

## Dialogue learning in the tissues between life, training and teacher work<sup>1</sup>

*Aprendizagem do diálogo nas tecituras entre vida, formação e trabalho docente*

*Aprendizaje del diálogo en los tejidos entre la vida, la formación y el trabajo docente*

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**Abstract:** In the context of contemporary society, from which educational policies based on neoliberalism emerge, educational practices based on a technical rationality that reduces the training horizons to the banking perspective, aiming at quantitative results, become commonplace. In this scenario, political, epistemological and pedagogical challenges arise that directly affect the education, life and work of teachers, especially as regards the dialogue that has become increasingly difficult and necessary. This study aims to discuss fundamentals, themes and challenges of dialogicity in teacher education. Methodologically uses the qualitative approach, analyzing autobiographical reports produced by teachers of a public school in Ceará. Challenges of learning about dialogue were identified and its recognition as a possibility of building a critical and emancipatory education that enables teachers to recognize themselves as the author of their history and profession.

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**Keywords:** Brazilian educational policies. Dialogicity. Teacher training. Teaching work.

**Resumo:** No contexto da sociedade contemporânea, de onde emergem políticas educacionais pautadas no neoliberalismo, tornam-se comuns práticas educativas assentadas numa racionalidade técnica que reduz os horizontes formativos à perspectiva bancária, visando resultados quantitativos. Neste cenário, surgem desafios políticos, epistemológicos e pedagógicos que afetam diretamente a formação, a vida e o trabalho dos professores, sobretudo no que se refere ao diálogo que tem se tornado, cada vez mais difícil e necessário. Este estudo objetiva discutir fundamentos, temas e desafios da dialogicidade na formação docente. Metodologicamente utiliza a abordagem qualitativa, analisando relatos autobiográficos produzidos por professores de uma escola pública cearense. Foram identificados desafios de aprendizagem do diálogo e o reconhecimento deste como possibilidade de construção de uma educação crítica e emancipatória que oportunize ao docente reconhecer-se como autor de sua história e de sua profissão.

**Palavras-chave:** Políticas educacionais brasileiras. Dialogicidade. Formação de professores. Trabalho docente.

**Resumen:** En el contexto de la sociedad contemporánea, de donde surgen políticas educativas basadas en el neoliberalismo, las prácticas educativas basadas en una racionalidad técnica que reduce los horizontes de capacitación a la perspectiva bancaria, con el objetivo de obtener resultados cuantitativos, se vuelven comunes. En este escenario, surgen desafíos políticos, epistemológicos y pedagógicos que afectan directamente la educación, la vida y el trabajo de los docentes, especialmente en lo que respecta al diálogo que se ha vuelto cada vez más difícil y necesario. Este estudio tiene como objetivo discutir los fundamentos, temas y desafíos de la dialogicidad en la formación docente. Utiliza metodológicamente el enfoque cualitativo, analizando informes autobiográficos producidos por docentes de una escuela pública en Ceará. Se identificaron los desafíos de aprender sobre el diálogo y su reconocimiento como una posibilidad de construir una educación crítica y emancipadora que permita a los maestros reconocerse a sí mismos como los autores de su historia y profesión.

**Palabras clave:** Políticas educativas brasileñas. Dialogicidad. Formación de profesores. Trabajo docente.

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## Introduction

The educational policies in force in Brazil carry marks of contemporary society that express themselves in different ways, relating, above all, to the neoliberal perspective. From this perspective, the principles of productivity and performativity that guide the action of schools and educators in search of quantitative results are highlighted. Reflecting this orientation, educational practices end up being influenced by a technical rationality that reduces the training horizons to the banking perspective.

In this scenario, of threatening and losing of teacher autonomy and from the human emancipation training, political, epistemological and pedagogical challenges arise and start to directly affect teachers' education, life and work. The references related to the life, to culture and to the expectations of the school, from the community and from its subjects end up being suffocated in the search for results that are measured by education systems based on indicators established by large-scale evaluations. Thus, in the urgency to appear among the rankings of “excellence” educational institutions, work groups have their organizational strategies negatively affected, especially those that refer to what cannot be quantified. Thus, dialogue as a formative reference has become increasingly difficult and necessary.

Ex positis, this study aims at discussing the foundations, themes and challenges of dialogicity in teacher education, situated in the current context, marked by deep tensions and contradictions. Methodologically, the qualitative approach was used, having as approach strategies with reality the literature review about the categories dialogicity, educational policies and teacher training, articulated with the production of autobiographical reports by teachers who work in a public school in the state of Ceará, located in Acarapé.

From the analysis of the data produced in the research field, in a dialectical perspective of reading reality, we identify the learning challenges of dialogue and its recognition as a possibility of building a critical and emancipatory education that allows teachers to recognize themselves as authors of their history and their profession.

## **Brazilian educational policies and its reflections on training and teacher's work**

The period that comprises the final decades of the twentieth century and the early decades of the twenty-first century brings to the Brazilian context important transformations that directly imply the way education started to be organized.

Brazil's democratic reopening process in the 1980s was marked by the effervescence of organized civil society movements in the struggle for the guarantee of social rights. With regard to the democratization of the access of the Brazilian population to formal educational processes, the Brazilian Constitution of 1988 (BRASIL, 1988) and the Law of Guidelines and Bases of National Education (LDB) No. 9,394 / 96 (BRASIL, 1996a) are considered as the most important historical milestones, expressing important achievements for the community, such as the recognition of education as a “[...] duty of the family and the state, inspired by the

principles of freedom and the ideals of human solidarity [...]” which “[...] aims at the full development of the student, his preparation for the exercise of citizenship and his qualification for work” (BRASIL, 1996a, Art. 2º).

From this reference, the aforementioned law objectively expresses the principles that should be taken as the basis for the organization of education, among which we highlight those concerning freedom, present in the processes of learning, teaching, research, thinking, art and knowledge; pluralism of pedagogical ideas and conceptions; respect and appreciation for freedom and tolerance; appreciation of the experience that comes from extra-school experiences; the establishment of links between school education, the world of work and social practices; appreciation of ethnic and racial diversity (BRASIL, 1996a, Art. 3º).

From the progress in the democratization process and from LDB No. 9394 / 96 (BRASIL, 1996a), we had the development of policies aimed at access, permanence and success of students in the context of educational institutions, especially in basic education. Among these policies, we can mention some, such as those related to: financing, such as the creation in the 1990s of the Fund for Maintenance and Development of Elementary Education and Teaching Appreciation (FUNDEF) (BRASIL, 1996b). Subsequently, this fund was replaced by the Fund for Maintenance and Development of Basic Education and Valorization of Education Professionals (FUNDEB) (BRASIL, 2007).

Other policies included the curricular organization - which passed through the Curriculum Parameters and References, launched in the 1990s, by the National Curriculum Guidelines at the beginning of this century, and currently by the Common National Curriculum Base (BNCC), which is in the process of being implemented, giving references for structuring of political-pedagogical projects of basic education. Policies still continue with the implementation / improvement of monitoring and data recording strategies that, articulated, translate quality-related elements, such as the school census and the large-scale evaluation system, to teacher education strategies - such as several programs such as the Open University of Brazil and the National Program for Teacher Education of Basic Education - among many other programs that allowed teachers to meet the educational requirements imposed by educational legislation.

The actions and programs mentioned above are just a few examples of the many proposals developed over the last decades and have translated, in a very significantly way, the need for preparation, which involves continuous planning and evaluation, of educational systems to deal, in a situated way, with the educational reality of the Brazilian context, drawn from the different subjects that began to constitute and reconfigure the identity of educational institutions, from the perspective of an evaluative culture (KÖNIG, 2007). Thus, to understand the new challenges that education is facing, it is important to be aware of the context, looking at what happens inside and outside the school.

Reading critically the daily education and teaching work today, we realize that as the 21st century advances, society has been living increasingly intense transformations in different spheres, which directly affects the construction of the subjectivity of teachers. As a result, the role and organization of institutions responsible for their sociability and their formation, such as schools, are changed.

We summarize in Frame 1 the contributions that Libâneo (2011) points out in the work “Goodbye teacher, goodbye teacher: new educational requirements and teaching profession” and that help us in identifying such transformations.

**Frame 1.** Transformations lived in contemporary society

Spheres	Transformations
Economic	Globalization Competitiveness and change in production and consumption patterns New technologies affecting work organization and worker profile New standards of professional qualification
Political	Submission of social policies to the world economy perspective Reduction of the role of the state
Ethical	Standardization of consumption habits Individualism and selfishness - naturalization of exclusion
Everyday life	Induction of new needs Growing Media Power

Source: Adapted from Libâneo (2011).

Referring to contemporary society and its different aspects, the author contextualizes the importance of continually rethinking teacher education and work, in a historically situated way, realizing how the transformations experienced by humanity change the ways in which we deal with knowledge and with the mediation processes that promote its construction. Thus, the forms of organization of teaching and learning processes always refer to the kind of human being we want to help form and the kind of society we want to help build, maintain and transform. From these starting points, commitments are established through educational policies, which concern both the knowledge considered valid and the principles that should guide the methodological and evaluative approach present in the political-pedagogical projects of educational institutions.

Those who deal daily with the teaching work and the formation of these professionals experience, today, an axis change in the elements considered as reference to translate the quality of the educational processes developed by the educational institutions. We are facing dilemmas not only pedagogical, but above all political and ethical, which confront elements such as: inclusion x merit; tradition x novelty; transformation x maintenance; emancipation x alienation; among others. Such tensions express a paradigmatic change of values, in which the collective, democratic and solidary perspective gradually loses space for neoliberalism's own values, such as individualism, competitiveness and exclusion.

Almost always the aforementioned tensions arise from the demands that come to school managers and educators through neoliberal result policies, which have been gaining strength and taking the essence of the pedagogical process as an element of human formation in an integral and emancipatory perspective. Teachers develop their practices surrounded by tensions that originate, according to Charlot (2016), the contradictions present in the economic, social and cultural spheres of contemporary society, having their work destabilized by them and being permanently invited to take positions that put their ethical commitment to the profession at stake.

Given this scenario, it is necessary to problematize the initial and continuing

formation of teachers, questioning the way they deal with this reality, given that neoliberalism not only advances in educational policies and forms of pedagogical organization of the school, but also in other aspects. Among them, we highlight the living and working conditions of teachers, whose profession is increasingly marked by precariousness, instability and uncertainty; the challenges related to the material conditions of existence of the population in their cruelest expressions, such as unemployment and urban violence, among many other issues that call into question the technical, political, aesthetic and ethical dimensions of the profession (RIOS, 2010); the principles of business management that reach educational institutions demanding the best results with fewer and fewer resources, as a reflection of the reductionist conception of quality defended by the neoliberal perspective.

According to Silva (2001, p. 22-23) the Total Quality discourse:

[...] represses and displaces the discourse of equality / inequality, justice / injustice, political participation in a public sphere of discussion and decision, making it almost impossible to think of a society and community that transcend the imperatives of the market and capital.

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The emphasis on the search for results that can be translated into indicators used by education systems to assess this “quality” and to grant schools the status of “excellence” educational institutions has promoted the denial of the political dimension of the school's role related to democratic commitments to overcome the conditions of inequality from the formative processes and the overestimation of the technical dimension, which disregards the reality in which students and schools themselves live, being almost exclusively concerned with external references and methods that allow to reach more quickly the desired results in large-scale evaluation processes. Such movement allows us to visualize the potent return of the technical rationality that marked Brazil significantly during the 1970s and which reduced the teacher's identity to that of an uncritical consumer of knowledge produced by experts (COSTA, 2018).

Zeichner (2013), discussing teacher education in the United States context, considering that the country has been recurrently constituted as a reference for the curricular reforms that occurred in the last decades in different countries, such as Brazil, points to the existence of two perspectives. which contrast in the processes of initial teacher education: on the one hand, one that symbolizes the defense of broad processes of professionalization, with comprehensive professional preparation and career development of the teaching profession; and on the other, it is based on a strictly technical training, anchored in the development of instructional scripts that refer to the improvement of student scores in standardized tests.

It is necessary to understand the articulation of this specific phenomenon with the broader phenomenon of the advance of neoliberalism in different fields, including social rights, understanding that it is not neutral. Pimenta e Lima (2019, p. 4) help us better understand this issue when they state:

The priorities of neoliberal policies have a negative impact on teacher education by emphasizing teaching practices at the expense of theories and implementing evaluation and rewarding systems that make teaching work precarious, instituting bonuses instead of salary increases. These and other measures, added to so many

more, pass through the professional life of teachers without their clear understanding of the determinants and intentionality of such actions.

By emphasizing the “how to make” over “whole making”, the formative processes, whether at an early or continuing level, deprive the teacher of the right to comprehensively and critically understand the articulations between his life, his training and their work, mechanizing the process of construction of professional identity, which constitutes an antidialogical practice that seeks to colonize teachers' thinking (COSTA, 2018).

We understand that in order to deal critically and socially responsible with the exercise of the teaching profession in the current context, it is essential to recognize the teacher as a subject, as an intellectual capable of being the author of his own practices. This requires a formation that discusses the context and its political, pedagogical and epistemological challenges, seeking in Pedagogy, as a science of education, the theoretical knowledge necessary to understand the tense and contradictory reality in which teaching is inserted.

The dialogicity proposed by Paulo Freire (1987) in the work “Pedagogy of the Oppressed”, a formative perspective so criticized in recent times, is an important reference that symbolizes the possibility of overcoming the authoritarianism present in the wave of technical rationality, that advances in the fields of training and teaching work and that increasingly dehumanizes both educators and learners.

## **Dialogicity as a necessary basis for teacher training**

From the reflections made in the previous section about the commitments present in contemporary educational policies and their reflections on teacher education and work, we draw attention to the constant threat to the autonomy of these professionals in relation to their work. Increasingly, educational institutions are traversed by the technical and mechanical perspective that emerges from the strategies of control of teaching work, being exerted by agents outside schools and universities (ZEICHNER, 2013). In order to meet this challenge, it is necessary to defend a broad formation, rich in theoretical and methodological foundations that allow the critical reading and the problematization of reality, as necessary conditions for the composition of formative perspectives that, at the same time it gives the opportunity to the appropriation of the historically constructed knowledge by humanity, also allow the construction of new knowledge about the challenges present in the processes of teaching and learning.

In this sense, dialogicity can be understood as a fundamental political, pedagogical and epistemological position for educators and educational institutions to stand before the authoritarianism that is currently manifested in a veiled or clearly exposed manner by governments and the policies they implement, inviting us to think, as educators, about the place we occupy in the development of our profession.

Attempts to disallow the expression of the speech of learners and educators, in order to give expression to socially, politically and economically privileged groups, is a

phenomenon historically present in the Brazilian context (RIBEIRO, 2017) and, however denounced and fought it may be, it is present in diverse social spaces and must therefore be the object of our permanent reflections and actions of resistance (FREIRE, 1967).

The imposition of ways of understanding the world from cultures that hegemonically stand as the most valid and important in the context of society is a form of oppression and domination that needs to be critically understood by the subjects in order to be able to overcome them (FREIRE, 1987), a fact that demands the right of each one of us to formative processes based on an emancipating perspective.

Given the need to search for references that can, through a solid formation, strengthen our action in the world as subjects, it is necessary to emphasize that such an undertaking is not an easy task, considering that Education has in itself a contradictory character revealed permanently in the movements of preservation and transformation of cultures and social relations established between the subjects. Such a movement implies the necessary revision of the ways that we, as educators, were prepared to deal with the exercise of critically reading our profession and relating ourselves dialogically with knowledge, with the individuals who build them and with the spaces where this process takes place.

The book “Pedagogy of the Oppressed”, written by Paulo Freire (1987) for 50 years has illuminated and substantiated the discussions about the importance, necessity and complexity of dialogue. Written in the context of rapid advance of conservative forces in Brazil, under the presence of a military government instituted through a coup against democracy, the author, transforming his indignation and suffering in the face of setbacks, violence and injustice into a profound act of hope, he dedicated himself to the systematization of a historically situated theoretical elaboration rich in reflections that remain, more than ever, current.

In the Brazilian scenario from which the inspiration for the writing of “Pedagogy of the Oppressed” emerged, rights were suppressed, voices were silenced, critical thinking was fought, social mobilization was strongly repressed, and authoritarianism was imposed as the main characteristic of that government, materialized through control, repression, violence and political persecution. Nowadays, with the reprint of the antidialogical and undemocratic perspective of the Brazilian political context, the work reaffirms its importance.

This extremely difficult historical period of the 1960s was also a fertile moment rich in reflections and artistic, cultural and academic productions that allowed the reconfiguration of the ways in which different types of knowledge could dialogue with each other, in a perspective of deep respect to the subjects, their identities and cultures. The legacy left by Freire from “Pedagogy of the Oppressed” (FREIRE, 1987) continued to be reworked by the author himself until his death in the 1990s, and by other intellectuals who are dedicated to deepening and adding new elements to this dialogical perspective due to the historical challenges that emerge from society in the most different contexts.

This movement can be seen in the following quote, taken from a study recently completed by Costa (2018, p. 35):

We can relate Freire's (1967, 1987, 1983, 1996, 2006) theoretical constructs to the thinking of other authors who equally discuss the power and oppression relations to which men and women from the most distinguished countries of the world have historically been subjected, such as Quijano (2009) in addressing the coloniality of power, the ways in which it is instituted and its ways of overcoming it; Santos (2009), when dealing with abyssal thinking, presenting the ecology of knowledge and the southern epistemologies as references for its overcoming; Walsh (2013), by addressing decolonial thinking, aiming at the construction of broader meanings for thought and pedagogical practice, through the inspiration of movements of rebellion and disobedience in defense of plurality; Araya (2017), who proposes a decolonial movement in Didactics and its resignification, having as its horizon the construction of an emancipatory formation; Gomes (2012), discussing ethno-racial relations from the perspective of education and decolonization of curricula and Candau (2011), when problematizing cultural differences in school daily life and pedagogical practices. Also noteworthy are the emancipating perspective of teacher education, such as Pimenta (2005a, 2006, 2016), Lima (2001, 2012), Franco (2003, 2015), Nóvoa (1992, 1995 and 2017), among others. that recognize these professionals as historically capable subjects to build relevant knowledge about teaching, from the problematization of their formative experiences and the exercise of teaching.

As one can see, themes dedicated to the unveiling of asymmetrical power relations and the role played by formative processes as both reproduction and overcoming strategies have gained space and translated emancipatory perspectives of the “Becoming” of Education. This is understood by the set of authors presented as situated social practice, immersed in the universe of tensions and contradictions that are typical of a society cut in class and that updates, from this cut and other references (such as ethnic, racial, religion, gender and orientation), forms of prejudice, discrimination and dehumanization.

Research carried out in the field of teacher education has announced the emancipatory potential provided by critical and reflective formative perspectives, based on dialogicity, the valorization of the knowledge of experience, the problematization of life, work and training of educators in which are situated the challenges lived by the subjects in the processes of building themselves. It is through this movement that professionals realize the links established, for example, between the individual and collective dimensions of the subjects' existence, which are directly affected by social policies and the principles and values that underlie them.

Franco (2015), mentioning the educational practices, points out that the level and depth of learning proceeds from the density with which they are woven in dialogue with the other, considered fundamental to the understanding of the ways in which each subject relates to knowledge. According to the author, it is in this movement that Pedagogy asserts itself as a science and contributes to the understanding of the theoretical and practical aspects that constitute the praxis, the contradictions present in them and, above all, translated into the rupture and conservation movements that highlight the vision of world and values of the subjects, explaining in favor of which, in whose favor and which society project they develop their work. By critically reflecting this dialogue with reality, the formative processes make a commitment to human emancipation that breaks with the alienation that makes the subjects unable to perceive themselves and the relation of their actions with the totality.

Alarcão (2011), when presenting the concept of reflective school as a place of collective construction of knowledge, tells us that the marks of this contemporary society in

which we live, expressed in competitiveness and individualism, among many other issues, came too close to people, by alienating them from the process of building themselves. From the above, it points to the urgency of the affirmation of the school as a space of construction and experience of citizenship, which materializes through the reading of reality and concrete action based on the exercise of freedom and responsibility, attention, interest and respect for diversity present in the other, illuminating the correct decision making that involves the commitment to the conditions of human development and their living contexts.

This exercise, it should be emphasized, is a daily construction that takes time to be consolidated as praxis, given the pressure exerted by the context that seeks, through different strategies, to silence the voice of educators, to deny the political dimension and their formation and their professional practice, sometimes criminalizing the exercise of dialogue and critical reading of reality, so necessary for overcoming the conditions of oppression nourished in our country since colonial times.

We are interested in problematizing, at the time of teacher training, the reflexes that the formative experiences developed in the formal and informal contexts leave in the construction of the teachers' identity. By allowing the expression of anguish and uncertainties, fears and daring, defeats and achievements on the part of teachers in training processes, we are building spaces not only for learning to listen one another and coexistence, but also spaces for solidarity, acceptance of others, listening carefully. and a sensitive look, mobilization and struggle for decent work spaces committed to respect for diversity and permanent search for humanization.

In the movement of appropriation of their own trajectories of life, work and training, teachers are becoming authors of their histories and their profession, collectively resignifying theory and practice, from the reflections that weave over the formative horizons proposed by educational policies and their impacts on the construction of society.

## **Dialogue learning challenges: with the word, teachers of basic education**

The investigative-formative movement that enabled the construction of the data that will be presented in this section sought, besides promoting the construction of knowledge about the dialogue, to create conditions for the subjects who participated in it to better understand themselves, the meanings of their actions, in a perspective of self-knowledge and reality transformation.

Thirteen teachers who work in a Public School in the city participated in the research, eleven female and two male, with training in different areas and acting in the final years of elementary school, accumulating an average of 11 years of profession each. Data production was performed from the development of “Dialogical Reflective Circles”. This investigative and formative strategy “[...] takes as its starting point the teacher as a person and follows in a spiraling movement of the expansion of experiences to the intersubjective field, in which the subject recognizes himself as part of a group, which affects him and is affected by it” (COSTA, 2018, p. 50). The findings are presented below.

To begin the discussions on Dialogicity, we take as a starting point the existence of the participating teachers themselves, their trajectories and the built learning that allowed the movements of approach and distance with the practice of dialogue. In the reflections brought by the teachers - identified with the name of cities in the Maciço de Baturité, a region surrounded by a chain of mountains in the center part state of Ceará, where their working context is located - we noticed the predominance of the understanding of dialogue as a movement that occurs in the “I-you” relationship, present in the voices of seven subjects, who highlight as necessary elements for dialogicity attributes linked to individuals, such as openness to the other and the exercise of listening:

To dialogue is to talk, analyze and reflect with each other. Be open to decisions, opinions of others. Knowing how to listen and understand the reason of certain attitudes and seek to understand the dimensions of speech (ACARAPE).

I consider that dialogue is the exercise of listening to others, not only listening, but being open to what others can show you as a different path. It is at the same time providing the other with the opportunity to know each other (ARATUBA).

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From Freire (1987), we understand that humility and lovingness allow subjects to experience authentic dialogue, which surpasses the power relations based on the authoritarianism that has historically marked Brazilian society. The exercise of saying the word needs to be right for all, besides respecting the place of speech of the other and welcoming him as a subject that builds his way of being in the world from a set of experiences that the person accumulates throughout life. Thus, Ribeiro's (2017) reflections are associated to Freire's (1987) thinking when the author points out that “thinking in speaking a place would break the silence established for those who were subordinated, a movement to break with the hierarchy” (RIBEIRO, 2017, p. 90).

Given the above, it is necessary to emphasize that although the I-you relationship is fundamental for the exercise of dialogue, it is not enough for the understanding and transformation of reality. It is necessary to consider the existence of the subjects in the world, in the web of relationships that are established in it. A broader view of dialogue has been presented by six teachers from Maciço de Baturité, when they state, “The way I see myself and relate to the world, people and everything around us is a dialogue. The relationship of what I think, speak and do is also dialogue. As I see the other, my assessment of the world, my role as a person and professional, is also dialogue”.

The world and its determinants affect how we relate to ourselves, the other, and our contexts of existence. Without considering these aspects, it is not possible to construct authentic dialogues that collaborate with the unveiling of the “Limit-Situations” that prevent us from “Being More”. Without the problematization of reality, words do not become actions, so they do not allow emancipation.

The exercise of presence in the world announced by Freire is a permanent challenge for all of us, given the formative experiences that have been present in the history of Brazil and other countries, marked by a Eurocentric perspective of the imposition of power patterns, understood as natural and, therefore, not subject to any kind of questioning (QUIJANO, 2009). The Eurocentric perspective imprinted on the institutions more directly responsible for

the education of the subjects, such as family and school, the marks of authoritarianism that exclude from the formative processes the critical reading of reality, reducing them to strategies of reproduction of hegemonic power relations established in society. With this understanding, we continue to ask the participating teachers about the experiences of dialogues lived by them throughout their existence and how they have been happening.

The teachers showed the challenges present in the dialogue exercise, showing that their limits and possibilities are linked to the power relations established between the interlocutors: the more hierarchical the relations, the more challenging the construction. Among the statements expressed by teachers, some indicate the overlap of one opinion over another in a more evident way, as Guaramiranga points out, “[...] usually the opinion of the most powerful subject, leader or patriarch has more weight in the final decision, presenting a determining factor, the verticality”.

The experience expressed in the subject's speech allows us to reflect on the movement opposite to dialogicity, which is antialogicity. This is based on domination, oppression, reduction of the other to the condition of object to be manipulated. Thus, anti-dialogue and oppression constitute, according to Freire (1987), elements of the same action.

The cycle involving anti-dialogue and oppression is set in and feeds on the dehumanization and denial of the other. Anything or anyone that presents itself as different ends up, in this context, being understood as a threat, as a problem to be solved and therefore silenced. Political, religious differences and others of ethnicity, gender, sexual orientation, generation, among others, have historically been silenced in the most different spaces, challenging the subjects to seek ways of articulation to overcome this process through the resistance that emerges from the awareness movement about this condition and the struggle for the expression of voices and the defense of identities and rights.

It is important to understand that the interculturality that speaks to us about the possibility of critical understanding and democratic coexistence of different cultures dialectically demands a movement of intracultural empowerment, which refers to the empowerment of each specific group so that its identity is not diluted in the relationships that establishes with the others, from the perspective of coloniality (CANDAU, 2017). Some attempts of this strengthening are experienced, although intuitively, by teachers, as announced by the city of Itapiuna: “My teachers, who always gave me advice during my training, always supported me. This student-teacher approach is very important because we can have a more open dialogue, making learning more interesting for the student”.

Attempts at dialogue with peers and based on sharing experiences, reflections and strategies used to face the challenges posed to women, youth, work groups and families, as announced by the teachers, are important exercises in the identity construction of the different groups, strengthening the relationships of solidarity established between the subjects and the empowerment of these groups. This term is broad and is approached by Freire and Shor (1986) from the perspective of collaborating with the recognition by the subjects and their own collective power, aiming at their engagement in social processes.

The problematization of the set of experiences presented by the teachers, articulated

with the reflections woven collectively, constituted as important references for the understanding of the ways in which dialogues are experienced in the spaces of formation and profession, reaffirming their formative and transformative potential.

## Final considerations

The educational policies in force in Brazil carry the marks of a technical rationality based on neoliberal principles translated into the perspectives of competitiveness and performativity in the training processes developed at different levels of education. Its main reflexes in the initial formation of teachers are in the valorization of the technical dimension of the teaching professionality in detriment of the ethical, political and aesthetic dimensions that give the formation of the subjects an emancipating character.

Dialogue is increasingly presented as a necessary imperative for individuals and the community to understand themselves and their role in maintaining or overcoming the “Limit-Situations” posed at the present historical moment. Thus, the understanding of education is fundamental both as a social practice that materializes in the midst of tensions and contradictions and as a form of intervention in reality that allows, according to the commitments of those who promote it, to mask or unveil the ideologies that underpin the projects of society that are in constant dispute.

The dialogue and reflection that emerged from the investigative process triggered by the “Dialogic Reflective Circles” contributed to the unveiling of different elements present in reality, which concern the relationships established between the subjects, the different determinants that dialectically affect the existence of individuals and collectivity, among other references that allow us to understand both the “limit-situations” that prevent the subjects of Being-More, as well as to think about strategies for the construction of the unprecedented viable, present in the horizon of utopias in which each man and each woman recognizes and reaffirms as the subject of its own history.

Given the different findings that emerged from the investigation, we can understand that dialogue is a constant search present in the horizon of utopias and, at the same time that indicates its need for evolution and incorporation of new themes, approaches and subjects, it allows us to keep moving towards an education that enables the emancipation of different subjects.

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## Notes

<sup>i</sup> Translated by Ana Cristina Cunha da Silva 

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