. Thus, the training process is created in the relationships that are established in the initial training, but also in the relationships with teachers in practice and within the school. In this micro-relationship, the teacher learns through homology, in which learning with the other takes place in the daily life of the teaching profession, that is to say, it happens at school, in/through the relationship established with peers. (SILVA; ALVES, 2020).

Thus, the school is a relationship space that contributes to the teacher building relationships according to their experiences, in a movement of learning with the other through existing relationships and in/with everyday life. From these homological relationships, we build knowledge about teaching in the school routine, a space to learn to teach. Therefore, for Silva and Alves (2020), the homological relationship is established not for the imitation of practices, but reflection on them and the construction of knowledge. In this collective space, with situations of interpersonal relationships, teachers listen, work out ideas, carry out reflections and exchanges, and weave knowledge about the teaching profession.

All mentioned above, assist to argue that, in a dialogical and homological perspective, subjects think and act in different way. Thus, it is necessary to consider that the formative journeys will not be the same for everyone, as they will depend on the learning acquired from the lived experiences, so they become unique. However, the relationships that teachers establish with their peers contribute to professional and personal development.

Subsequently, Nóvoa (2009) states that teacher training must have a special dedication to the personal dimensions, as it is impossible to separate them from the professional ones. It takes technique, scientific knowledge, and being a teacher who practices self-reflection and self-analysis. The author proposes to build a theory of personality within a theory of professionalism, making us recognize the need for personal

knowledge that does not fit into a technical or scientific mold. Therefore, School (narrative interview, 2021) highlights interesting aspects of this proposal:

We also shared the same conflict, the same agony, the same anguish, and we listened to each other. We would vent, exchange experiences, and get more experiences, you know? Listening and contributing to each other, our own experience, because there was this moment when we would stop everything, not being with the student and only having teachers gathered in this time focused on our training with texts for us to be studying, exchanging ideas.

When reflecting on the narrative above, we can perceive the (self)training that was built in the reflection on training with peers and the possibilities of new training processes. According to Rios (2020), it is possible to build training among teachers based on their pedagogical experiences, reflected and documented, considering the way of living the experience and their training. The teachers' need to share experiences, listen to other colleagues' narratives and learn is quite evident. This is made possible by the fact that the individual, when listening to the collective, makes a self-reflection about their practices, which contributes to their teacher training. Thus, in everyday school life, teachers are touched by situations that happen in their classrooms, but when they share these experiences with others, they reflect on their practices and build knowledge.

What Nóvoa (2009) and Rios (2020) argue confirms that it is necessary to think about where teachers are coming from when they talk about training, using a device that some teachers don't agree with, and listening to their personal and professional life stories and promoting personal knowledge inside a professional knowledge, with reflections and narratives about the school routine. Also, a relevant aspect of the narrative is the act of narrating because, while they narrate, teachers construct knowledge, reflect and expand their knowledge, both individually and collectively. Based on the fact that collective experience is transformed into knowledge for professional development, we move on to another proposal highlighted by Nóvoa (2009), which is sharing. For the author, the school is a place for teacher training for the shared analysis of practices.

In this case, sharing is not something imposed by the Department of Education, managers, or superiors. It arises from a collective committed to its formation that comes

together to share the principle of horizontality. This reflection in a collective gathering enables the construction of meanings for professional and personal development.

Next, we bring up Nóvoa (2009)'s last proposal about teacher training, in which it addressed the teachers' public presence. If in the previous proposal he brings the school as a potent training space, this shows that schools do not communicate well with the outside public nor with teachers, and states that even they are absent in public debates. Nóvoa (2009) explains that training now involves quality in the work carried out in schools and the ability to intervene in the public space of education. In this sense of social responsibility and professional participation in the public space, the teacher named Practice (narrative interview, 2021) reports:

If every teacher thinks this way, they understand continuing education as a necessity, as something for my life (not thinking, of course, only in me, but thinking about the students, thinking about the school). Every professional should think about their growth, after all, if I spread this seed, if I learn and spread it, the fruits will certainly be good not only for me but for everyone. So, that's why I say that I'm proud of this space (school) for the training carried out.

The teacher's narrative and Nóvoa's (2009) contributions inspire us to increasingly defend teacher training built within the school, anchored in the relationship between the teachers themselves from reflection on their practices. However, it is worth noting that the impositions are external the changes in teaching practices will be limited. Making a brief analysis of these impositions, it is clear that neoliberal educational reforms have invested in presenting programs, and data that express the ineffectiveness of public education, including blaming the teacher for low results, evasion, failing and exempting the State from its responsibility. Public policies on external training and partnerships with private companies claim the need to improve student learning, justifying poor teacher training and, consequently, the need for training meetings.

In this way, many teachers, in the search for belonging to a class that fights for education, enroll in private sector courses, and participate in training offered by the government of their own volition, but do not find meaning in this training process. These teachers resist at certain times. But, influenced by the system, at other times, they compete with colleagues and adopt immediate pedagogical practices, submitting to a logic of productivity, a neoliberal characteristic. As an example of these external

formations, we have the narrative of the teacher named Escola (narrative interview, 2021):

Participating in external training gave me an idea that it was meaningless, at a point, I thought that our voice would not be the determinant, that it was there out of obligation, and that the teacher's voice would no longer be relevant. For me, what was most meaningless was this, participating in the training, but our voice will not be a voice that will determine anything, the most important voice, despite being the teacher who is alone in front of the school in practice.

During the interview, we asked the teacher School who was in charge of these training sessions. She informed that they were representatives of the Department of Education, in other words, even with teachers in different places among peers. We turn to Mansano (2009) when analyzing the subjectivation, based on Foucault (2004), when he argues that today resisting becomes a political action when we refuse individualism in our daily lives and insist on encounters, seeking to invent new forms of life that escape the universal rules.

Thus, considering the participant as a historical, cultural, and social being, we perceive, through the teacher's speech, a resistance to the training that is presented as a ready-made package and does not promote dialogues, dialogue with others, collective construction, which are far from the school context. Mandatory and universal training for all makes new ways of existing and acting unfeasible. They need to be rethought and open to other possibilities. She continues:

I went there out of obligation, because, for me, training has to be something that adds, that when I go back to my classroom, you know, with more ideas, with more content, confidence, innovation to make it happen there in a more meaningful, more pleasurable, and the government training leaves much to be desired. (SCHOOL, narrative interview, 2021).

It is evident in the teacher's speech when using the terms "*with more ideas, with more content, confidence, innovation*" the need for a broader discussion about how the teacher training process takes place, as she does not find meaning in the external training offered by the government. Trying to find answers, one of the participants explains:

When I started at the public school, I was leaving UEFS [Universidade Estadual de Feira de Santana], I was finishing my undergraduate course and I was looking forward to a lot of research, of searching, very willing to continue with my training. I had a lot of perspectives and a lot of dreams that, unfortunately, along the way,

we leave for later, but I didn't want to stop this process of personal growth, which was even something I believed in and continue to believe a lot, because I think that training walks in line with practice and we cannot distance ourselves from training. (COLLABORATION, narrative interview, 2021).

Based on the training built within the profession, we turn to Nóvoa (2009) with the five proposals for teacher training discussed above, which seek to value practice, professional culture, the personal, collective, and public presence of teachers and contribute to the path of permanent training. Supported by Pineau (1988), who presents in his studies how learning occurs in adults, we seek to weave more knowledge and expand how teachers' training process takes place. The attempt is to bring together and contribute to the discussions of policies and concrete experiences of permanent teacher training (SOARES, 2019). Therefore, the narratives reveal the knowledge and ways that each participating teacher engendered when narrating the meanings and experiences they build in the basic education field, especially when they live with their peers in the profession for which daily and permanent training is fundamental.

5 Final considerations

Supported by studies and narratives on the subject, we seek to draw obstacles and possibilities for teacher training based on the meanings that teachers attribute to training, especially in everyday school life, together with their peers. It presents itself as one of the ways to deal with the transformations that affect us and to enhance ongoing training. We recognize that social, economic, political, and academic factors directly impact the teacher within the school. Until the present day, we continue to experience and suffer as teachers with these influences and seek to overcome, within the school, in meetings with the team, these "constant shocks of the different realities" that we face.

This research had as motivation the training experiences lived by the researchers in the course of their personal and professional trajectories, aroused interest about the subject. It was necessary to understand the meaning of training in the face of the challenges experienced in teaching, making training decisions that favored and contributed to the practice. It is important to emphasize that, in the course of the narratives, the teachers contemplated the training policies, attributed value to the offer of

external training, but reported their obstacles and detachment from the school routine. They perceived the need for training that was aligned with their school context, as well as the need for them to be more heard.

The narratives showed how training is taking place inside the schools. And it was interesting that one of the biggest difficulties, among the criteria established for the participants and the locus of the research, was that the school had collective ACs. The study was significant because we heard knowledge and training experiences that were built from the teachers' practices in the school's daily life, which are outside the training policies. These narratives were relevant to understanding how, in the daily life of the teaching profession, the training of Elementary School teachers happens in the municipal school system of Feira de Santana, Bahia.

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