

Reflective record of early childhood education teachers as weapons of struggle

O registro reflexivo do professor de educação infantil como arma de luta

El registro reflexivo del profesor como arma de lucha

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Abstract: This paper addresses the role of records in teacher training processes. The theme is part of a case study, research developed in 2016 at the Undergraduate Teacher Training Course of the Pró-Saber Institute of Higher Education, located in the municipality of Rio de Janeiro. The research was aimed at knowing a proposal of teacher training intended to be in line with the democratic conception of education. Such higher education institution offers qualification exclusively in Early Childhood Education Teaching, and writing, considered fundamental within the pedagogical proposal, is developed from the first day of training. The study has raised questions about what should be registered, which conceptions of childhood and early childhood education guide this practice, and which benefits can be brought by the habit of such practice. Conclusions have shown that the record (written, spoken, filmed, photographed, painted, drawn) is an instrument that provides the teacher with power and autonomy, since it contributes to the consolidation of knowledge that is an amalgam of theory and everyday practice.

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Keywords: Record. Early childhood education teachers. Pró-Saber.

Resumo: Este artigo aborda o papel do registro nos processos de formação de professores. A temática é um recorte da realização de uma pesquisa desenvolvida em 2016, um estudo de caso, sobre o Curso Normal Superior do Pró-Saber, localizado na cidade do Rio de Janeiro. O objetivo norteador da pesquisa foi conhecer uma proposta de formação de professores que se pretende alinhada com a concepção democrática de educação. A instituição de ensino superior oferece habilitação exclusivamente em Magistério da Educação Infantil e a escrita, considerada fundamental dentro da proposta pedagógica, atravessa a formação desde o primeiro dia de aula. A investigação despertou questões acerca do que registrar, que concepções de infância e educação infantil norteiam tal prática e que benefícios o hábito desse exercício pode aportar. As conclusões apontam que o registro (escrito, falado, filmado, fotografado, pintado, desenhado) é instrumento que confere poder e autonomia ao professor, uma vez que contribui para a consolidação de saberes que amalgamam a teoria com a prática do cotidiano.

Palavras-chave: Registro. Professores de educação infantil. Pró-Saber.

Resumen: Este artículo aborda el papel del registro en los procesos de formación de profesores. La temática es un recorte de la realización de una investigación desarrollada en 2016, un estudio de caso, sobre el Curso Normal Superior Pró-Saber, ubicado en la ciudad de Río de Janeiro. El objetivo orientador de la investigación fue conocer una propuesta de formación de profesores que se pretende alineada con la concepción democrática de educación. La institución de enseñanza superior, ofrece habilitación exclusivamente en Magisterio de Educación Infantil y la escritura, considerada fundamental dentro de la propuesta pedagógica, atraviesa la formación desde el primer día de clase. La investigación despertó cuestiones acerca de qué registrar, qué concepciones de infancia y educación infantil orientan tal práctica y qué beneficios el hábito de ese ejercicio puede aportar. Las conclusiones apuntan que el registro (escrito, hablado, filmado, fotografiado, pintado, dibujado) es instrumento que confiere poder y autonomía al profesor, ya que contribuye a la consolidación de saberes que amalgaman la teoría con la práctica de lo cotidiano.

Palabras clave: Registro. Profesores de educación infantil. Pró-Saber.

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The record allows breaking the numbness before a blind, passive or compulsive daily life since it compels us to think (FREIRE, 2008, p. 58).

The theme addressed in this work is part of a broader discussion, which encompasses subjects as “reflective teacher” and the articulation between theory and pedagogical practice. The work starts from the premise that the record (written, spoken, filmed, photographed, painted, drawn) is an instrument that empowers the teacher. The theme was based on a research conducted in 2016, in which the record emerged significantly as a category of analysis in the field work, arousing the desire to deepen the study in order to better understand the use and scope of such pedagogical tool/approach.

The research was a case study on the Teacher Training Undergraduate Course of Pró-Saber, higher education institution located in the municipality of Rio de Janeiro, which offers training in Early Childhood Education Teaching. It is a training in which students necessarily need to be part of a public or associated education school unit. The principle of in-service training aims to help students integrate theory and practice throughout the course into a continuous, collaborative and reflective practice. The record is part of the training from the first day in the classroom, and it is considered fundamental within the institution’s pedagogical proposal.

By seeking to reflect on topics such as record and pedagogical documentation, questions arise regarding what should be recorded, in which educational context this approach is inserted, which conceptions of childhood and early childhood education guide the practice, and which benefits can be brought to the early childhood teachers’ work by such practice. At first, we seek to briefly ground the choice theme of this article, and then bring the research results. Finally, some considerations and inquiries that may lead to further studies on the subject are presented.

What should be recorded? Listening as fundamental exercise of the teaching practice

Listening is to care about the other (RINALDI, 2012, p. 209).

The National Curricular Guidelines for Early Childhood Education [Diretrizes Curriculares Nacionais para a Educação Infantil (DCNEI)] (BRASIL, 2010) indicate that learning at this stage of education should be based on experiences that imply creation and discovery, in a daily life marked by the children’s active participation. The pedagogical practice should be based on interactions and play, and, according to the document mentioned, the different languages, as plastic arts, poetry, music, theater, communication technologies, and photography, among others, are strategies for learning.

The document also indicates the attributions and expectations regarding the teacher’s work, and the importance of seeing the children in an integral and indivisible way, in their “expressive-motor, affective, cognitive, linguistic, ethical, aesthetic and sociocultural

dimensions”, is reinforced (BRASIL, 2010, p. 19). It is expected that the teacher carefully plans strategies that allow the child’s interaction with his/her peers, with nature, in different spaces, and which favor the development of attitudes of respect, solidarity, recognition of differences, care for the environment, strengthening of self-esteem, and awakening of curiosity and desire to learn. These strategies would use the multiple languages mentioned above. There are also expectations regarding the teachers’ actions, that is, they should observe, talk to the children, and allow the children to express themselves orally; record, in multiple ways, the development of each child and the group; respect the pace of individual learning, besides planning everything carefully and continuously (BRASIL, 2010).

The Guidelines are clear in relation to a daily life that, according to recent research (NUNES; CORSINO; KRAMER, 2011; MICARELLO, 2013), is far from the reality of kindergartens and Brazilian schools. It is important to emphasize that a child-oriented daily life, in a perspective of (co)protagonism, implies allowing this child to dare and experience, to be heard and accepted in his/her emotions and uniqueness. Literature, use of different languages, contact with nature, and use of time and spaces in a collaborative way contribute to the construction of an autonomous, critical, supportive and happier individual. However, which would be the teacher’s place within this perspective?

For Edwards, Gandini and Forman (2018), it is necessary to break the didactic tradition of speaking rather than listening. Children manifest desires, plasticity, will to communicate and relate. However, if there is no willingness to give the necessary time, actions are permanently incomplete. The authors’ proposal is that the adult should be present without being intrusive. It is a fine line and a delicate balance, but so necessary for the time in and of school to make sense for the child.

According to Tiriba, Barbosa and Santos (2013), in order to meet the expectations of legal documents, it is necessary to establish quality interactions between children, and between children and adults, enabling a humanizing social practice. “What involves a social and collective practice have to be what humanizes us” (TIRIBA; BARBOSA; SANTOS, 2013, p. 288). The authors define a humanizing practice as that which establishes a creative, loving daily life and that legitimizes the children’s participation. This practice requires a teacher aware that producing a routine of authoritarianism or freedom depends on the organization of these spaces and times. “If this is not done without ethical and responsible engagement, it is not done without ‘passion for knowing the world’” either (TIRIBA; BARBOSA; SANTOS, 2013, p. 289, emphasis in original). For the authors, a qualified interaction is that which results in creative activity, and they understand that the conception of childhood, child and education is what will make this difference.

For Rinaldi (2012, p. 206), “the competent child has an adult who sees him/her this way” and this look gives freedom and safety for the child to feel free to question and develop his/her own understanding of the surrounding world. Taking this perspective into account is to carefully prepare the spaces and routines to ensure respect for the children’s rhythm, interest and inventiveness. This posture means breaking what is instituted, that is, adult-based practices in which the children’s perspective and desire are not considered, but rather the

submission and application of rules and contents pre-established by adults, in an upright relationship.

Considering the children's interests and desires and stimulating their creativity requires the teacher's ability to sensitively see and listen, which are not always contemplated during training. According to Rinaldi (2012), listening requires humbleness and courage to accept the idea of the own incompleteness. In line with the author's perspective, Freire (2004) says that listening, so important in the relationship between teacher and student, happens when the teacher talks to his/her student as a subject of listening and not as an object of his/her speech. For the author, the educator who listens in the democratic practice should have discussed, throughout the training, the qualities necessary for this pedagogical approach and that are gradually becoming practical. They are virtues such as love, respect for differences, tolerance, humbleness, availability for change, identification with hope and justice, among others.

A number of possibilities, experiences, and learning appear from listening and a dialogical relationship between the teacher and the child, and it can/should become a study material. The pedagogical documentation becomes an indispensable ally in this movement of coming and going from reflection to practice.

[...] an indispensable tool to studying: the *record* of facts and what is attached to them. The practice of recording leads us to *observe, compare, select, and establish relations between facts and things*. Educators and learners would oblige themselves to daily write down the moments that had most positively or negatively challenged them (FREIRE, 1997, p. 56, emphasis in original)

Fochi, Piva and Focesi (2016, p. 168) argue that availability and openness to the unpredictable and the astonishing are part of the adult's work in this curricular approach, which allows "breaking with linear, absolute and closed beliefs about knowledge". The authors understand documentation as a practice necessary for producing knowledge through teachers' reflection on their experiences.

Recording, then, would be to tell a history lived individually and collectively between children and teachers in seeking a meaning for the experiences. "Documentation is authorship, is creation" (OSTETTO, 2017, p. 30). In this sense, training should seek a model that considers the construction of meanings from the dialogue between the subject's history with the world's history.

Teacher training needs to be humanized to break the automatism and the repetition of restricted practices, also including the histories and experiences of each teacher; it needs to be marked by the many voices that compose it, opening room for dialogue and cultural formation, and making the teacher responsible and responsive, able to establish a dialogical and authentic relationships with the children (PENA, 2015, p. 157).

From the previous notes, it is possible to think about ways for the teacher, during training, to acquire the skills of listening and pedagogical documentation. Based on the experience of the institution investigated, some possibilities that can contribute in this perspective will be presented.

The record as a training methodological instrument at Pró-Saber

Nobody writes if they do not write, just as nobody swims if they do not swim (FREIRE, 1997, p. 26).

A training based on the conception of democratic education, adopted by the Institution investigated, presents some particularities in the class pathway and in the methodological instruments used. In order to understand these particularities, and consistent with the case study approach, different instruments were used in order to allow data triangulation: (i) careful reading of documents that guide the Institution's work; (ii) interviews, between March 2016 and March 2017, with different actors: students in the ongoing class (5), former students (9), teachers (3), management team of the Course in question (founder, school management assistant, and two coordinators); (iii) observation of 11 classes from July to November 2016; and, (iv) online and anonymous questionnaire for all former students.

Data organization was done manually, and data processing without using software. Initially, the categories of analysis arose from the questions formulated from the hypotheses prior to the study, but, after starting the field work, some categories were added due to the need for understanding aspects that have not been foreseen. The record was one of them. It is worth clarifying that the interviewees' names are fictitious and no personal information is presented on any of the subjects involved in this research.

Then, we searched for the articulation between the tabulated data, produced by each methodological resource, and between these data and the theorists' contributions, problematizing, questioning, and relativizing, in a craftlike work that required many hours of careful reflection. From these interpretations, it was possible to extract the contributions that the research intended to bring.

As mentioned, the record was one of the topics that had significant presence in the content of material produced, through the production of reflective syntheses that gathered theory and practice of teachers/students. It is important to emphasize that the Course proposes a meta-training and that students are urged to live, in a situation of inverted symmetry, a daily life as expected in their professional practice.

The virtuous cycle of the adopted methodology is represented by a spiral of observation, reflection, evaluation and planning. At each class, the teacher proposes to the students what is called 'observation points.' Such observation points are focuses of attention that direct the immediate records made throughout the class. Observation focuses are on three aspects: (i) own learning; (ii) group learning and behavior (dynamics); (iii) class coordination by the teacher. All students have to observe their own learning, and, at each class, a student is asked to record the dynamics, that is, how the group conducts itself regarding the proposed contents and activities, and another student is asked to record the aspects related to the teacher conducting the class. These records are read at the end of the lesson and constitute the assessment that will help the teacher adjust his/her planning to the following classes.

According to some interviewees, one of the most important lessons learned during the Course was the way of seeing, especially their own students, and the constant observation

exercise was fundamental to this learning. Ostetto (2012, p. 22) states that observing a pedagogical situation requires an “open, sensitive and welcoming” look, stressing that the practice of writing can contribute to changing the way children are seen. The author recalls that our look, in general, is more focused on the lack and on the pursuit of a pattern of behavior marked by the control of the body. In the democratic conception of education, children are also protagonists, and the daily life is marked by the same process of authorship. From this perspective, children are also led to register their productions and the teacher becomes their scribe, providing them with the same possibilities that the records bring to teacher’s formation (OSTETTO, 2012).

Below, Rafaelaⁱ, a student in the ongoing class, shows her surprise about the possibilities of working with the babies, and that practicing observation and sensitive opening during the Course helped her realize the children’s latent potential at her kindergarten classroom.

One thing that has always worried me a lot was how to do this with the kindergarten. We realize that it is possible, there are possibilities, there are opportunities, and they give the clues; then, yes, you need to have that very accurate perception, which is developed through aesthetic nutrition, through observation. Observation with focus, ampler observation; all those things will make you more sensitive and attentive to the child’s movements and interests (Rafaela – student in the ongoing class).

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Guimarães e Kramer (2009) indicates the look as a reference in the interactions with babies. “Diving into the possibilities of things and the calling of the world is led and made possible by the look, which often goes from the object to the adult and from the adult to the object when the child is going towards the new” (GUIMARÃES; KRAMER, 2009, p. 105).

In fact, in order to be with children who do not yet communicate by words, an adult has to be aware of the other forms of expression that the child uses in a relationship marked by availability. This look, marked by attention and solidarity, is characteristic of a humanized relationship and it is translated into an “ethics of interest” (TRISTÃO, 2004, p. 7). According to the author, the record is important so that a daily life marked by the teacher’s intentionality is planned based on the children’s manifestations.

In one of the classes observed during the research presented here, the teacher Madalena Freireⁱⁱ, who is also the pedagogical coordinator of the Course, emphasizes that the topic addressed would be the record as a methodological training tool. At the moment, it was possible to learn that according to the pedagogical proposal adopted by Pro-Saber, three types of records are practiced: (i) record at the moment, when, from the observation, small notes are made about what is happening “in the heat of the moment”. Its function is not to forget the facts, supporting the immediate notes; (ii) immediate notes, which are small texts written after the class and used to record in detail what happens when it happens; (iii) reflective record, which requires detachment and is done based on the previous records, implying a positioning on what happened.

Records are given the status of central element that expedites reflective thinking.

Why so much emphasis on the record? It represents the teacher's awareness of his/her authority and responsibility; awareness of being a public person and being in a child's life forever. The record is weapon of fight for his/her authorship and autonomy, which means to be the owner of his/her freedom. (Madalena Freire - record made during observation of the class on 29/9/2016).

In order for reflective synthesis to play such a fundamental role, the text is written as a narrative. The narrative is a craftlike communication, therefore unique. Crafts, contrary to series production, demand time and personal dedication. They are the product of personal experience. Language has a saving power for the impoverishment of the experience in modernity (SOUZA; KRAMER, 2009). Therefore, naming what we do in education can become reflective praxis.

The narrative record allows the teachers to include themselves in the text with their subjectivity, their impasses and conflicts, but in a propositional way, taking their records to the field of possibilities, since they are aimed at rethinking their practices. Narratives associate daily life with reflective work.

In a way, the lessons recorded are no longer a particular event to become a shared experience: author, characters and interlocutors find in the text a point for dialogue and reflection on their own experiences. Thus, narrating is not an individual commitment, but a commitment ethically oriented to the world (FERREIRA; PRADO; ARAGÃO, 2015, p. 213).

For the authors, personal reflections are produced socially, therefore carry the collective, and return to it in a gesture of sharing. In this sense, writing has a purpose, an intention, a utility, which, according to Benjamin (2012), is to make a difference in the life of the person who reads the record.

The testimonies presented from the interviews showed that the reflective record practice is a way of acquiring knowledge and sharing it with their peers. These syntheses seem to be characterized by a resumption of an experience lived with the detachment necessary to understand situations in another way and perceive other ways of acting. Revisit established certainties and break the old to welcome the new. In a previously mentioned research, it was pointed out that the record of lived and narrated experiences "can change the teachers' perception about their daily work and allow the production, acquisition and circulation of new educational knowledge" (FERREIRA; PRADO; ARAGÃO, 2015, p. 210).

The challenge of intense and intensive reflective writing has been mentioned several times by the former students interviewed in terms of the quantity of syntheses required, but, at the same time, because writing organizes ideas that are often loose without the subject realizing it, as verified in the following statement:

Making a record every day was something amazing for us. I am product of a traditional education. Writing was so difficult for me! Even in the construction of thought. I think a lot before speaking, and it was the same when it was about writing. For me, disciplines in which I had to write more were very difficult, and this writing practice was fundamental for me, even with regard to passing the examination for teachers (Daniel - former student of the course).

When asked if the syntheses were corrected by someone, the interviewee explained that the reading was done by the teacher of the corresponding discipline.

The teacher assessed whether it was pertinent to the matter and provided feedback. It was always like this: the student wrote and the teacher evaluated. The teacher read the text and gave it back, writing a text as well; then, teacher and student wrote a lot. Besides, the student had always to justify the reasons for the text, so writing is difficult (Daniel - former student of the course).

Daniel's statement is supported by the questioning of Ostetto (2012) about the difficulty presented by teachers in this writing practice. Does this difficulty come from the lack of incentive in our school life to use writing as means of authorship and reflection? The author ratifies that writing is an exercise that demands effort, discipline and courage to be face to face with own internal difficulties and conflicts. In informal conversations with the ongoing class at the time of the research, these aspects were also pointed out as main difficulties, as can be seen in the following statements.

I have suffered a lot in the first year. I do not know. Perhaps I would not have moved forward if I had not passed the examination for teachers. First of all, accepting changes is very, very difficult (Rafaela – student in the ongoing class).

We have a very high volume of work. For people who work all day long, having assignments every day... Of course I understand, mainly today, how much was added to my life, but it is very difficult to deal with everything and not to want to do things carelessly. I think it is one of the most stressful things for me (Luciana - student in the ongoing class).

However, as the former students interviewed, the students in the ongoing class recognized that, although tiring, the writing practice was fundamental, and it had been realized before the end of training. Some of them had taken the examination for teachers and got impressed by the fluidity of their texts. The syntheses are kept as study material because they include in the texts the association with the practice, the possibilities of taking the studied theory to the daily life, and the contributions of the teacher of the discipline. The statement below, sent through the questionnaire, demonstrates the habit strength after facing the initial difficulties.

I remember the first class with Madalena, when all the 36 students were waiting for the subject to be written on the board. Then, Mada told us: "Let's go, guys, write what you observe while we are talking". We got surprised by the methodology. Nowadays, recording is part of me. I feel uncomfortable when I do not make records, even by means of immediate notes (Anonymous).

The school is indeed a privileged space for the exercise of authorial writing and collaborative practices, so necessary for the construction of autonomy and citizen freedom, as Souza and Kramer (2009, p. 239) affirm:

The school has never been so fundamental in this recomposition of fragments. Its function today should not be based on the transmission of knowledge, but on the possibility of socialization of discussion and digestion of information, on the rescue of historicity, exchange, interlocution, composition [...] is one of the few spaces that have the conditions to restore coexistence, speech, listening and expression, and

also to enable criticism and reflection, rescuing man's humanity (SOUZA; KRAMER, 2009, p. 239).

But how can school become a space for the rescue of humanity if educators have not undergone training that takes this perspective into account? The interviewees' statements demonstrate that the students' perception associates human formation with the fact that they are recognized in their singularity, with the fact of being watched, heard, embraced, and being respected. Aligned with the ideas advocated by Vigotski (2007), the students' prior history is recognized and considered, since they are made of cultural substance in a unique and personal mix.

In order for one to learn to see the other beyond the apparent it is necessary ability to see oneself. In this perspective, Ostetto (2012, p. 130) argues that, during training, the teachers meet the child they used to be, since they consider that accessing "unconscious contents is essential in the process of becoming a teacher, mainly because their work will happen in relationships". It turns out that this re-encounter with themselves generates feelings and emotions that rarely find a space in the academic and professional world. Does the university, as a place of thought and education, guarantee spaces for the rescue of this humanity, allowing its subjects to escape from an experience that will only contribute to the maintenance of what our discourses denounce?

Dipping into their own subjectivity was described as indispensable for the re-signification of the experiences lived by the students throughout the Course, providing knowledge of themselves and personal and professional empowerment. This archeology of memory also contributes to the exercise of empathy and tolerance with differences and can only happen in an environment in which the subject feels free and welcomed. "It is this memory that underlies the historical, political and pedagogical consciousness of this subject" (FREIRE, 2008, p. 41).

The investigation has shown that the reflective record on the teacher's practice and the pedagogical documentation in a collective exercise with the children acquire a larger dimension than the descriptive record of the educational actions undertaken.

Record learning is the most powerful tool in building the educator's pedagogical and political consciousness, because, when recording, we try to keep, to capture fragments of the time significantly lived in order to maintain them alive as a record of part of our history, of our memory (GENESCÁ; CID, 2013, p. 75).

The data produced through the interviews have shown that being stimulated to find their own voice throughout the Course helped former students feel more confident and valued as subjects. The sense of **empowerment** has also been recognized in different ways, as can be seen in some of the answers sent through the questionnaire.

Pró-Saber gave the tools I needed to grow professionally; it made my practice more conscious, my attitude more conscious than my teaching; my learning comes from the exchange with the children, with the adults, with the world that surrounds me (Anonymous).

It [the Course] provides knowledge, safety and wisdom to work with the children respecting their individuality (Anonymous).

I can say that this course has shown me that I am the author of my continuous search for new knowledge (Anonymous).

A much-mentioned aspect was their commitment and responsibility to children

You cannot consider the children as they were equal to each other. You have to see that child as a unique being, who is like nobody; the child has his/her history, life, and you have to respect it. From this point, from this link you create, from knowing and respecting, you will assign a specific task to him/her in the classroom (Lara - former student of the course).

[...] when the child arrives to the kindergarten, he/she has a background, and we have to take this background, the experience and the culture into account. We observe and listen to them, and then we work based on those aspects (Jade – student in the ongoing class).

The statements indicate that the child is seen as unique in his/her singularity and that he/she have to be considered as an active subject of his/her development. “[...] More than ‘giving voice’ to children, it is important to listen and respond to them in a responsible way” (BARBOSA; MAIA; RONCARATI, 2013, p. 228, emphasis in original). The teachers’ narratives point to greater awareness of the importance of their work and, consequently, of their responsibility. Some have reaffirmed their commitment to the marks they know they will leave in young citizens’ lives. Others have expressed the desire to achieve political and social achievements through education, and consider themselves transforming agents of society. These desires are in line with the historical social perspective of Freire (2004). For the educator, the humanizing educational practice should be impregnated with the sense of utopia, in which history is seen as a possibility and not deterministically.

Final considerations

Research has shown that, although laborious, the regular and reflective record, that is, that which the writer re-examines and re-analyzes, brings an emancipatory potential because it allows awareness of thoughts, feelings and values that guide his/her work. The record as narrative is an authorship process that marks positions in the face of reality and paths chosen by the teacher in his/her work. As Ferreira, Prado and Aragão (2015) emphasize, the reflective posture in the face of his/her daily life is not an educator’s natural gesture; it is a social practice that needs to be developed.

The continuous and reflective exercise of writing on the own practice has also shown to contribute to constituting the teacher researcher’s professionalism, since the teacher produces his/her own theory in this analysis process. This theory would be composed in the amalgam of what is theoretically learned in training and the confrontation with the reality in which it is inserted in a dialogical dynamic with the subject’s subjectivity. From this perspective, writing then allows the professional knowledge objectification needed to conquer his/her space in the field of knowledge production.

This validation of the teacher’s practical work is the only rich “textbook” which we can use in the development of our reflections on education. Moreover, the teachers’

work, when not left to itself, when not left unassisted by institutions and alliances with peers and families, is capable not only of producing daily educational experiences, but also of becoming the subject and object of critical reflection (EDWARDS; GANDINI; FORMAN, 2018, p. 91, emphasis in original).

It was possible to realize that the teacher that follows this career has knowledge that paradoxically does not know, or frequently devalues. In several interviews, the former students stated that having been able to name what they already knew and did was among the benefits of having taking the Course. This perception contributed to the empowerment and elevation of self-esteem mentioned and indicates that the encounter of theory with practice helps the teacher build a personal repertoire of alternatives to face the reality of daily life, strengthening the trust in his/her own work. This repertoire of experiential knowledge can confer voice and representativeness to the education professional that has been relegated to a passive role of executor of theories that are created away from the school space.

For Fochi, Piva and Focesi (2016), the purpose of pedagogical documentation is the communication, through narratives, of the experiences and trajectories lived by the teachers and the development of the children. It is about the production of knowledge within the school, “of the teacher who, in front of his/her praxis, reflect to make visible his/her beliefs, values and theoretical horizons that are engendered in school daily life” (FOCHI; PIVA; FOCESI, 2016, p. 175).

The relation of externality that exists between the teachers and the curricular knowledge of their professional training generated a social division of the intellectual work between those who produce knowledge and those who reproduce it. Child education, whose practices and forms of organization are often analogous to those of elementary school, did not escape from this logic of productivity and exteriority in which the teachers’ experiential knowledge is not perceived as legitimate. Besides, pressure for literacy ends up leading teachers to often seek recognition of their competence through anticipation of the elementary school practices (MICARELLO, 2006).

Assuming the role of co-author of theories that feed practice as a faculty professionalization strategy will require an effective partnership between teachers, university bodies of trainers and those responsible for the educational system. The studies in the area defend that the teachers’ training needs greater space for practical knowledge in the curricula of the undergraduate courses. It is necessary that experiential knowledge go through a process of objectification to be legitimized and recognized.

According to the research presented here, the record has proved to be a precious resource in this process of objectification that starts from the awareness of the knowledge itself. In this sense, the invitation is for the readers/teachers to incorporate reflective writing, which brings the possibility of constituting the subject as subject of knowledge and author of the own discourse.

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Notes

ⁱ Respondents' names are fictitious

ⁱⁱ Madalena Freire is an art educator and educationalist. Since 1981, she has been devoting herself to teacher training, especially in childhood education. She is pedagogical coordinator for the Teacher Training Undergraduate Course at Pró-Saber.

