


**Teacher education:
senses and discourses of children education teachers as time and voice
holders**

*Formação docente:
sentidos e discursos de professoras de educação infantil como portadoras de
vez e voz*

*Educación para profesores:
sentidos y discursos de los profesores de educación infantil como titulares del
tiempo y de la voz*

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Abstract: The present text has as discussion focus on the continued formation in service of children education teachers. Having as unit of analysis the ways of being, feeling, acting and thinking of eight teachers, aiming to analyze the meaning communities constructed in interactional network. Utilizing methodologically the work with focal group and exploring sociological categories such as *habitus* and interdependence (ELIAS, 1994), selective tradition (WILLIAMS, 2000), is identified in field journal notes, that the searched teachers reveal ways of being, feeling, acting and feeling, manifested in four dimensions, structuring communities of meaning: the contextual, the structural, the formative and the affective-emotional. These communities of meaning are constructed and reproduced in nets of interdependence, comprehended as association of individuals that create certain degree of internal group cohesion formed by collective memories around common rules, which, creating feelings of allegiance to values considered traditional, typical, they guide their actions in the day-to-day, molding this way their mentalities and forming systems of meanings.

Keywords: Teachers. Formation in service. Communities of meaning.

Resumo: O presente texto tem como foco de discussão a formação continuada em serviço de professoras de Educação Infantil. Tendo como unidade de análise os modos de ser, sentir, agir e pensar de oito professoras, tem como objetivo analisar as comunidades de sentido construídas em rede interacional. Utilizando metodologicamente o trabalho com grupo focal e explorando categorias sociológicas como *habitus* e interdependência (ELIAS, 1994), tradição seletiva (WILLIAMS, 2000), identifica-se em notas de diário de campo, que as professoras pesquisadas manifestam modos de ser, sentir, agir e pensar, manifestos em quatro dimensões, estruturantes das comunidades de sentido: a contextual, a estrutural, a formativa e a afetivo-emocional. Essas comunidades de sentido são construídas e reproduzidas em redes de interdependência, compreendidas como associação de sujeitos que criam certo grau de coesão interna grupal, formada por memórias coletivas em torno de regras comuns, as quais, criando sentimentos de pertença a valores tratados como tradicionais, típicos, orientam suas ações no cotidiano, moldando dessa forma suas mentalidades e formando sistemas de significados.

Palavras-chave: Professoras. Formação em serviço. Comunidades de sentido.

Resumen: El presente texto tiene como foco de discusión la formación continuada en servicio de profesoras de Educación Infantil. Con la unidad de análisis los modos de ser, sentir, actuar y pensar de ocho profesoras, tiene

¹ **Submitted:** 12 Jul. 2019 - **Accepted:** 07 Oct. 2019 - **Published:** 09 June 2020

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como objetivo analizar las comunidades de sentido construidas en red interaccional. Teniendo como unidad de análisis las formas de ser, sentir, actuar y pensar de ocho maestros, su objetivo es analizar las comunidades de significado construidas en una red de interacción. Usando metodológicamente el trabajo con grupos focales y explorando categorías sociológicas como habitus e interdependencia (ELIAS, 1994), tradición selectiva (WILLIAMS, 2000), se identifica en notas de diario de campo, que los maestros investigados manifiestan formas de ser, sentir, actuar y pensar, manifestado en cuatro dimensiones, estructurando comunidades de significado: lo contextual, lo estructural, lo formativo y lo afectivo-emocional. Estas comunidades de sentido son construidas y reproducidas en redes de interdependencia, comprendidas como asociación de sujetos que crean cierto grado de cohesión interna grupal, formada por memorias colectivas en torno a reglas comunes, las cuales, creando sentimientos de pertenencia a valores tratados como tradicionales, típicos, orientan sus acciones en el cotidiano, moldeando de esa forma sus mentalidades y formando sistemas de significados.

Palabras clave: Profesores. Formación en servicio. Comunidades de sentido.

Introduction

The issue of training in service, focusing on teaching is not a new agenda. It could even be argued that it goes through the history of the constitution of the teaching profession. Based on the National Education Guidelines and Bases Law (Law No. 9.394/1996) (BRASIL, 1996), there was an intensification of the theme of the training of professionals in Early Childhood Education as an educational policy, taking shape both in official and legal documents, as well as in the academic space.

The National Policy for the Training of Professionals in the Basic Education Teachers, instituted in 2009, through Presidential Decree nº 6.755, is fundamentally supported by the 1988 Constitution (BRASIL, 1988), the National Education Guidelines and Bases Act of 1996 (BRASIL, 1996) and aims to: “organize, in a collaborative regime between the Union, the States, the Federal District and the Municipalities, the initial and continuing training of professionals in the teaching of public basic education networks” (BRASIL, 2009a, Art. 1º). The National Policy places teacher training at all levels of basic education as a public commitment of the State, safeguarding the rights of children, youth and adults to a quality education, committed to ethical and political principles in the construction of a just, democratic and inclusive, responsible for the emancipation of the subjects (BRASIL, 2009a, Art. 2º - I; II).

It also reaffirms the importance of the professional valuation of the teacher, highlighting the need for permanent policies aimed at valuing the teaching profession, for continuing education, progression in the teaching career and improvement in structural working conditions. Specifically, in regard to continuing education, the National Policy considers this to be an essential component of and for teacher professionalization and recognizes teachers as social agents with training needs that demand scientific and cultural experiences (BRASIL, 2009a, Art. 2º - XI; XII).

In the expression of this National Policy, therefore, it is necessary to situate the present research, which takes the ways of being, feeling, acting and thinking of Early Childhood Education teachers in the context of continuing education in service, as a unit of analysis, it is not something new either. In addition, in part, to be treated in parallel to the previous question, it is central in classic works that address knowledge, know-how and

learning. Dewey already stated that the science of education needed to be dimensioned from the world of teaching work and educational practices.

In this text, we start from the assumption that continuing education in service for teachers working in early childhood education is an important achievement. Its particularity faces and confronts the challenges of building and consolidating its own teaching, that is, the specificity of teaching with babies, very young children and young children (CASTRO; SCHLINDWEIN; DIAS, 2019). We recognize, as stated by Tardif (2002), that teaching is a highly complex profession, which acquires, throughout the teaching experience, more subtle and complex contours, which need, among peers, in the profession's daily life, to be deepened, explained and understood.

We realized, therefore, that teaching is “understood as interactive work, about and with the other” (TARDIF, 2002, p. 11), constituted by human relationships, within which, the agents who are part of it, carry with them on the educational day by day, pedagogical values and beliefs, which influence the objective condition of teaching itself. It is in this perspective, as a theoretical choice that anchors the text, that we understand teaching as a historical-social construction, full of contradictions, dilemmas, challenges, knowledge, achievements and conceptual and methodological developments. It is in the act of teaching that teachers are confronted within the activity itself, with its conditions of possibility. Thus, teaching is a temporal and socially circumscribed activity.

The present text has as focus of discussion the continued formation in service of teachers of Early Childhood Education and their ways of being, acting, feeling the teaching and training. It is circumscribed in research linked to the Graduate Program in Education at the State University of Santa Catarina and followed all the institutional procedures of the Ethics Committee. Having as unit of analysis the ways of being, feeling, acting and thinking of eight teachers who work with children from one and a half to five years old and eleven months old in a public child education unit, it aims to analyze the communities of meaning constructed in an interactive network by these education professionals. Using the focus group methodologically as a research technique, understood as an interactive technique, because, in the perspective of Gatti (2005, p. 11) this technique helps “in obtaining different perspectives on the same issue, it also allows the understanding of ideas shared by people on a daily basis”.

The focus group meetings took place in the space of the educational unit itself, during the teachers' working hours. They took place in the unit's meeting room, involving a group of eight teachers who work in the day care center and preschool. Weekly meetings were held for 2 hours each, from noon to 2 p.m., totaling 20 hours of meetings with the group. The selection criteria for the teachers was to select one component from each age group. Considering that the educational unit has 8 classes, we have the participation of a reference teacher from each class.

Exploring sociological categories such as *habitus* and interdependence (ELIAS, 1994), selective tradition (WILLIAMS, 2000), it is identified that in these webs of interdependence, teachers create certain communities of meaning, understood as an association of subjects that create a certain degree of internal group cohesion, formed by

collective memories around common rules, which, creating feelings of belonging to values treated as traditional, typical. By typical, we understand in this study, anchored in Dias (2009) ways of thinking and feeling that present a certain uniqueness in some aspects. These are trends of common thoughts among teachers, which guide their actions in daily life, thus structuring their mentalities and forming systems of meanings.

Early childhood education is a child's right. However, not always in Brazil we had specific legislation about the education of children from 0 to 6 years old, that is, for many years, we did not have the recognition of the right to education for children who attended daycare centers and preschools. The 1980s were decisive in the development of social awareness and another pedagogical stance in relation to children's rights. Children and their education become a priority. From a tutored subject, they become a subject of rights, a principle established by the Federal Constitution of 1988 (BRASIL, 1988), reiterated in the Statute of Children and Adolescents (BRASIL, 1990) and in the Guidelines and Bases of National Education Law (BRASIL, 1996). Education in collective spaces of Early Childhood Education, which was previously seen as a favor by charitable institutions or as scientific assistance, by those that assumed the character of custody and compensation, are now constituted as children's rights and the State's duty in complementary action by the family, with an educational-pedagogical character, assuming the responsibility of caring and educating with quality.

Such official, legal and pedagogical discourse is based on the premise that one of the aspects of quality consists of action - reflection - action, as much as individual action, as well as collective processes centered in discussion, reflection and reorganization of pedagogical practice. There is also a challenge in the professional team, inside the institution, in the development of more collaborative, more affective, more political, more autonomous, less homogenizing practices, in the day-to-day education of children. As Freire inspires, we believe that the great challenge of training is to raise in any group and in each professional the awareness that we are inconclusive, or what leads us to “[...] a permanent search movement that joins, ability to intervene in the world” (FREIRE, 2000, p. 119).

In this sense, the ways of being, acting, thinking and feeling of the teacher, investigated, discussed, analyzed, reflected and reproduced on the agenda as knowledge producers, become an important pedagogical and cultural device to investigate a school culture. For, it is an exchange of constructed meanings and interaction of different voices that circulate in the institutional space that the teaching learning will be built. Teaching professionalism is built on the confluence and appropriation of shared meanings between peers, in the sharing of personal and professional stories, in the game of social and pedagogical relationships.

In the case of continuous in-service training, we understand that it involves two constitutive dimensions of document cultures: a singularity of each person and as praxiological institutions instituted by school culture, legitimized and shared in the space and exercise of the profession (DIAS, 2009).

This makes professional practice and the constitution of teaching a place of confrontation, exchanges of views, reorganization of individual and collective knowledges.

The educational day-to-day of the teachers goes along full of these individual and collective effort, which at the same time that it tries to innovate and guarantees the fundamental rights of children, also circulates in a scenario full of dilemmas, desires, possibilities conditions, but also ambiguities and contradictions. Factors that require systematic training work. However, the article is structured in the presentation of teacher training: meanings and discourses, Early Childhood Education teachers as carriers of time and voice. Then, it discusses in-service training. It presents the context of the study, its discussion and analysis, ending with the final considerations.

Teaching training: meanings and speeches

The teachers of Early Childhood Education have witnessed, in the last decades, due to legal imperatives, changes announced in the field of the education of children from 0 to 5 years old and 11 months old. The qualitative leaps, which are not so much the Law of Directives and Bases of Education, Law nº 9.394/1996 (BRASIL, 1996), but also a set of regulations that followed it, such as the National Education Plan (PNE 2014-2024) (BRASIL, 2014) and, in particular, the National Curriculum Guidelines for Early Childhood Education (BRASIL, 2009), challenged the Education Departments, whose regulatory devices led them to reassess the curricula, institutional spaces and times, institutional and large-scale evaluation, the profile of professionals, so it could meet the requirements of official documents and legislation, whose motto has been, in recent decades, the quality of education offered in collective spaces of Early Childhood Education.

Early childhood education, like the training of teachers, is a dynamic and contingent reality. Both, based on collective actions, aim at the integral construction of subjects, groups, who, in interaction, live the plurality, diversity, the wealth of exchanges of views and different expressive manifestations. Therefore, configuring a social construction, both the training of teachers and the day-to-day work in early childhood education institutions constitute a historical activity, produced and reproduced by social agents - children and adults, sedimenting the *habitus*, which according to Elias (1994), is a set of social, affective, emotional, cultural, socially constructed pre-dispositions, which acts in the configuration of mentalities, therefore, of everyday life. Now, as it is, *habitus*, as a reference matrix, guides the practice of teachers in their daily educational activities. The *habitus* is driven by centripetal and centrifugal forces in the structuring of our ways of being, feeling, acting and thinking, emanating from the cultural environment where we are inserted. The *habitus* constitutes the very history of individuals. It also conditions teaching actions and all the valuation load that supports them.

Knowing and recognizing not only the *habitus*, but also the particularities of the *modus operandi* of the teachers in the day-to-day education of a child education unit. We understand that it is also in the exercise of teaching that this *habitus* is configured and reconfigured, embedded in different social and cultural sources. Thus, investigating how this *habitus* is consolidated in pedagogical practice, and at the same time is reworked, is a task that helps us to understand how the teaching subject apprehends the world and culture, as it

implies analyzing and understanding the knowledge and feelings involved in activities, relational forms, thought forms, conceptual elaboration. Which leads us inexorably to the field of formation.

Legislation, official documents, pedagogical projects, research, have shown that teachers, as political subjects, with rights, like children, are people in the process of education. It is in this perspective that we take the ways of being, feeling, acting and thinking of teachers in training at the early childhood education unit.

In-service training cannot be imbued with a theoretical reverie, it cannot be confused between the idyllic and the concrete making. In-service training, despite the fads often followed, such as the construction of memorials, portfolios, workshops and others, needs to be based on a critical reading of the macro and micro reality of adults and children in institutional interaction. In-service training deals with the teacher's educability, subject of a culture, of a context.

To a large extent, the organization of continuing teacher education programs is marked by naturalizing tendencies, which take closed packages as reference, structured in tight, decontextualized themes, without theoretical-methodological articulation between them. Even when organizing workshops or other modalities, which are justified by bringing ties between theory and practice, what are commonly seen are activities based on techniques, whose realization uncompromised the teacher from her political and creative act, therefore, authorship, and submits it to a mere reproducer of another's creation. Such practices deny the condition of authorship, participation and autonomy of teachers in training. They deny their condition of indivisible subjects, producers of singularities, of cultural manifestations, of different languages, of history, of social practices.

And it is in this sense that it seemed possible to develop research capable of contributing to the design of an institutional space-time for working with adults, based on the institutional reality and not on the homogenizing pedagogical discourse. A research that, questioning the educational day-to-day, can envision the same institutional space as a place for exchanging points of view, cooperation, sensitivity, articulated by the knowledge and practices of teaching in Early Childhood Education.

In-service training: perspectives of teachers

In the Brazilian scenario, and beyond it, there are different perspectives on what training is and the practices that are inherent to it. Our understanding of teacher education, supported by Dias (2009), refers to a process of appropriation and construction of ways of thinking, feeling, acting in professional situations, in context, in service, in teaching, where meanings are attributed, according to specific conceptual and methodological matrices, constituted social, cultural, pedagogical and, therefore, historically. It is a complex process, built during the personal and professional training course. In this sense, we adopted for this study the concept that continuing education operates with a set of representations through which teachers signify their daily pedagogical practice, in the interaction with different

agents, be they adults or children, as well as in different situations that constitute the educational day to day.

For Kramer (2002, p. 119) “[...] the story told and the reflected practice are the living substance of the formation processes”. In the research now on screen, we have been looking for a praxis, capable of mobilizing teachers in training around the criticism of what they live in institutional daily life. However, not a fragmented criticism, based on ready speeches. But a criticism based on what they live, feel, think, do, therefore, in their singularities as teachers of young children.

The scope in the area of teacher education currently seeks to understand how teaching knowledge is constituted at the confluence of personal and professional history, seeking to identify regularities, permanences, ruptures, variations (NÓVOA, 1992; TARDIF, 2002), because

[...] personal and professional identities are built within, and not outside, discourse. They are produced in specific historical and institutional spaces within specific discursive practices and formations. Thus, for the teacher, thinking and talking about his work as a teacher acts as a fundamental and constituent device of his professional training. Every teacher has some kind of discourse about his pedagogical practice, elaborated from the appropriation of a wisdom related to concrete experiences that give him guiding clues for his action (OLIVEIRA; FERREIRA; BARROS, 2011, p. 23-24).

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In this sense, we take as a reference the role of teachers in the in-service training process, as they are challenged with the announcement. A word that never comes except with feelings, beliefs, values, cultural and personal manifestations. Therefore, a word that, although it reproduces structural words of a language, of a culture, is said with singularity, marked by facial expressions, by the tone of voice, particularized by feelings and emotions. Saying is fundamental to coming out and committing yourself. To position yourself politically. To build subjectivities. To know and recognize each other.

The training process, by opening up time and space for the exchange of statements between teachers, professional colleagues, at the institutional level, builds possibilities for exchanging meanings between different subjects from the same network of interdependencies. According to Oliveira, Ferreira and Barros (2011, p. 26), it is important to highlight

[...] the need for training work to focus on teachers' conceptions about children and their learning, so that educational practices can be continuously qualified in the direction of their enrichment, integration of knowledge and construction of meanings for children. This question points us to actions that, in most cases, imply a profound re-signification by the teacher of his way of thinking, acting, feeling and understanding Early Childhood Education, the child and himself.

In the meantime, the space for in-service training is alive, not academic, although seriously treated in the discussion of scientific concepts. Teachers do not participate in training just to seek and receive. As people, as professionals, they seek moments of exchange and collaboration in this collective space, as it is a process that challenges them to think, speak, criticize.

I know many things. My classmate also knows. We study the same things. But on a daily basis we do it in different ways. For a long time, I thought it was because we had different teaching positions. Today, with our training work, I realize that we have different stories. Different brands. It is not possible to homogenize what is heterogeneous (Professor M., field diary, 2017, p. 9).

Being in front of a group, in the process of continuing education in service, expressing what they do in their daily educational activities, how they do it and why they do it and not in any other way, is a challenging activity for education professionals. In this training trajectory, teachers, with different personal and professional life stories, built and consolidated a social imaginary, a self-image of what it means to be a teacher and adult in interaction with young children.

In this relational web, in-service training meetings become, in some moments, an arena, a battlefield, a space of tensions and conflicts, as pedagogical knowledge and practice are confronted, placed in check, demanding from the teachers pedagogical arguments that help to understand your selections, your choices, your curricular clippings.

Along this path, in-service training is understood and assumed as a significant cultural practice, in which teachers, constituting themselves as subjects who speak and manifest singularities, are challenged to construct and assume politically and pedagogically the scripts of their training path. And in this game, in this web of relationships, teachers build and assume communities of meaning.

By community of meaning we mean the association of subjects that create a certain degree of internal group cohesion, formed by collective memories around common rules, which, creating feelings of belonging to values treated as traditional, typical, guide the actions of the subjects in daily life relationships, thus structuring their mentalities and forming a system of meanings (WILLIAMS, 2000).

Community of meaning is a set of symbolic values and beliefs that mix with the subjects' daily lives and are incorporated as part of their self-image, therefore, their *habitus*, and that create, in interaction, a sense of belonging created for with pedagogical work and professional actions taken as a reference by a group that identifies itself as agents of the same social structure, be it macro or micro structure. This insertion of the subjects in the same system of values that guarantees their ways of being, feeling, thinking and acting, we understand as a community that produces meanings, in a way that seems obvious to them and model to behave in order to meet the pre-established meaning of generation the generation, and the values and ends that they attribute to actions configure for them and for others, the "true meaning", that is, the ideal type of teacher and pedagogical action.

As systems, the early childhood education unit and the subjects that compose it, be they children, teachers, families, create interdependent relationships in and with society. In these relationships, processes of selective tradition are engendered (WILLIAMS, 2000). For Williams, every cultural process is a practical means of incorporation. The educational unit as a social structure where daily life develops, is a social and cultural organization, within which power relations are constituted. These relationships are riddled with forces that involve the production and regulation of culture, which implies maintaining the situation of some ways of

being, feeling, acting and thinking that are considered traditional in the cultural context. These relationships produce social and professional self-image.

It is as if we thought of two spheres of activity within the educational unit, however, always in a relationship of interdependence. One is the epistemic subject, the one who relates to knowledge (the teachers' initial training, the set of oriented theories and practices that they have learned throughout their academic trajectory). Another is the empirical subject (the knowledge apprehended throughout the training, materialized in the daily practice, constituted and constituting the teaching know-how, guided by beliefs, values, but whose driving force lies in the practice, in doing). It is in this game, in this relational web, collectively strengthened, supported by the community of meaning, that *habitus* is perpetuated.

The research context: discussion and analysis

The empirical basis for the research in progress consists of a focus group with eight teachers who work with children from 1 year and a half to 5 years old and 11 months old, in an early childhood education unit in the municipal public school in Brazil. Methodologically, it seeks to identify and analyze communities of meaning constructed in an interactive network by teachers in the exercise of teaching with young children, manifested in their ways of being, acting, thinking and feeling teaching, their professionalization and pedagogical work with children.

The use of the focus group for this research was constituted as a hybrid methodology, in Barbour's (2009) perspective, as it is a practice in which all bodies, movements, voices, ideas and experiences are mixed and interacting in a given space-time, dialoguing and debating consensually or not on a specific topic. Therefore, the option for the focus group technique for our research is justified because it potentially allowed us to obtain more information and data on the pedagogical practices developed in the interactions and in the private and collective discourses pointed out by the group itself.

Gatti (2005) explains that the focus group technique also potentially contributes to the capture of the facts and events narrated, of the strategies, opinions and criticisms, actions and reactions, of the collaborative work, of the difficulties and challenges due to the active participation of the subject in pedagogical practice, addressing a certain theme/subject. This process of exposure and interlocution of individual and collective ideas allows the researcher to collect information and nuances about his object of study in a complete way and, above all, allows him to perceive the logic or representations that lead to the answer to the research problem.

In this sense, Ambrosetti and Almeida (2010), inspired by Gatti, emphasize that the focus group technique allows the researcher to know the arguments and perceptions of the members in the conversation circle. This moment of dialogue and exchange allows participants with experience in the theme to be discussed to express their positions, desires and consequent ideas in the context of approximation, integration and interaction directly,

indirectly or critically. In this way, it provides popular and scientific knowledge “[...] of representations, perceptions, beliefs, habits, values, restrictions, prejudices, languages and symbologies prevalent in dealing with a given issue by people who share some common features, relevant to the study of the target problem” (AMBROSETTI; ALMEIDA, 2010, p. 191).

Thus, the research seeks, sociologically, to interpret the action of the subjects, identifying the meanings attributed to these actions and the connections of meaning established by the agents in the webs of power games. As a system of meanings, the senses are not given. They are not ready in the subjects. They are produced and reproduced in interactive networks. In everyday life, in institutions, in the global way of life, the senses constitute the subjects' mentalities, their ways of being, acting, feeling and thinking. The senses are inscribed and reinserted in the chains of interdependence, in games of power, spread in the social configuration. Although not static, the senses tend to maintain the situation, as they configure typical social action and, loaded with a valuation load, in a structure of feelings, they tend to preserve what is instituted.

Of the eight teachers that make up the group, all have initial training in Pedagogy. Throughout the research, through the notes of the field diary, it is identified that in the course as students and as teachers, they appropriated a typical pedagogical discourse. This typical pedagogical discourse constitutes experiences, knowledge, feelings, cultural codes, produced collectively and that are appropriated as the teachers' individual repertoire, intertwined in a meaning network, constituting, as Williams (2000) states, communities of meaning. We can exemplify as a typical pedagogical discourse the concept of child appropriated by teachers, as well as the social function attributed to Early Childhood Education, as exemplified by the following excerpt:

I understand the child as a producer of culture. I recognize play as fundamental for the child. I know that I shouldn't roughly separate the room and the park. But even if I know, even if I agree, I find myself doing it. What I mean is that I think more about the role activity than play. I end up treating children more as students than as children. And I stay less in the park because I think doing more shows my work (Professor A., field diary, 2017, p. 11).

Although the senses are collectively constructed, institutionally reproduced, still the ways of being, feeling, acting and thinking about doing daily in the educational unit are full of idiosyncrasies, of particularities. They move at times between hegemonic speeches, at times in evaluative interpretation of these speeches, which gives them particularities of each professional.

Sometimes I feel that children have less childhood in daycare. Because we occupy them all the time. And if I don't do it, it seems like I'm not a good teacher. But as a mother, I don't want my daughter to be occupied. I want her to be a child. Play a lot. That you can choose what you want to do. It is an anguish every day... (Professor S., field diary, 2017, p. 14).

The curricular selections, the ways in which the daily routine is organized, the choice of materials and toys, the organization of spaces and environments, constitute pedagogical actions, never isolated, but always taken in chains of interdependence, whether these are

manifestly manifested in the collective of the unit or by external agents, which lead some traditions to become stronger or weaker.

Look, the registration, I do. I do register. Every day. I take photos, make videos, collect children's productions, take notes in my notebook. But the activities? I don't change. I still do the same as I did before. So, I can't use the record for my planning. The supervisor asks me. But I cannot. Because I read the records, and I don't see what to do with it. I need to find activity. Because they will charge me for what I did. What the child learned from the activity (Professor D., field diary, 2017, p. 39).

The elements brought up by the teachers in their testimonies and the discussions raised in the focus group show the tension between the conceptions about children, childhood, the social function of Early Childhood Education, planning, which they will appropriate throughout their academic and professional trajectory. However, they are also crossed by ambiguities and contradictions, such as those pointed out by the three teachers mentioned above, who, although they know that play and registration are fundamental, still insist on paper activity as a final product. At the same time, they recognize these contradictions between belief and everyday doing.

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In-service training can be a place where the relationship of exchange of views is valued, of comparison between the pedagogical discourse and the real practice lived with children, without, however, dichotomizing theory and practice.

We can say that in the focus group meetings, teachers were challenged to look from within their own practices, expanding their scope of analysis. This also implied that they considered themselves as subjects of their own professionalism, when talking about themselves and their teaching practice as an action that takes place, authorship, identity (NÓVOA, 1992; SACRISTÁN, 1998).

It is in service training that collective commitments are assumed, goals are built, that team spirit and not just being added as a group becomes effective. In the unfolding of the research, some questions emerged in the confrontation of the practices and beliefs that guide the pedagogical action. What knowledge and actions are mobilized in the educational day-to-day? What image of childhood and child guides educational and pedagogical practice? Have children been constructive, active, autonomous and protagonists in their daily educational activities?

Belonging to an educational unit as a professional, being a citizen of a municipality, means in advance, using and accepting shared cultural codes, learned in interaction. Codes that were already tacitly or explicitly configured since we were born and inserted into a culture and its very particularized ways of manifesting itself. It is these particularities, these codes that constitute the personal and social identity of adults and children in a city, in a community, in an institution.

It was as belonging to a global way of life that teachers were involved in this research. As authors. To have authorship, participation, the teacher needs to make choices. It is necessary to create collective spaces in which teachers can also position themselves as active, constructive and, therefore, protagonists of the institutional history that they build and share together with children, the community and families.

Thus, the field of in-service training constitutes, in addition to being a place to study topics related to the field of Early Childhood Education, a space par excellence for problematizing, analyzing, thinking about institutional everyday life, making decisions, managing conflicts. It is, therefore, an arena of tensions. Heterogeneity. It is a space that opens the way for words, for thoughts, for feelings, for posture, for criticism, for the unique ways of being, thinking, feeling and acting as a professional in the field of Early Childhood Education in general, but above all, as people, in a very particular way.

In the study now on screen, it was possible to identify four dimensions around which the teachers' ways of being, feeling, acting and thinking are manifested in the educational unit and build communities of meaning:

1. **The author:** The roles of teachers when they present proposals to reconfigure their own practice, from the inside look of pedagogical practice. The teachers created kinds of scripts, focused on the daily journey lived in the collective space of early childhood education, highlighting elements related to the organization of the pedagogical work under your authorship. In these narratives, the teachers presented ambivalent images (related to memories of teaching), which, on the one hand, presented dilemmas and problems constituting their own teaching in early childhood education, such as rigid routines; on the other hand, they also highlighted authorship in the reorganization of times and spaces, namely, spaces.

2. **The relational:** institutional challenges, which generate dilemmas and contradictions between what teachers know theoretically and what they can materialize in pedagogical practice, whose debate and reflection generate tensions, which are not always resolved and which often generate impasses in the field of relationships, namely with regard to shared teaching. In these narratives, teachers expressed aspects of institutional life, full of conflicts and contradictions, especially with regard to daily routines, in the problematic and challenging dilemma of deciding what to keep and what to innovate.

3. **The cognitive:** the search, the study, the personal investiture, the teachers' desire to participate in the training, exercising in the focus group acts of observation, listening, recording. In all meetings, the teachers constantly questioned themselves about not only the constitutive elements of teaching in early childhood education, but also compared these aspects in relation to their own pedagogical practice with young children. Challenged to reflect and problematize, but also to present solutions for their daily confrontations, the teachers put into operation hypotheses, objectives, working methods.

4. **The affective-emotional:** in a situation of group research, teachers are fully involved in reflection and criticism, discussing, living and trying to implant possible dreams, of having the conquest public institution, adults and children living the conquest of their rights as citizens who exercise democratic management in institutional daily life and share life in all its entirety. Affective and emotional relationships were at stake all the time, as a group they were challenged to break the walls of justifications for what was stagnant in the institutional context. Overcoming the gaps between theory and practice. To culturally review the pedagogical postures of the adult in relation to the child. To deconstruct the existing hierarchy between care practices and education practices. All of this put sensibilities at stake.

Final considerations

The act of building in-service training as a privileged place for taking the teachers' time and voice is a complex challenge. This dynamics of construction and participation is based on the understanding of teachers as authors of educational and pedagogical activities and knowledge, which, in dialogue with their peers, systematize the daily life experienced in the early childhood education unit. Giving visibility to so many trajectories and stories of teachers who become agents of and in Early Childhood Education reveals a qualitative leap in the level of teacher education, a fundamental step in the achievement of continuing education in service in which teachers make history from their hands. The text now presented shows that it is necessary to pay attention to the cultural ways in which different agents attribute meanings when teaching.

In the collected word, expressed by the teachers who make up the focus group, we identified conflicting feelings. Teachers daily deal with the dilemma of being faithful to a conception, without, however, seeing structural work conditions to do so. In this sense, one of the dimensions of teaching that places itself as the first target of investiture is the relational. The teachers of Early Childhood Education, although they have experienced qualitative leaps in terms of legislation and official curricular documents throughout their trajectory, in the institutional daily life they still live mechanistic, homogeneous routines that insert adults and children in processes that deny their authorship, their word, their unique ways of being people of a given culture.

The imperative referential standard in the educational unit is still “everyone does everything at the same time, in the same space, with the same materials”. The routine is still rigid when it comes to grouping children and times of interaction. And as such, adults and children go through watertight rituals in their daily educational activities. An example of this is to go to the park every day, at the same time, with the same group, exploring the same toys and materials. Because everyday life is still organized so that teachers and children are always obeying something that already existed before them - the modern order, established in the name of productivity, effectiveness, efficiency. This order does not necessarily mean a well-structured routine. But a routine that often nobody can argue its logic of structure and action.

In the course of in-service training, the teachers manifest that, although riddled with contradictions and ambiguities, they know what it means and what it demands to do a quality early childhood education. It demands building routines, curricula that take the history of groups of adults and children as a starting point and an end point. Routines and curricula that take as a reference the ethical, aesthetic and political principle triggered by the National Curriculum Guidelines for Early Childhood Education (BRASIL, 2009) and not the idea of a child as a standard student, who anticipates the social time of childhood in collective institutions of Early Childhood Education.

They also reveal that it is necessary to get rid of what is imposed by standards of teaching behavior. That it is important to study more about the specificity of the way of being an adult in relation to the child.

The teachers who took part in the study offer very interesting clues about what they think, feel, do in the daily life of early childhood education. In addition, they perceived themselves as carriers of time and voice, which allowed them to explain their own logic of thinking, feeling and acting that guides their pedagogical practice. They lived in context, sharing knowledge and experiences, beliefs and pedagogical values, constituting their own teaching *habitus*. It is this *habitus* that creates the chains of interaction and the webs of interdependence between them, and that creates, as it were, feelings of belonging with certain practices and not with others. This is what generates communities of meaning, based on the author, relational, cognitive and affective-emotional dimensions.

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