

Dossier: TEACHER EDUCATION AND PEDAGOGICAL PRACTICE - TIMES, TENSIONS AND INVENTIONS

TEACHER EDUCATION AT SCHOOL AND UNIVERSITY: CONTRIBUTIONS OF (AUTO)BIOGRAPHICAL NARRATIVES

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ABSTRACT: The present article reports on the research that aimed to reflect on conceptions and practices of teacher training, discussing possible contributions of (auto)biographical narratives, in the scope of initial teacher training, developed in the Pedagogy course of a public university in the state of São Paulo, and of continued training, in the context of schools of the initial years of elementary education of the metropolitan region, in which the referred institution is inserted. The following questions were raised: how are conceptions and practices of initial and continued formation outlined for teachers in the contexts of research development? What are the possible contributions of the elaboration and sharing of (auto)biographical narratives in initial and continuing education processes? The theoretical and methodological framework was woven in the dialog between the (auto)biographical narrative *research-formation* approach and the *nosdoscom* studies on school everyday life, in a path that included an inventory of the practices, memories and policies of the formation of teachers, in the contexts where the research was carried out, and the development of training practices, anchored in the (auto)biographical narrative approach in supervised internship classes and in the schools involved. The development of the *research-formation* reaffirms the power of knowledge production that takes place in the encounter and dialog between university and school, as well as the role of (auto)biographical narratives in the mediation of a reflective path of sharing and collective construction of pedagogical knowledge.

Keywords: Initial training, continued training, Pedagogy course, narratives, (auto)biographical research.

FORMAÇÃO DOCENTE NA ESCOLA E NA UNIVERSIDADE: CONTRIBUIÇÕES DAS NARRATIVAS (AUTO)BIOGRÁFICAS

RESUMO: O presente artigo socializa pesquisa que teve como objetivo refletir sobre concepções e práticas de formação docente, tematizando possíveis contribuições das narrativas (auto)biográficas, no âmbito da formação inicial de professoras/es, desenvolvida no curso de Pedagogia de uma universidade pública do estado de São Paulo, e da formação continuada, no contexto de escolas dos anos iniciais do Ensino Fundamental da região metropolitana, no qual se insere a referida instituição. Foram levantadas as seguintes questões: como se delineiam concepções e práticas de formação inicial e continuada de professoras/es nos contextos de desenvolvimento da pesquisa? Quais as possíveis contribuições da elaboração e partilha de narrativas (auto)biográficas em processos de formação inicial e continuada? O referencial teórico-metodológico foi tecido no diálogo entre a abordagem de *pesquisaformação* narrativa (auto)biográfica e os estudos *nosdoscom* os cotidianos escolares, em um caminho que incluiu um inventário

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das práticas, memórias e políticas da formação de professoras/es, nos contextos de realização da pesquisa, e desenvolvimento de práticas de formação, ancoradas na abordagem narrativa (auto)biográfica em turmas de estágio supervisionado e nas escolas envolvidas. O desenvolvimento da *pesquisaformação* reafirma a potência da produção de saberes que se dá, no encontro e no diálogo, entre universidade e escola, bem como o papel das narrativas (auto)biográficas na mediação de um caminho reflexivo de partilha e construção coletiva do conhecimento pedagógico.

Palavras-chave: Formação inicial, formação continuada, curso de Pedagogia, narrativas, pesquisa (auto)biográfica.

LA FORMACIÓN DEL PROFESORADO EN LA ESCUELA Y LA UNIVERSIDAD: APORTACIONES DE LAS NARRATIVAS (AUTO)BIOGRÁFICAS

RESUMEN: El presente artículo describe la investigación que tuvo como objetivo reflexionar sobre las concepciones y prácticas de la formación de profesores, discutiendo las posibles contribuciones de las narrativas (auto)biográficas, en el ámbito de la formación inicial de profesores, desarrollada en el curso de Pedagogía de una universidad pública del estado de São Paulo, y de la formación continuada, en el contexto de las escuelas de los primeros años de la educación primaria en la región metropolitana donde se encuentra la institución. Se plantearon las siguientes preguntas: ¿cómo se perfilan las concepciones y las prácticas de la formación inicial y continua de los profesores en los contextos de desarrollo de la investigación? ¿Cuáles son las posibles aportaciones de la elaboración y puesta en común de las narrativas (auto)biográficas en los procesos de formación inicial y continua? El marco teórico y metodológico se tejió en diálogo entre el enfoque de la investigación-formación narrativa (auto)biográfica y los estudios sobre la vida cotidiana escolar, en un recorrido que incluyó un inventario de las prácticas, memorias y políticas de la formación de los profesores, en los contextos de realización de la investigación, y el desarrollo de prácticas de formación, ancladas en el enfoque narrativo (auto)biográfico en las clases de prácticas supervisadas y en las escuelas involucradas. El desarrollo de la investigación-formación reafirma el poder de producción de conocimiento que se produce en el encuentro y el diálogo entre la universidad y la escuela, así como el papel de las narrativas (auto)biográficas en la mediación de un camino reflexivo de intercambio y construcción colectiva del conocimiento pedagógico.

Palabras clave: Formación inicial, formación continua, curso de pedagogía, narrativas, investigación (auto)biográfica.

INTRODUCTION

This article focuses on the formation of teachers², in the context of initial formation, developed by the Faculty of Education of the State University of Campinas (FE/UNICAMP), and of continued formation, in the context of schools of the initial years of elementary education. Based on the approach of narrative (auto)biographical *research-formation*³ and on the *nosdoscom* studies of school everyday life, it looks at conceptions and practices of formation, contextualized by practices, memories and policies, specifically, of the Pedagogy Course and the public education networks of the metropolitan region, where the university is located⁴.

The research developed takes, as a political-epistemic commitment, the inseparable interlacing between teaching, research and extension, as well as the research done with the school and with the teachers, in an epistemology that is based on the struggle for an emancipatory project of society and on the virtuous movement between sensitive words and listening. In this sense, the research perspectives multiple crossings between the teaching policies, the academic production and the daily *know-how*, favoring the construction of knowledge in the Pedagogy Course and in the daily life of the schools.

The experiences lived, through the monitoring of students in internships and also through the development of *research-formation*, in the dialog between university and school, lead to the encounter of a *space-time* intensely taken by demands, in a visible intensification of the teaching work (OLIVEIRA, 2020). In states and cities that implemented the Law of the National Professional Salary Floor (BRASIL, 2008), the collective pedagogical work time has been, most of the times, occupied by activities that do not prioritize the construction of pedagogical knowledge in sharing among teachers. On the other hand, in the scope of initial formation, we can also question how we have favored the construction of experiential knowledge that considers the students' life trajectories and translates the crossing between theory and practice.

We take as reference the discussion of teaching knowledge, based on the contributions of Tardif (2000, p.10), in "a broad sense, which encompasses knowledge, skills, abilities (or aptitudes), and attitudes, that is, what has often been called knowledge, know-how, and know-how-to-be", including, according to Gonçalves and Monteiro (2017), disciplinary, curricular, pedagogical, and experience dimensions. A knowledge that, being broad, articulates different personal, academic, and professional dimensions.

In this perspective, Tardif (2000) alerts to important challenges: a process centered in the work context, not confusing professional knowledge with knowledge mobilized in university education, valuing teaching knowledge built in everyday school life and in pedagogical practice for teacher education. The problematic field outlined here points to the centrality of a training based on other knowledge, fertilized by meetings and dialogues between teachers in initial training and teachers working in basic schools, through the production and sharing of pedagogical narratives.

The use of the feminine has as reference that, both in the school and in the university, we find the significant presence of women students of the Pedagogy Course and women teachers of the initial years of elementary education; we thus take the feminine to demarcate a political-epistemic conception. Louro (2004, p. 393) resumes the history of the feminine presence in the teaching profession and discusses different denominations received that reveal representations of teaching as "little teachers,

² Considering the significant female presence in the teaching profession, in general, and in the early years of elementary school, in particular, as well as the centrality of gender issues in the historical, political, and epistemological problematization of education, we chose to use "female teachers" when referring to general approaches about the field and only the feminine when dealing with the specificity of the present research.

³ Throughout the text, having as inspiration and reference the studies on school everyday life, some words will be grouped and spelled with italics, indicating the crossing of meanings and inseparability of concepts. (FERRAÇO; SOARES; ALVES, 2017)

⁴ Research supported by Fundação de Amparo à Pesquisa do Estado de São Paulo (São Paulo State Research Support Foundation) (FAPESP).

aunts, and education workers". If, initially, the presence of women occurred as little teachers and aunts, today we claim the place of professionals and workers in education. In the *research-formation* developed, we sought to make visible, in the narratives of students and teachers, the images and knowledge (re)constructed about teaching, throughout their life and training trajectories.

Taking this problematic field as a reference, the following study questions stand out: How are conceptions and practices of initial and continuing education outlined for teachers in the contexts of research development? What are the possible contributions of the elaboration and sharing of (auto)biographical narratives in initial and continuing education processes? The methodological proposal included the following dimensions: inventory of practices; memories and policies of teacher training, developed at FE/UNICAMP and in the everyday life of schools; collective production of training practices, in the context of initial and continuing training, in dialogue with the academic production directed to teacher training, focusing on narrative (auto)biographical approaches. The present article describes the paths followed in the development of the *research-formation*, in dialogue with the theoretical-methodological references; the contextualization of the institutional spaces; the experience of working with the (auto)biographical narrative approach in the contexts of training and final reflections.

ON PATHS TRODDEN

The *research-formation* perspective meanings of the process of formation of teachers in its articulation with memory and narration, as powerful approaches of investigation in the educational field. We understand that, at the same time we research, we form ourselves and that all those involved, that is, researchers, Pedagogy course students, teachers and basic school teachers, also form and are formed in sharing. Having as reference the pioneer work of Gaston Pineau (2010; 2020) and Marie-Christine Josso (2010; 2020) with the current of life stories in training, we take the power of research-formation, problematizing research beyond the pairs science/technique, theory/practice, pointing to the possibility of incorporating, in a rhizomatic way, experience/meaning (LARROSA, 2017).

Therefore, I do not think it is an exaggeration to say that the concept of life experience is probably the founding concept of our paradigm [...]. Experience, I emphasize again, is forged and constructed at the place of intersection between the singularity of each course and the emergent otherness of all shared courses. (JOSSE, 2020, p.45, 46)

The various ecological crises of today, the acceleration of professional development and the needs of intergenerational transmission of these subjects' bearers of humanity seem to invite us to situate these emerging practices in a broader movement of uses of autobiographical devices to anchor, more explicitly, research-formation policies in human sciences in these hidden treasures of humanity. (PINEAU, 2020, p.59)

The perspective of research-formation, worked on by the authors in the 1990s, refreshes itself, in the sense of responding to life, in its socio-environmental, professional, ethical challenges, fertilizing, in the human sciences, hidden treasures, life experiences, construction of knowledge and human formation. Research that gets involved and blends with life, throughout the process, that interweaves inseparable movements of *research-formation*.

The current of life stories, French in origin, arrived in Brazil through the precious contributions of Professor António Nóvoa (2010) and, here, it finds a fertile and already boiling field of practices of listening to stories and narrative records of teachers and students, both in research and training. Legacies of Freire (1992), entangled with the work of teachers/researchers who come to Brazilian universities from basic schools, such as Regina Leite Garcia (2001), Célia Linhares (1996), Nilda Alves (2003), Maria Helena Abrahão (2004). Among us, in Brazil and Latin America, we potentiate the (auto)biographical narrative perspective, especially in the field addressed to education and teacher training, in particular, through *training memorials* (ABRAHÃO, 2008; PASSEGGI, 2008), *narrative documentation of pedagogical experiences* (SUAREZ, 2011), *pedagogical narratives* (PRADO; CUNHA; SOLIGO, 2008) and *training narratives* (SOUZA, 2004). Each device in its singularity, points to the power of

(auto)biographical narratives woven, individually or in groups, oral, written, imagery and in the most diverse supports. Thus, we take the narratives as a source of research and movement of (trans)formation.

The assumption of *research-formation* implies a commitment to the production of scientific knowledge, potentially (trans)formative for all involved, for articulated actions between undergraduate and graduate teaching and the production of knowledge involved⁵ with schools and with teachers in research-formation and extension actions. The development of the research, in its several stages, favored the construction of several sources. The documents and legal contributions were organized and systematized, and the *research-formation* meetings were registered through the itinerancy diary (BARBIER, 2002), taking into account reflective movements, in dialogue with the research objectives and the narratives of students and teachers produced in the period from 2017 to 2021⁶.

The understanding of the sources was developed, through the scenic approach, as proposed by Marinas (2007). In the circuit of the given word and listening, which involves the (auto)biographical narratives, we have access to a set of scenes, some inaccessible others noisy, some visible, clear, others enigmatic. And, thus, the author proposes the scenic understanding as a path of interpretation in

That the subject is constituted in the story in many ways and that these form a plurality of scenes that are effects and conditions of language [...]. And soon we conclude with an important dimension that, surpassing the linear hermeneutics, relates subject-listening-production: the scenic understanding. (MARINAS, 2007, p. 87)

In this perspective, the narrative constitutes a "repertoire of scenes" and the understanding is placed on each scene and in the relationship, in the games established between them: 1) the scene of enunciation, valuing the circuit between given word and listening; 2) the multiple scenes of everyday life in the space-time context of the triple present (RICOEUR, 1994), that is, a daily life not circumscribed to the here and now, but pregnant with the relationship between past, present and future and 3) the implicit scenes, that is, the unsaid, the silences, the pauses. (MARINAS, 2007, p. 118)

In the author's words:

Scenic understanding implies understanding the story not as a linear, cumulative story, but as a repertoire of scenes. Of these, the first (E1) is the one that brings together in the listening, the narrator and the interviewer. [...] Scenes 2 are those that form part of the daily life of the narrator, his positions as sender and receiver cross back over scene 1 as it is actualized. In this play between scenes 1 and 2 is given the possibility to pass the emergence of the repressed or forgotten scenes (3). (p.119)

Thus, the interpretation falls on the relations and games established between the scenes and in the different roles played by them and, being a dialogic movement (BAKHTIN, 2011), is woven horizontally by the participants. In reading the sources, we identified clues for the development of this interpretive approach. Each narrative interweaves a particular plot, in the sense of Ricoeur (1994), a synthesis of the heterogeneous, and the scenic understanding, which seeks meanings of the relations between the plots of episodes and times, characters and actions, in an invitation to multiple readings.

CONTEXTUALIZATION: FORMATION POLICIES

The stage that we call contextualization consisted of a documental survey about the initial formation of teachers in the Pedagogy Course of the Education College from UNICAMP, including the study of documents and legislation. Considering, as Kramer (1997), the pedagogical project of a course not as a place, but as a path, a daily and quotidian construction of those who inhabit the educative *space-time*, in the scope of the initial formation, we questioned: What are the specificities of the paths of the Pedagogy course in the state of São Paulo? How has it been constituted at FE/UNICAMP?

⁵ In this case, the proponent researcher, the students in initial training, graduate students, scientific initiation scholarship recipients, and teachers from the participating schools, in actions carried out at the university and in the schools.

⁶ The *research-formation*, during the period from 2017 to 2021, involved the participation of five public schools and eight supervised internship classes.

The FE course began in 1974⁷, with the objective of forming specialists in education, with the following qualifications Educational Guidance, School Administration and School Supervision, not counting with teaching training, at that initial moment, only registered in 1977, with the inclusion of the qualification for the Specialized Subjects of High School Teaching, which contemplated acting in teaching the initial years of schooling and in the Normal School. Thus, we have the beginning of the Pedagogy Course at the Faculdade de Educação (FE), in the context of the military regime and technicism, focused on the formation of education specialists. The curriculum was organized in two blocks: a common core to all qualifications and a specific one, and students could choose at least one and at most two qualifications (FE/UNICAMP, 2017). Thus, its history is directly linked to the scenario of the course in Brazil, marked by specializations in the 1970s and, with the democratic opening and the educators' movement, the inclusion of teaching as a central component, articulating the education of the pedagogue.

In the set of several reformulations⁸, the 1997 reformulation stands out in the context of the intense movement of educators forwarded by the National Association for the Formation of Education Professionals (ANFOPE), National Association of Graduate Studies and Research in Education (ANPED), National Forum of Directors of Colleges, Education Centers or Equivalents of Brazilian Public Universities (FORUMDIR) and other entities, in the direction of forming the teacher and the specialist in teacher; in this sense, the following principles were incorporated: "the teaching as the basis of training, the solid theoretical and interdisciplinary training, not fragmented into qualifications, the research axis, the creation of thematic nuclei, the curricular organization by bimonthly modules; the ethical and political commitment to public school" (FE/UNICAMP, 2017, p. 18). This curriculum materialized, in its principles and in its curricular organization, the movement for teacher education, advocated especially by ANFOPE.

At the national level, after the Law of Directives and Bases of National Education (BRASIL, 1996), a long period of discussion about the teacher education and the Course of Pedagogy was initiated that, after many reworks, had the National Curricular Directives published in 2006. After its publication, the courses started reformulation processes. It is important to highlight that the referred Directives embodied multiple tensions, being strong the presence of the principles built by the movement of educators since the 1980's, among them, the centrality of teaching as the basis of the formation, the articulation between the formation for teaching and management and the performance of the pedagogue in school and non-school spaces.

At FE/UNICAMP, 10 years after the reformulation made in 1997, the group of professors, in several seminars and evaluations, started to discuss the course, aiming at a reformulation that would meet the Directives, keeping the principles and delineations of the faculty. The new curriculum was approved and came into effect in 2008. The path taken in its construction by students and faculty was systematically evaluated, pointing to a set of revisions outlined in the 2015 curriculum. These revisions were also in accordance with Deliberation CEE/SP 111/2012, altered by Deliberation CEE/SP 126/2014, which established "Complementary Guidelines for the Training of Teachers for Basic Education in Undergraduate Courses of Pedagogy, Higher Education Normalization, and Graduation offered by higher education institutions linked to the state system".

The direct interference of the State Education Council in teacher education under the responsibility of state universities in São Paulo is blatant. In an article written by professors Adriana Varani, Dirce Zan, and Luciene Grandin (2018, p.11), the authors critically highlight this interference, limiting the constitutional right of university autonomy: "when we resume this debate on university autonomy, the posture of the CEE/SP of affront to the constitutional text is striking. The Council has placed itself as the trustee of the curricular organization in public universities, disregarding possibilities for dialogue and negotiation". The Deliberation CEE/SP 111/2012, amended by 126/2014, considers that there is a gap in the school education of undergraduates that must be overcome in the university in

⁷ It was in 1973 that Prof. Marconi Freire Montezuma, head of the Department of Education, requested to the Rector Zeferino Vaz the authorization for the implementation of the Pedagogy Course in the School of Education, emphasizing "the importance of that course for the formation of specialists for education" (COUTINHO, 2002, p. 70 *apud* FE/UNICAMP, 2017, p. 17).

⁸ Inclusion of qualifications (1979) and alteration of the workload of the internships (1984).

a compensatory way, still having an understanding of separation between content and method, indicating the review of curricula and emphasizing, especially, the methodology, the "how to teach". In 2017, the Deliberation was changed again, including hours of Practice as a Curricular Component (PCC), bringing once again the need for adjustments in the curriculum matrix, in view of meeting the requirements of the State Council. (VARANI; ZAN; GRANDIN, 2018)

In the continuity of the movements of evaluation/reorganization of the course, we experienced instituting moments, with seminars held in the years 2018 and 2019, with reflections, which brought, to the surface, principles of teacher training, such as the criticism of the technician/neo technician perspective and, consequently, of practice as application. Having as reference the discussions and questionings of the Seminar, as well as the research with the courses of Pedagogy of Rio de Janeiro (BRAGANÇA, 2014), Larrisa Ré conducted a survey of the pedagogical proposals and curricular matrices of public universities of São Paulo, namely: University of São Paulo (USP), State University of Campinas (UNICAMP), State University of São Paulo "Júlio de Mesquita Filho" (UNESP), Marília and Bauru Campuses, Federal University of São Carlos, Sorocaba Campus and Virtual University of the State of São Paulo (UNIVESP). As for the internships, it was possible to verify that:

From the point of view of the workload, UNICAMP has the largest among all the universities analyzed with a total of 3,825 hours. [...]

The study of the workload of mandatory internships is also fundamental. While UNICAMP has 630 hours of supervised internship, taking into account practice, theory and teacher orientation, the other universities have between 400 and 450 hours. (RÉ, 2020, p. 30)

As for the distribution of the subjects, the field of educational fundamentals presents thirteen subjects - the largest number among the courses surveyed, the subjects of didactics and methodology six - the smallest number comparatively - and, as for knowledge related to the specific modalities and stages of education - early childhood education, special education and youth and adult education - five subjects.

It is clear the importance given to theoretical subjects by FE/UNICAMP, which denotes, on one hand, the search for an emancipatory, critical and reflective education that considers the multiple dimensions of the subject and teaching, however, on the other hand, it leaves pedagogical practices in second place. Considering that the FE is going through a process of reformulation of the course, we foresee that the collective discussion may indicate a curricular design that points to the balance between the several areas and dimensions, as well as the necessary crossing between theories and practices. (RÉ, 2020, p. 31)

Continuing the discussions, a Working Group was constituted for the reformulation of the course, but the political scenarios became darker and more tense every day. Attacks on public education and the university became stronger every day. In December 2019, we were surprised with the publication of "new" National Curricular Guidelines for the Initial Training of Basic Education Teachers, which also instituted the Common National Base for the Initial Training of Basic Education Teachers (BNC-Formation) (BRASIL, 2019). The 2015 Guidelines (BRASIL, 2015) that relied on extensive discussion of education professionals, along with their representative associations, were replaced by a resolution without collective participation, tying, in a linear way, teacher training to the implementation of the BNCC.

In the same context, the National Education Council (CNE) started the revision of the National Curricular Guidelines of the Pedagogy course, issuing a preliminary proposal that de-characterizes the course constituted by the 2006 Guidelines, as well as the achievements of the educators' movement as to have teaching as the basis in a broad training, articulated to educational management. The proposal presented by CNE fragments the training for teaching in early childhood education, the early years and management, in a step backwards explained by ANFOPE, in a document sent to the Council in February 2021 (ANFOPE, 2021).

In the social and political sphere, we suffer open and deliberate attacks on public education by the federal government and also by the state government, with a climate of curtailment of the freedom of professorship and tightening of financial constraints. The years 2020 and 2021, marked by the Covid 19 pandemic, brought to the surface the serious social injustices, the unequal living conditions, health,

and access to technological resources that have become even more indispensable in the context of social isolation. At school and university, it was necessary to undertake movements of struggle for life and for the continuity of the possible formative processes. On the internships, the collective reflections and deliberations were intense and fruitful, accompanying the context of worsening health and political crises.

In continuing education, we highlight, in one dimension, the intense movement of education professionals, in the recognition of the school and social practices as formative *space-times* and, in another dimension, the broad Brazilian legal apparatus constituted, especially after the 1988 Citizens' Constitution, in the incentive to continuing education. Since the 1980s, we have observed a mobilization that involves research and training with schools, in the assumption of the latter as the *locus* of production of pedagogical knowledge. Work developed in different Brazilian regions has been reverberating in multiple forms of action, involving continued teacher training centered in the school.

The Law of Directives and Bases of National Education (BRASIL, 1996) made continuing education a right of Basic Education professionals and the National Education Plans of 2001 and 2014 (BRASIL, 2001; 2014) reaffirmed and set specific goals to ensure this right. Goal 16 of the current PNE (BRASIL, 2014) highlights the guarantee "to all basic education professionals continued training in their area of work, considering the needs, demands and contextualization of education systems" (BRASIL, 2014, p. 51). In the same vein, the "National Curricular Guidelines for initial training at the higher level (degree courses, pedagogical training courses for graduates and second degree courses) and for continuing education" (BRASIL, 2015, p. 8, our emphasis), define the necessary articulation between the training centers of all federal entities, the *Sistema Nacional de Avaliação da Educação Superior* (Sinaes) (National System for Higher Education Assessment), basic education, in its policies and guidelines and the Pedagogical Project for Continuing Education (PPFC). (BRASIL, 2015, p. 3).

In the recovery of documents and follow-up of internal discussions at FE/UNICAMP, the importance of the dialogue between university and formative spaces is highlighted, taking the relationship with the public school as a priority focus for the internship practices. The book organized by professors Maria Inês Petrucci-Rosa and Dirce Zan (2015) brings an important contribution to the history of teacher education in FE. In addition to written texts, from a cycle of debates held with teachers and students, it includes the preciousness of the literal transcription of a typed text, "written about two decades ago", about the internships of the Undergraduate courses. According to the following fragment, we notice the central concern between UNICAMP and the school.

An important aspect, evoked by the legislation, which justified the passage of the internships from the *Colegio de Aplicação to the Escolas da Comunidade* (Community Schools), was the need to link the teacher-training schools to the regular schools, where these teachers would teach in the future. The Supervised Internships would be the means through which the desired integration would be promoted. The Internships would be a communication link between the high schools and those of higher education. On the one hand, they should allow the higher school to get a closer look at the educational problems existing at the previous levels. On the other hand, they should enable the high school to be up-to-date with the specific and pedagogical knowledge produced at the higher level, knowledge that could serve as a source of improvement and renewal of the teaching practiced there. (CAMARGO; FRACALANZA, 2015, p. 25)

Documents, seminars and discussions continue to reaffirm the centrality of the school in teacher education, encouraging dialogue, partnerships and agreements with public education networks, as expressed in the internship policy (FE, 2008).

Taking the centrality of the concept of *praxis* as a possibility of understanding reality, beyond the theoretical and practical dimension, but also political, technical, of experience and meaning, including cultural practices, experimentations and languages (GRAMSCI, 1991; BENJAMIN, 1993), to put into perspective the curricular design, we would not have a set of theoretical subjects and other practices, in linear sequence, all would be practical-theoretical-ethical-political, in a complex picture. In this context, the *research-formation*, shared here, is inserted, with the perspective of deepening the dialogue between university and school, initial and continuing education.

NARRATIVES AT SCHOOL AND UNIVERSITY

In a project funded initially by the UNICAMP Development Foundation (FUNCAMP), and later by the São Paulo State Research Support Foundation (FAPESP), in 2017, we started to approach schools and, in 2018, together with internship teachers from the early years, we built a more effective dialogue. The proposal consists in sending the students to do their internship in a set of partner schools, which receive the interns and get involved in the *research-formation* project, the interns, in initial training, and the teachers, in continuing training. The students produce narrative records throughout the semester, which are socialized, orally and in writing, in meetings held at the university, during the internship classes, and at the schools, during the hours of collective pedagogical work, favoring the visibility of images of teaching and knowledge (re)built, along the trajectory of life and training, by students of the Pedagogy course and teachers of the initial levels of elementary education^{9,10}.

The continuing education of teachers has a broad legal support, whose highlight, considering the scope of this article, is the Law of the National Professional Salary Floor for public teaching professionals of Basic Education (PSPN) (BRASIL, 2008), mentioned above, which, besides setting a basic salary with annual adjustment, considering a workload of forty hours a week, defines the limit of two thirds of the time to work with students and one third for planning, study and evaluation, i.e., for out-of-class work¹¹. States and municipalities have implemented the law in the most diverse ways. In São Paulo, Resolution SE 72, dated 16-12-2019¹², defined that:

Article 1 - The teaching working day consists of classes with students, Collective Pedagogical Work Classes (ATPC) and Pedagogical Work Classes in a Place of Free Choice (ATPL).

§ 1 - ATPC is understood as those classes intended for meetings or other pedagogical activities, preferably for training and study, of a collective nature, as well as for attending student parents;

§ 2 - ATPL is understood to mean those classes used for preparing classes and assessing student work.

The municipality of Campinas also organized itself to comply with the Law of the Floor, distributing the teaching workday among times of Collective Teaching Work (TDC), Individual Teaching Work (TDI), Pedagogical Workload (CHP) and Project Hour (HP). The TDC is the common working time among school teachers, favoring the meeting and collective construction, however, as we also see in other education networks, "it is becoming increasingly insufficient to provide time/space for the confrontation of ideas and problematizations necessary for a higher quality of collective work" (GODOY, 2012, p.12).

In the meetings we held in state and municipal schools in the Metropolitan Region of Campinas, the work was developed in the ATPC and TDC and the experiences with time were very diverse.

The training moments provide a break in the daily routine so that teachers can reflect and seek alternatives to the problems that afflict them in the classroom. Larrosa (2001) discusses the need to stop to look, to think, and to listen. (RÉ, 2020, p.51)

Timed time of fifty minutes among the many demands of organizing the pedagogical work, reports, little space for reflection; extended time in an afternoon with readings, reflections, collective

⁹ Work developed collectively by the teachers who work in the internship area: the researcher who proposed the project, professors Adriana Varani, Ana Lúcia Guedes Pinto, Juliana Rink, and professor Guilherme do Val Toledo Prado from the Department of Teaching and Cultural Practices (DEPRAC).

¹⁰ In the present article, we emphasize the students' production about their formative processes, published through narratives of internship and Course Conclusion Papers. We chose not to include the teachers' narratives, considering other publications and the limits of this article.

¹¹ Opinion n. 09 of the Conselho Nacional de Educação - CNE (National Council of Education) (BRASIL, 2009) specifies the organization of out-of-class working time, defining its distribution between the Collective Pedagogical Working Time (HTPC) and Pedagogical Working Time in a Place of Free Choice for the teacher (HTPLE).

¹² Resolution n. 76 of 2020, altered SE Resolution 72, of 16-12-2019, which provides for the workload of teachers in the state education network, defining for a 40h workday per week, 32 45-minute classes with students, 7 Collective Pedagogical Work Classes (ATPC) and 14 Free Pedagogical Work Classes (ATPL). (SME CAMPINAS, 2019; 2020)

snack, shared narratives. At times, we had trouble keeping to the meeting schedule, because the schools were involved with the intensity of the tasks of the external evaluations and, thus, we continued in the gaps of *spacetime*.

At the beginning of the semester, I was able to participate in one of these meetings with the theme *Writing Teacher Narratives*, held at an EMEF¹³, a school with very special teachers. All of them were able to talk a little about their experience in this school, their memories, their past and present formative processes, and none of them failed to mention the welcome they received from the school's teachers when they arrived and the very strong fellowship among all the team. One teacher presented some work developed with her classes and made a very beautiful speech about the exchange relationship between teacher and students in the school's daily life, "*When we set out to learn with them, we expand. I learned filming, video editing, and text editing. [...] I am not a teacher; I am a plate balancer*". Another teacher who has always had the habit of recording spoke, encouraging the others, that the writings of her practice have formed her and continue to form her, because she sees the writing of the narrative as a process of looking at and evaluating herself, *action-reflection-action*." (MEDEIROS, 2019, p.5)

In summary, the meeting was important for us to analyze the history of the school in the collective and understand that within an educational system there is much more than content and bureaucracy. There is the desire to be there, the concern for the student, and a cultural construction. To conclude the meeting, two texts were read: "The reflective effort of making life a story" by Antonio Bolivar and "Pedagogical Popcorn: a possibility of narrating what happened at school" by professor Guilherme do Val Toledo Prado and other authors. The discussion ended with the following phrases: "We have popcorn every day at school", "You need to look at yourself and then show yourself to the other". This is the teaching reality: the sharing of daily narratives among education professionals. (RÉ, 2020, p.51).

Thus, we took the meetings as powerful *spacetimes* of intersections between teaching, research and extension practices, considering, besides the presence of the students and teachers, the dialogical construction of knowledge between university and basic school. The focus was on sharing teaching practice, internship experiences, and training. The records made by means of itinerancy diaries (BARBIER, 2002), of narratives and pedagogical popcorn (PRADO; PROENÇA; SERODIO; FILHO, 2017), by students, school and university teachers and scientific initiation scholarship students.

When we are together, school and university teachers and students, we "expand" the look, the reflections, the actions and, thus, we do more and better. We study, share deeds, doubts, and worries, and the school becomes a unique *spacetime* of cultures and stories woven collectively. The "pedagogical popcorn" are chronicles on the school daily life, developed as a formative device by the Group of Studies and Research in Continuing Education (GEPEC), short texts that condense knowledge and teaching practices. According to Larissa Ré's narrative, after reading some popcorn, the teachers recognize that school daily life is full of them.

The development of the *research-formation* leads us to reaffirm the presence of women teachers in the teaching of childhoods, which is what we observed in the Pedagogy undergraduate classes and in the schools where they do their internships. The history of the formation of teachers in Brazil leads us to the process of feminization of teaching, especially of children. Vilela (1992) studies the foundation of the first Normal School, created in the Province of Rio de Janeiro, in 1835. Demartini and Antunes discussed primary teaching as a feminine profession and as a masculine career, resuming, through oral accounts, the trajectory of female and male teachers from São Paulo "who graduated and taught in elementary school in the first decades" of the 20th century. The narratives indicate that, in the history of male teachers, primary teaching was a field of passage towards school and system management positions, while women remained in the classroom (DEMARINI; ANTUNES, 1993, p.9).

Yuki Matsuguma reflects on how the graduation in Pedagogy contributed to the process of recognition of her position in the world, as a Japanese-Brazilian woman.

As a Brazilian woman of Japanese descent, I was crossed by both Brazilian and Japanese aesthetic and behavioral standards, which meet in some aspects, but differ in others. During my studies

¹³ *Escola Municipal de Ensino Fundamental* (Municipal Elementary School)

for this research, along with the discussions held in class, I understood that what is expected of a woman is strictly tied to the social condition she fits into. If while a white woman is expected to have motherhood, fragility, beauty, delicacy, and dependence on a relationship with a man, the expectation on black women is related to strength, resistance, courage, and the extremes: either the "hyper sexualization of the mulatto export" or the "desexualization of the straight woman". As for us, Orientals, society expects us to be quiet, submissive, obedient, disciplined, gentle, "cute", and prepared to serve and please others. In addition to these characteristics, other components that fit into this ideal profile of women are motherhood and (heterosexual) marriage.[...]

Based on my experiences and understanding the power relations and oppressions structuring society, I questioned myself about my responsibility as a racialized educator in Brazil. The knowledge and study of the perspective, more specifically, of decolonial pedagogy helped me in the elaboration of what for me would be a teaching practice aware of all these social issues and able to provide children with an education that is at the same time, less prejudiced and violent, and more critical and transformative. Moreover, the study on decoloniality allowed me to recognize another great potential provided by narratives, since oppressions in society act not only in explicitly violent ways - as when "stray bullets" find black children in the slums - but in subtle ways with neutralizations and erasures. (MATSUGUMA, 2020, pp. 96; 100)

Demands, aesthetic and behavioral standards are presented in tensions and disputes in the processes of teacher education at the university and on the school ground. In this sense, the feminine dimension in training points to the need to affirm differences, in sensitive listening and in the production of another knowledge. The (auto)biographical narrative approach has, in its own epistemic trajectory, the valorization of listening to minimal voices and stories, brings the militant contribution of life stories, claiming a new epistemology of research and training. Thus, we bring to the research, the dimension of an epistemology that is present in the ways of being and being in teaching of students in training and basic education teachers, the stories of teachers who talk about their professionalism, their practices, their careers.

The continuity of the *research-formation*, in the year 2020, taught us, once again and in an unthinkable way, how "living is always very dangerous" (ROSA, 2006). The pains and doubts took over us, while the institutional time seemed to go on speeding up in the university and in the schools: "classes" by remote means, online meetings, schedules, demands and control, interaction with students through platforms, tireless search for contact with students and their families. Intensification of teaching work, of the life of teacher-mothers in schools and in the university, in the production of new work routines at home, accompanying school-age children, domestic and health care demands¹⁴.

In 2020, in the Pedagogy course, we conducted internships only for graduates in a remote way, seeking the preservation of life and the continuity of possible formative processes.

This internship narrative was one of the most difficult in my academic career, in other internships the writing flowed, the children from the kindergarten and the elementary school were the keynote of the writing, the cases, the shared experiences seemed to jump from ideas to "paper". In this pandemic year, which marked our lives in definitive ways and made us seek and reinvent new ways of interaction, the internship field was a unique experience that did not fit into the good/bad binary thinking, which made me feel an emptiness in several moments. How is it possible to say that I did the internship without having had a direct interaction with the children? (MARTINS, 2021, p.1)

To continue with the schools, we made ourselves available for the continuity of the meetings, now, remotely, and carried out activities for sharing experiences of teaching work in the pandemic context. In one of the state schools, the proposal was to hold a sarau, we joined the movement, producing videos, inviting poetry and music as a form of knowledge, resistance, and reinvention.

[...] I felt that the sarau (cultural, musical or sporting event in which people come together to express themselves artistically) project broke some of these paradigms. Throughout the construction of the stages of the project, the teachers and I tried to put ourselves in the shoes

¹⁴ In the pandemic period, we reaffirmed the principles, taking as a priority the defense of life, thus the realization of internships only remotely and, preferably, in public schools.

of the children and their families. We tried to elaborate open, free proposals that dialogued with several ways of manifesting knowledge: body expression, drawings, texts, interpretations, research, orality. And, above all, we considered the limitations and potentialities of developing a remote, virtual project. With this, we displace the "place of knowledge", inviting children and their families to build knowledge. (NOVO, 2021, p. 3)

The face-to-face meetings, and also the remote ones, expand the internship experience as a time of displacement in the formative process, from everyday life in the classroom to other school spaces, showing/feeling the crossing of conceptions and teaching practices, as well as the challenges of the teaching work in public education networks. As we can see in Yuki's narrative, who spent her entire career in private school and had the first contact with public school and the teaching work in this context through the internship.

Karina Yuki Matsuguma, 21 years old, Pedagogy student at UNICAMP and, therefore, a reader of much content about Brazilian education. I went to the internship as this person and today, after five days of going to school, I know that the "a lot" I knew about Brazilian education was almost nothing, and about the reality of Brazilians, then, much less. [...]
This subject was, clearly, the biggest challenge I faced so far in my graduation. With a totally utopian idea of what education and the Brazilian public school are, I went to my first internship. Every day there were new shocks, impacts that made me question myself about my school, about the Pedagogy course, and many times about my life. (MATSUGUMA, 2020, p.42)

The shocks, doubts, and questionings she experienced were shared orally and in writing during the internship meetings held at the university, along with those of other colleagues. The weaving of speeches and ways of living and building knowledge with the school will make the internship a curricular component, whose training is given as a weaving of intrigues (RICOEUR, 1994; BRAGANÇA, 2012), narrative threads of knowledge built in the disciplines of the course of Pedagogy, in personal trajectories and, in the internship field, will be articulated, composing meanings, a story that can be followed, understood, shared. Ricoeur (1994) presents the narrative as "art of composing intrigues", through a mimetic triad: the field of action, of experiences and living, the configuration of the experience through the narrative and the reception by the readers with openness to multiple interpretations and new experiences, narratives and readings, an open movement, having, in life and in human action, its meaning.

REFLECTIONS

By thematizing life, telling stories of training at university and school, the development of *research-formation* took us to displacements, produced stops, falls, returns, (auto)biographical reflexivity. In this last thread of the text, we share reflections on the learnings and lessons.

When we resume the study questions, we can affirm that we find, in the daily life of schools and universities, the most diverse conceptions and practices of formation. The institutionalized ones that demarcate the time, for example, in the scope of continuing education, one third of the teaching staff's working day to be spent on out-of-class dynamics, including training, and, in initial education, the workload of 3,825 hours of the Pedagogy course. Formal *spacetime*, established. We live, however, as practicing subjects of the curricula and of life, meetings in the hallways, in the schoolyards; in the cafeteria and in the FE's lawn, many student movement assemblies and, in these meetings and conversations, resistance, reinvention of the formation and of the profession pulsate and expand. In the beginning of the 20th century, Benjamin (1993) already warned about the accelerated dynamics that hinder encounters, experiences, and narratives, and we experienced such difficulties. In an ATPC meeting, with an allotted time of fifty minutes, we read a text by Paulo Freire and opened a conversation about how we become teachers. At the end of the meeting, one teacher mentioned that it had been a long time since they had a moment of shared reflection and the power produced by collective work.

The reproduction of didactic materials, the linear transposition to the teaching practice and, thus, the timed pedagogical work to correspond to the contents of each school year, sometimes hindering the proactive participation of the trainees who find themselves hostages of the work focused on the contents that are being worked on. But we also witnessed the production of tactics (CERTEAU, 1988) -

teachers who develop collective projects, organize themselves into study groups about Freinet's Pedagogy, conduct workshops, books of life, free writing with students, who hold internal seminars to share with colleagues who work in different shifts, segments and modalities - early and final years, youth and adult education, special education - the practices carried out in a shared training. We see, thus, conceptions-practices instituted and instituting formation, not in a binary, linear way, but as a permanent tension present in everyday life, in a complex intertwining.

With the pandemic, the institutionalized *spacetime* that already came at an intense pace, both in the university and in the school, continued to intensify the work. The life and mourning that we are going through today impose the experience of the *aion* time, an unlimited time of the senses to include crying, welcoming, reinventions. In the school and in the university we have followed, along with the unfolding of the *research-formation*, an image of the teachers and their work that is at the same time strong and sensitive. Both before and even more during the pandemic, becoming a teacher implies mobilizing knowledge, resisting reproduction movements, making room for many others to enter our stories.

In these training *spacetimes*, the possibility of narrating life, practices, and profession potentializes gaps for the shared construction of pedagogical knowledge. The oral and written narratives of both teachers and trainees favored a stop in chronological time and (auto)biographical reflexivity about daily practices and challenges. In the meetings between trainees and teachers at the university, the reading of the narratives favored a horizontal and collective orientation and the production of pedagogical knowledge that interweaved personal experiences, contents worked during graduation, and situations lived in the school.

By sharing a fragment of teaching practice, a glimpse of formation, it is of life that we are talking and writing, life and profession are intertwined. Narrative research is, thus, especially (auto)biographical and the (auto)biographical manifests itself narratively. The resumption of the paths traveled reaffirms the power of knowledge production that takes place in the encounter and dialogue between university and school, as well as the role of (auto)biographical narratives in mediating a reflective path of sharing and collective construction of pedagogical knowledge.

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