



## TEACHER TRAINING: SENSES OF BEING A TEACHER IN A DAYCARE SITUATION

### *FORMAÇÃO DOCENTE: SENTIDOS DO SER PROFESSOR EM SITUAÇÃO DE CRECHE*

### *FORMACIÓN DOCENTE: SIGNIFICADOS DE SER PROFESOR EN SITUACIÓN DE GUARDERÍA*

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**ABSTRACT:** This article aims to socialize, briefly, part of the results of a doctoral research that aimed to understand the identity weaving of teachers in daycare situations in the city of Manaus. In this context, we tried to answer the following question: How do teachers who work in daycare centers in the city of Manaus give sense/significance to the identity processes that cross through them, and how do they (re)construct them, through the interactions involving: life trajectories/cultural formation; teaching formation/professional insertion? From the emergence of narratives and memories pertinent to seven collaborators in the study, the research with multi-referential inspiration and the use of bricolage as a possible movement in the constructive experimentation of the investigative journey, ventured into dialogue with the foundations of Edgar Morin's Complexity Theory and Vygotsky and collaborators' Cultural-Historical Approach. The discussions point to the empirical categories, related to elements of life history, previous to the professional insertion of the teachers, and which are related to the current constitutive processes that cross through them as historical subjects, in order to re-signify themselves and lead to a new, more elaborate organization of their professionalism in daycare. In this sense, they present as an important reflection in the conception of being a teacher in daycare situations the meaning of the socio-historical process in teacher education as a human activity in social and cultural relations, configuring the understanding of pedagogical thought in its complexity.

**KEYWORDS:** Identity Processes. Teacher Training. Child education. Daycare center.

**RESUMO:** *Este artigo objetiva socializar, de maneira sucinta, parte dos resultados de uma pesquisa de doutorado que teve como objetivo compreender as tessituras identitárias de professores em situação de creche na cidade de Manaus<sup>3</sup>. Nesse contexto procuramos responder à seguinte questão: Como os professores que atuam em creches, na cidade de Manaus, dão sentido/significado aos processos identitários, que os atravessam, e como os (re) constroem, por meio das interações que envolvem: trajetórias de vida/formação cultural;*

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<sup>3</sup> Trata-se da tese: Tessituras identitárias de professores em situação de creche na cidade de Manaus, de autoria de Maria Goreth da Silva Vasconcelos, sob a orientação do professor Dr. João Luiz da Costa Barros.



*formação docente/inserção profissional? A partir da emergência de narrativas e memórias pertinentes a sete colaboradoras no estudo, a pesquisa com inspiração multirreferencial e uso da bricolagem como movimento possível na experimentação construtiva da caminhada investigativa, aventurou-se no diálogo com os fundamentos da Teoria da Complexidade de Edgar Morin e Abordagem Histórico-Cultural de Vigotski e colaboradores. As discussões apontam as categorias empíricas, relacionadas a elementos de história de vida, anteriores à inserção profissional das docentes, e que têm relação com os processos constitutivos atuais que as atravessam enquanto sujeitos históricos, de modo a se ressignificarem e a se conduzirem para uma organização nova, mais elaborada de sua profissionalidade na creche. Nesse sentido, apresentam como uma reflexão importante na concepção de ser professor em situações de creche o sentido do processo sócio-histórico na formação docente enquanto atividade humana nas relações sociais e culturais, configurando o entendimento do pensamento pedagógico em sua complexidade.*

**PALAVRAS-CHAVE:** *Processos Identitários. Formação Docente. Educação Infantil. Creche.*

**RESUMEN:** *Este artículo tiene como objetivo socializar, de manera sucinta, parte de los resultados de una investigación doctoral que tuvo como objetivo comprender la identidad tesis de los maestros en la situación de guardería en la ciudad de Manaus. En este contexto tratamos de responder a la siguiente pregunta: ¿Cómo los maestros que trabajan en guarderías de la ciudad de Manaus dan sentido/significado a los procesos de identidad, que los atraviesan, y cómo (re)construyen, a través de interacciones que involucran: trayectorias de vida/formación cultural; formación del profesorado/inserción profesional? A partir de la aparición de narrativas y memorias pertinentes a siete colaboradores en el estudio, la investigación con inspiración multirreferencial y uso del bricolaje como posible movimiento en la experimentación constructiva del paseo investigativo, se aventuró en el diálogo con los fundamentos de la Teoría de la Complejidad de Edgar Morin y el Enfoque Histórico-Cultural de Vigotski y colaboradores. Las discusiones apuntan a las categorías empíricas, relacionadas con elementos de la historia de vida, previas a la inserción profesional de los docentes, y que se relacionan con los procesos constitutivos actuales que los atraviesan como sujetos históricos, con el fin de resignificarse y conducir a una nueva organización, más elaborada de su profesionalidad en el centro de día. En este sentido, presentan como una importante reflexión en la concepción de ser docente en situaciones de guardería el significado del proceso sociohistórico en la formación docente como actividad humana en las relaciones sociales y culturales, configurando la comprensión del pensamiento pedagógico en su complejidad.*

**PALABRAS-CLAVE:** *Procesos Identitarios. Formación Docente. Educación Infantil. Guardería.*



## Becoming a kindergarten school teacher

*And I think that's how we do it: pieces of other people who are becoming part of us too. And the best part is that we're never going to be ready, finished... There will always be a new flap to add to the soul.  
(Cora Coralina) (free translation)*

The care of children in collective and non-family institutional spaces of education is something in pressing expansion in the Brazilian reality. With the promulgation of the Federal Constitution of 1988, children and adolescents, based on the Doctrine of Integral Protection, began to be understood as subjects of rights, demanding responsibility to the government sphere for the expansion of assistance and educational care of the target audience, understood in the age group from 0 to 5 years of age. The search for the realization of this right became a desired end, which was reaffirmed in the Statute of the Child and Adolescent - ECA (BRASIL, 1990), and legally effected by the Law of Guidelines and Bases of National Education – LDBEN 9.394/96 (BRASIL, 1996), which established Early Childhood Education as the first stage of Basic Education.

Over the twenty-four years, followed after the promulgation of this document, we still witness questions and undefinitions, permeating the scenario of Early Childhood Education, which leads us to place it as a field in reordering. Among the points that deserve to be highlighted are the elements that involve the nature of the objectives of the stage; the due/undue forms of registration related to the curricular organization; questions pertaining to pedagogical proposals and practices; demands around the expansion of care for the daycare phase; the role of teachers in the education of children in collective and non-family spaces; professional identity implications that manifest themselves on these fronts, among others.

The teacher, being an indispensable mediator in the learning and development of children in collective and non-family spaces of education, is inscribed as a subject on which we pay special attention, given the specificity of the work he performs and the demands involved in doing what is built in this field. Like other education professionals, it is up to the teacher to acquire and master theoretical and methodological bases related to the universe in which he is immersed, sensitivity to the dynamics that involves his doing and availability of being and becoming a constant learner, to the detriment of the positioning of "ensinante"<sup>4</sup> (similar to teacher, in Portuguese), which usually characterizes the other stages of Basic

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<sup>4</sup>The term "ensinante" in this context appears as a synonym of the holder of the truth, of a subject that has self-sufficiency, paralyzes itself before the acquisition of new knowledge, becoming prevented from professional growth necessary for its practice.



Education. Furthermore, posture and continuous movement around the construction of an educational activity with transforming social meaning.

According to Gatti (2013, p. 54-55, our translation) when we think of educational practices, for the teaching professional practice, some elements should be considered, and suggested as necessary, namely:

[...] knowledge domain: both in areas of expertise and pedagogical nature; cognitive sensitivity: ability magnified by the view of knowledge in its logical and social senses, in its contexts, allied to the understanding of learning situations and those who will learn; the ability to create fruitful didactic relationships: to have a repertoire for pedagogical-didactic choices, to know how to deal with the motivations and forms of expression of children and young people; conditions to bring about ethical attitudes among interlocutors. Still, [...] believe in the project of education in the corporate context, believe in the student's ability to learn, to have a professional repertoire (in its fundamentals and forms of action) and to possess and value aspects of general culture.

In this sense, the education professional, in the teaching condition, needs to add knowledge and skills that position him as a mediator consistent with the dynamics that involves his professional work, in order to contribute to the transformation of individuals, in the process of appropriation of knowledge, which demands on the part of it, the understanding of education as an activity, and not as a set of procedures and tasks without reason and without social sense.

According to Leontiev (1978, p. 115, our translation), the activity has as characteristic the reason why the subject is willing to act based on a need:

The first condition of all activity is a necessity. However, in itself, necessity cannot determine the concrete orientation of an activity, for it is only in the object of the activity that it finds its determination: it must, so to speak, be in it. Once the need finds its determination in the object (if 'objective' in it), the said object becomes the reason for the activity, which stimulates it.

Educating in the notion of activity means considering knowledge in its multiple dimensions as a product of human activity, taking into account that in each knowledge produced, the socio-historical process of its production is incarnated (RIGON, 2010, p. 24).

In this context, by understanding the dimension and importance of his work in the sense of activity, the teacher assumes the condition of conscious mediator, before the processes of appropriation of knowledge historically elaborated by humanity, and shared with those with whom he interacts in educational processes.



Such positioning is a condition that involves the responsibility of knowledge and doing, which imply in itself, for themselves and for the other, which must constantly be reflected, analyzed and planned in a significant way, not being able to sign up as a process of trial and error, but as a bridge between historical times, between knowledge and not knowing, between certainty and uncertainty, between order and disorder, in order to build paths and support for the development of the human being.

Thus, educational activities, because they are the means by which we form the new generations, opening them possibilities to advance in the construction of the common good, to produce recreations of culture and science, need to be reflected, considering the social intentionality and the purpose for which it is intended, since they are not neutral.

The teacher of children in the nursery phase (0 to 3 years of age), like the other education professionals, needs to understand their know-how, in the dimension of this perspective, considering why and how to work with children in the reality in which they are inserted; considering the childhoods that constitute contemporaneity, and in our case, in the peculiarities of the Amazonian scenario. What we believe we demand, among others, a dive in the direction, of what Morin (2003) calls a search for a "well-made head".

This term, according to Morin (2003) refers to the need for the reform of thought before the educational process, heir to modernity, which fragments, disjoints, distancing itself from the challenges of humanity, which are complex, transdisciplinary, multidimensional, global and planetary.

Thinking through a well-made head requires highlighting the "complex sets; interactions and retroactions between parts and all; multidimensional entities; the essential problems" (MORIN, 2003, p. 13, our translation), which is not subject to a perspective that parcels, cuts, breaks. In this context, it is necessary to find a path that leads to the vision of the global, of the essential, of general intelligence, which involves contextualization, seizing what is "woven together", that is, the complex.

By specifying the identity skills of teachers in daycare, we realize that becoming a teacher on this front needs the construction and experience of a form of knowledge that drinks at the source of humanistic culture without disregarding the plan of knowledge resulting from scientific culture, which is equivalent to going beyond the acquisition of information, to lead to the true acquisition of knowledge that, according to Morin (2003, p. 16), it is only as "organization, related to information and inserted in the context of these", equivalent to the understanding that:





..., fragmented knowledge is only for technical uses. They cannot come together to feed a thought capable of considering the human situation at the heart of life, on earth, in the world, and of facing the great challenges of our time (MORIN, 2003, p. 17, our translation).

The teacher is responsible for developing, linking what is fragmented, which involves appropriation of humanistic values, through the bias of access to the culture of the humanities, which:

[...] it is a generic culture, which, *through* philosophy, essay, novel, feeds general intelligence, faces great human questions, stimulates reflection on knowledge and favors the personal integration of knowledge (MORIN, 2003, p. 17, our translation).

In this direction, it can develop the conditions of thinking the scientific culture, which "quite different by nature, it is different from the areas of knowledge; it entails admirable discoveries, genius theories, but not a reflection on human destiny and on the future of science itself" (MORIN, 2003, p. 17).

The appropriation of elements caused by the approximation with the culture of the humanities allows the teacher to feed on great questions, leading him to the plane of doubt, of questioning, which is a mobilizing dynamic that allows the teacher to remain alive in the face of professionalism, life, planetary problem, and may also be, driving the necessary reflection, which allows changes, movement, contextualization, in the direction of the emerging "greening" thought.

For Morin (2003, p. 25, our translation),

The development of the aptitude to contextualize tends to produce the emergence of an 'ecologizing' thought, in the sense that it situates every event, information or knowledge in relation to inseparability with its environment – cultural, social, economic, political and, of course, natural. Not only does it lead to an event being situated in its context, but it also encourages us to perceive how it modifies or explains it in another way. Such a thought inevitably becomes a complex thought, for it is not enough to inscribe all things or events in a 'framework' or a 'perspective'. It is always about seeking the relationships and inter-retro-actions between each phenomenon and its context, the relationships of reciprocity/parties: as a local modification has repercussions on the whole and as a modification of the whole that has repercussions on the parts. At the same time, it is about recognizing unity within the diverse, the diverse within the unit; to recognize, for example, human unity in the midst of individual and cultural diversities, individual and cultural diversities in the midst of human unity.

Following in this direction allows the teacher to find organizing principles of knowledge, situating motive and consequent need for connections, which will lead him to the direction of what we now call a reflexive gaze/complex pedagogical thought, an element





necessary to understand the tissues that constitutes it, and that help us understand how it interacts with life, with work, with the world, with people.

The reflexive gaze/complex pedagogical thought, to which we allude, moves on several fronts, not as clippings, but the likeness of the spiral, which revolves around a central point, moving away from it or approaching according to a certain law.

The spiral is the essence of the mystery of life. Just as it focuses, it also finds itself, twists and then descends and climbs again into graceful curves. Time twists around itself, bringing the echoes and vibrations while the living paths of the spiral pass close to each other. Life runs along meander roads, beings meet at certain points in their walks, intertwine, move away, leave, return to their origins. The starting point is also the point of arrival bringing us the question of always returning, reunited and renewing (MENKAIKÁ, 2017, n. p, our translation).

The reflective look in a spiral perspective allows the teacher, as a subject wrapped in a dynamic that moves through multiple comings and goings, to look at his work, his professionalism, to think about the "echoes" that reverberate from the present cultural formation, and from that which precedes the insertion in professional life, and in it today are present. Through this, it finds points, links, divergences and convergences, understands the intertwining, rediscovers itself, rebuilds itself.

In the meantime, we highlight the amplitude that configures the teaching formative process and contributes to the manifestation of the practices that are presented in the pressing reality of their doing. Noting that it involves the movement of various moments, knowledge and experiences, often antecedent to the teaching itself and that should be considered, as Tardif (2002, p. 69, our translation) mentions:

Everything leads us to believe that the knowledge acquired during the pre-professional trajectory, that is, when primary socialization and, especially when school socialization, have an important weight in understanding the nature of knowledge, knowing how to do and knowing how to be mobilized and used then when it gives professional socialization and in the very exercise of teaching.

In this sense, we start from the assumption that emerges for the teacher who works in the day care center, the establishment of a reflexive posture and a complex pedagogical thought, in the perspective of spiral movement, which helps her to understand the nature of the knowledge that constitutes it, before the process of formation and professional action of our time. Continuously, the urgency of the construction of the sense, the motive and the need for a well-made head to the detriment of a well-filled head, or even the coherent relationship between them, in the sense of the construction of positions with awareness of historical and



social sense, among which those that interconnect the memories and elements of life history, what can be configured as initial tissues of the teaching I.

### **Initial “tissues” and pre-professional elements: the emergence of the sense of being a teacher**

The emphasis in this context, emerged from the narratives of the teachers/collaborators, during the moment of data collection in doctoral research, directed us to the highlight of pre-professional situations, linked to the trajectory of life and memories arising, prior to their professional insertion, which, in a way, is in line with it.

Since the narrative makes possible "the subject of training or pedagogical practice to reappropriate his previous experience, among other aspects, to recall, in the autobiographical perspective, his formative paths and professional practice" (FIGUEIREDO; LIMA, 2020, p. 59-60, our translation), in the thesis, it was possible for us to organize within the interpretive unit, which we call "Previous History: pre-professional elements", four categories of meanings, namely: Migration/spatial displacement; Previous Perception of Education/Parental Expectations; Family Bonds as echoes in the construction of the professional I; and Resilience in a life history perspective. However, in this manuscript, we will present only three of these categories, i.e.: Migration/spatial displacement; Previous Perception of Education/Parental Expectations; and Family Bonds as echoes in the construction of the professional I.

### **Spatial migration/shift: "Torn dress - the pain of departure"**

I'm from Lavras da Mangabeira. It is a city there from Ceará. I'm from Ceará. I came here when I was seven years old, because my parents, they couldn't be able to. At that time there was a very large migration from northeastern to here. And that's when my father came first, right, and then we all came, right. My mother, all the kids. By ship. Now imagine my mother with that lot of boys on the ship (*Laughs*) for several days inside these waters there, but we got here [...] (GIRASSOL, Reflective Meeting 1, August 18, 2020, our translation).

Migratory processes are frequent in the Brazilian reality. The search for better living conditions leads entire families to migrate from their places of origin to the unknown, hoping to build successful stories that guarantee them at least the minimum condition of survival.

Displacement does not always allow the realization of the desired dream; however, it allows experiences to be instated with the individual and collective history of families, which







marks the imaginary and the meanings that, consequently, will give life to their surroundings. In this context, the idea of experience gained the meaning proposed by Bondía (2002, p. 21, our translation) when he postulates that: "experience is what passes us, what happens to us, what touches us. Not what's going on, not what happens, or what it touches. Every day many things happen, but at the same time, almost nothing happens to us." Experience is related to the brand, the impression of meanings in the subjective world of the individual, from the universe of relations that surrounds him.

We could guarantee that the migratory process experienced by Girassol was an experience of crossings that marked him, touching him deeply, to the point that, in the present times, it is the content of the agenda when the subject referred to the trajectory of life.

By re-reusing the interregional displacement experienced in the early childhood (seven years old), Girassol evidences it as an external choice to himself, which marked/marks his time and history with feelings and memories of longing. Being, therefore, an experience, a brand, a deep touch, as we can perceive in the utterances, brought by it, during the research.

[...] But there's a memory, that I have there, that was the day I came here from Fortaleza. Because it was a day that I cried a lot. yes, I'm going to get emotional (*eyes full of tears*). Because I left my grandmother on the part of father, right?! (*Cries*), and it hurt me a lot and marked me a lot at the time, and even today because my grandmother has passed away. And then I remember I was wearing a little dress. And then I tore this dress, took a little piece and this little piece I keep until today, only I could not find to show you. And that was the memory I was going to bring. I couldn't, because of the move. I've got some stuff that's boxed up. I couldn't find it, but it's a very remarkable memory in my life. This moment I had to get out, get away from my grandmother, and come here. Although I came with my brothers, with all my family. But it really hurt me, it hurt me a lot, it hurt me a lot at the time. So, the memory I was going to bring you was the piece of dress I tore, because I didn't want to leave my grandmother there. I wanted to bring her with me, but she's here, all the time in my heart. (*Beats in the chest*). Endorsement. Thanks (Girassol, Reflective Meeting 2, held on August 25, 2020, our translation).

The presence of the other, which, even if physically absent, remains in memory, in significant symbolism, in internalized discourse, is a singular mark in the dimension of the sense of experience, being constant in the process of human development.

Throughout our stories, people gain importance, through the quality and mode of interaction they have had with us, for the worlds they have presented to us, for the relationships they have experienced with us, sharing their way of life, values, culture and printed affections. It is the mark of the human in another human, arising from the interactions that were important to us.



When we deal with ourselves, in the relational dimension with the other, we perceive the elements that constitute us. We identify when we import and are imported to each other. Speaking of her grandmother, Girassol evokes memories, memories of the female and strong figure, of northeastern soil, who stays, but goes. The image and affections you brought with you. That remain (re) meanings within themselves and now constitutes it, it is also reverberating in the universe of their relationships, among which involve professionalism.

The psychological function of internalized affective memory and (re) signified in childhood, before becoming a Girassol psychic function, was the interactional collective with the grandmother, built on cooperation with another person. As Vigotski (1935/2010, p. 699, our translation) points out:

The child's superior psychological functions, the superior properties specific to man, appear at first as forms of collective behavior of the child, as forms of cooperation with other people, and only later they become individual inner functions of the child himself.

The utterances present in the Girassol narrative allowed us to realize that that child grew up, and imported affections, teachings, experiences to himself. Girassol internalized meanings and meanings present in that relationship, which in a way carries within itself, being now also his. This dynamic contributed so that in the context of the development of their superior psychological functions, with regard to mediated affective memory, the other (grandmother) had a prominent role for the relational presence she exercised.

Memories of affective elements as well as the process of displacement/migration seem to (re) mean in Girassol's current life. We see this in our daily lives at different times and in different ways, such as: in the process of spatial changes that he experienced until he established himself in the present dwelling; in professional life, especially in relation to the spaces of day care centers where he went until he was located in the day care center where he currently works, which leads us to think that in the trajectory of life of Girassol, the movement /displacement in search of meanings seems to be a constant.

And today I, the girls will even be surprised, I'm living in the New City Set. I moved out. Seriously, Rosa blew it over there!  
I moved out. But why is that? Because I've had this house for a while, and then my husband and I decided to invest in this house, leave it more with our face and move there. We're living now, in this time of pandemic..., we're living there. So, it's like a nice place, it's like a colleague put it, it's a place that not everyone has much time to be talking there, so we don't have much contact with the neighbors, right. Although I've lived there before, I know a lot of people, but we don't have much contact. It's an in and out on the day-





to-day day. But it's a very good place to live. (Girassol, Reflective Meeting, August 18, 2020, our translation).

When talking about the housing situation, Girassol makes clear the movement that during the pandemic period made, in order to settle with the family in the space where he currently lives. He speaks with satisfaction, demonstrating security and stability when having a residence in the direction of his desires. It is important to consider that before the current establishment, she made other spatial changes, including referring to the fact that she had already lived in this house.

In analogous positioning, when the subject is directed to the work situation, we realize that the movement characterizes the reality of Girassol. Its narrative evidences dynamics of displacement through various contexts of professional performance until it is inserted in the reality of daycare.

I often say that I knew the reality of the various levels of education (Early Childhood education to Medium), but I confess that I fell in love with Early Childhood Education and although I have been working in the secretariats since 2001, only in 2015, that I started working in the Nursery, because this year I worked at the Head Office and how I had just arrived, and there was the need to move some professionals to schools, I asked to be asked in a day care center because I had my daughter at the age of 2 and I wanted her to continue in daycare, because she had taken her from the Eliana de Freitas Day Care Center for logistical reasons. So, this year (2015) I became part of the faculty of the Magdalena Arce D'aou Nursery, and again I had to reorganize myself. And in 2018 I was crowded in the Nursery Professor Luzenir Farias Lopes, where with great satisfaction I am to this day (Girassol, Reflective Meeting 3, September 1, 2020, our translation).

The collaborator, like the family of origin in the past childhood, continues to move in the search for better living conditions and professional establishment. The movement marks its relational being in the world, so as to (re) signify values and create new meanings, appropriating new cultural elements, which leads us to consider that as a historical subject, in its social relations, man creates and recreates culture, creating and recreating himself. It gives meaning to life and existence, in order to build conditions of survival, a fact that in the processes of displacement is a present factor.

On this issue, still related to the meaning of migration, as exit movements from the place of origin, Girassol was not the only one to highlight this situation. We located in the narratives of the collaborators/participants of the field research, Violeta and Jade, analogous experience, however, in intermunicipal dimension.

[...] I'm a native of Autazes. And I lived there until... during childhood and youth. Is... I had to come to Manaus to do graduation. That was the main





purpose. And that's basically my story. Is... I grew up and raised in a small town, and I had to come here to study, so that I had another education, other than my parents who, because I was raised by parents who did not have this education, but saw that education was the way to transform our reality, and they always said that if they could leave something for us, that was education (Violeta, Reflective Meeting 1, August 18, 2020, our translation).

Like I said, I'm a Parintins native. My family's from there. And... I... Like this... My family, I was raised with my mother, because I lost my father, I was eight years old and I didn't even have much living with him, because he worked traveling, so he didn't have much coexistence, but we were always a family with few financial resources, [...] (Jade, Reflective Meeting 1, August 18, 2020, our translation).

The State of Amazonas, because it is an extensive territory, did not always count on the implementation of educational public policies in the vast dimension of its spatiality, which guaranteed everyone access to some levels of education. With regard to access to certain stages of Basic Education, as well as to higher education, a significant part of the population was on the sidelines or, if they so wished, they had to move from their place of origin to the headquarters of the nearest municipalities, or to the state capital, in order to continue their studies.

The realization of the fundamental right to Education with regard to the appropriation of the knowledge of objective culture, necessary for the expansion of world knowledge, as well as the formation of critical thinking, which allows individuals to understand reality beyond thought in terms of obvious immediacy, is an indispensable element for the development of the conscious human.

The historically accumulated knowledge, when apprehended in the dimension of "thought concrete"<sup>5</sup> and reflective, in the direction of critical consciousness leads us to the understanding of reality beyond the apparent plane, enabling us to release, changes and referrals in the direction of social transformation. In this sense,

Knowing implies framing what is known under some generality or concept, categorizing reality. Thus, the process of knowledge has, at the same time, an objective character - developed from the logic that emanated from the object and that acts on the subject -, and also a subjective character - developed from the perspective of the subject, socially and historically constructed (MELLO, 1997, p. 110, our translation).

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<sup>5</sup> A Marxist-based term that denotes the fundamental position that "concrete is concrete because it is a synthesis of multiple determinations, and therefore is the unity of the diverse. It appears in thought as a process of synthesis, as a result, and not as a starting point, although it is the true starting point, and therefore also the starting point of intuition and representation" (MARX, 2008, p. 117).





"Knowing more", in the stories of Violeta and Jade seems to present itself as a motivational element, even though, at that moment, possibly, they did not understand the dimension that encompassed this process.

Motivated by the possibility of social change, they migrated from their home municipalities in search of what they believed to be the way to the best living condition. The continuity of studies, with education as the flag of hope, moved this decision.

The imaginary around the role that formal education plays in the subjects' lives is permeated by different conceptions. For some, it is seen as a possibility of social ascension, being understood as a redemptive element. For others, as an element of social reproduction, therefore reproductive. There are also those who consider it as an element of mediation, which, depending on how it is experienced, can contribute to the transformation of individuals and society.<sup>6</sup>

In this third conception, education seen as mediation for social transformation must continue in the direction of the search for critical consciousness, in which reality is analyzed in order to identify social constraints and ways of overcoming, in addition to alienating postures dictated by political, economic and ideological determinants, for which it is not interesting that individuals perceive their real condition as historical subjects, and can give new direction to the reality in which they are inserted.<sup>7</sup>

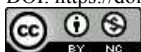
In the context of these statements, relating to the narratives brought by the collaborators in the study (Violeta and Jade), it was possible to identify, at the beginning of their walks, conceptions about the sense of education, permeated by the redemptive ideal of such, in which education is seen as a path to social ascension.

Like other impressions that built and build of the world, this notion had, in social interactions, a basic formative element. In this case, we were drawn to the attention of the first family interactions, which we believe contributed to the appropriate meanings and meanings in this direction.

We can mention that family impressions in initial moments of life stories contribute to the subjects appropriate the first senses of the world, in this case, the initial ideas about the role of formal education in the development of man. These ideas reverberate as an internalized discourse, without discussing or reflecting on it, which, however, does not place

<sup>6</sup> On this issue see studies by Luckesi, Saviani, Gadotti and others.

<sup>7</sup> We will not delve into these issues in the present study, but we believe it is necessary to put it on suspension, since we understand that the clipping of a reality, in our case, identity 'tissues' of teachers in daycare situation, is related to a moving totality that has historical conditions and determinations.







them in a place of intellect, fixed rigidity, and may change throughout the cultural formation, given the possibility of mediations towards non-everyday obviousness.

About the meaning printed in this dynamic, in which the family discourse is seen as something that exerts importance on the way the subject thinks the world, and the resulting determinations, it was that the meaning of the category, treated below, emerged.

### **Previous Perception of Education / Parental Expectations: "my daughter, one day you will work in this daycare center... It became a challenge for me."**

Biological insertion in the world positions the human species in a plane similar to other animals, however, its situation in the midst of culture makes it possible to become human. In this cultural context, socially constituted, man appropriates the values, ideas, distinct understandings, which the generation that preceded him built. Not passively, man inherits from previous generations the instruments and meanings that caused history not to stop and move in the direction of what is yet to be.

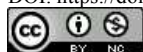
The initial social relations, especially those that occurred in the family context, enable us to cultural birth and the appropriation of elements, which all the time dialogues with what we internalize, with what (re) means, maintains or that over time we will break.

The previous perception that we have built about education, and the one we currently have, has links with what was presented to us by the subjects in our relationships, and that we actively appropriate, without, however, many times, from the plane of a thought beyond the obviousness.

Obviousness is an essential category of everyday life because it is indispensable to the proper development of life in this sphere. The answers required of the subject by the practical-utilitarian needs of everyday life develop a 'natural' attitude, directed by spontaneism, analogy, economicism, ultrageneralization, immediate approximation of reality. This exercises everyday thinking in the feeling of 'already known' - of 'obvious' - in the face of everyday situations. The automatisms necessary to perform the voluminous set of activities that make up the indispensable routine of everyday life necessarily imply this attitude permeated by obviousness (MELLO, 1997, 113, our translation).

The daily dynamics, due to the fact that it involves heterogeneous and voluminous elements, demands a form of cultural appropriation, natural and spontaneous, regarding reality, that is, a mode of apprehension that does not continuously reflect the intentionality of actions and experiences since the plan of everyday life does not need in its movement of such positions.

[...] language, customs and customs, the use of the instruments and technique necessary for everyday life are appropriate in the contact of the new





generations with the adult generations, without necessarily learning or teaching an intentionality. Obviousness, therefore, is an ontological characteristic of everyday life and, therefore, it cannot be understood as a synonym or consequence of alienation (MELLO, 1997, 113, our translation).

## Still

[...] obviousness is the indispensable, adequate and positive attitude for everyday life and is part of every man's life, since everyday life is a system of references that every man needs to appropriate to live in the society of which he is part and without which he cannot guarantee his survival in this society. Thus, the use of obviousness in the sphere of daily life does not imply that the subject who does it is alienated (MELLO, 1997, p. 114, our translation).

Considering these postulates and relating the narratives demanded by the teachers, we noticed that referring to the plan of perceptions prior to entering professionalism, the teachers, in addition to presenting a notion of education as a redemptive element, seem to have built it based on the dynamics of family relationships and parental expectations resulting from such mediations. On this, we highlight Violeta's speech, issued at Reflexive Meeting 1, held on August 18, 2020:

And that's basically my story. Yes, I grew up and was raised in a small town, and I had to come here to study, so that I had another education, other than my parents who, because I was raised by parents who did not have this education, but saw that education was the way to transform our reality, and they always said that if they could leave something for us, that was education.

Violeta's parents, due to the social dynamics they experienced, did not have the opportunity to know the school processes, they could not have the instruction resulting from the insertion in this universe. They, however, understood that education was the necessary path for the transformation of the children's reality, to the point of encourage them to continue it, even outside the municipal space where they were inserted. Violeta and her siblings heard words from their parents about the importance of education. They appropriated these references in a living and dynamic process.

The internalization of the word is much more than archiving information. It is experience, as cited by Bondía (2002, p. 21, our translation):

Man is a living man with a word. And this does not mean that man has the word or language as a thing, or a faculty, or a tool, but that man is a word, that man is as a word, that every human has to do with the word, is in word, is woven of words, that the way of living proper of this living, which is man, is in the word and as a word.



Upon completing the school stages of teaching existing in the municipality of Autazes, Violeta and the brothers, as enlivened words migrated to the capital of the state of Amazonas, in order to continue the studies, and thus move towards formal instruction.

Violeta's words regarding the memories arising from the dynamics in evidence pointed to the fact that:

Since the first stage of child development, the child learns information related to family culture and social aspects present in its context. Such knowledge acquired in intersubjective relationships becomes the child's intrapsychic relationships, which in turn mediate future social relationships (RIGON, 2010, p. 49-50, our translation).

The first ideas that Violeta built about education, still in Autazes, based on the information obtained by the parents (intersubjective relations), allowed her to form ideas (intrapsychic relationships), in the direction of the discourse manifested in her narrative.

A similar fact we noticed in the contents brought by Girassol, whose parents did not have the opportunity to insert themselves in school life, however, they perceived it through a more important prism.

They didn't have this opportunity, but all of us here at home, we all have a background, thank God and thanks to them, who worked hard in every way to always give the best to us. Not better than better clothes, but rather the issue of education that is the best of everything and the fundamental. For me, at least I think so (Girassol, Reflective Meeting 1, August 15, 2020, our translation).

In a similar sense, Jade stands out highlighting the relationship experienced with the mother. The mother, as the closest adult seen her father died when she was only eight years old, exerted a strong influence on Jade's life, being a reference figure, whose discourse resonates in itself until the present time. The mother perceived education as a way to reach other horizons, working hard, so that this was an end in the lives of children.

[...] but we were always a family with few financial resources, and, but my mother didn't have it... Opportunity for schooling, but she understood that really studying, knowing, seeking, expanding as a person through education, would really lead us to other horizons, and so I always studied in public school, since Early Childhood Education, I did Early Childhood Education, okay. I studied in public school all my elementary school and high school. I came to the city of Manaus when I was 18 years old, because I came to do my degree in Pedagogy by UFAM. Back then it was Macro. Everyone did that entrance exam, and at the time I did, I studied like this alone, could not afford a course, but I did my high school and I studied on my own, right, at home. I took a disciplinary period of study (Jade. Reflective Meeting 1, 15 August 2020, our translation).



In Jade's statements, we highlight the valorization in relation to the educational process, highlighting the importance of public education. Also, elements of autonomy, which from an early age developed, through discipline to conduct itself in the process of formal education. Such perceptions and behaviors were developed as a result of the meanings that life acquired for itself, due to the social relations it experienced and the meanings that were gained from the concrete conditions that were built, especially in the family relationship and before the maternal figure. That is, the way it has become humanized in this process.

In a position similar to Jade, Margarida postulates,

yes, I'm a person who was raised in a family not of many resources, right. It's always been a family like this, lower class, middle class, not with a lot of resources, I've always studied in public schools. I went to college at school... at public college, well, always in public schools, and... que more... but I've always been a determined person, who I wanted to win, so that's why I've been looking for it... improvements in my financial, personal, professional life (Reflective Meeting 1, August 15, 2020, our translation).

The featured lines allow us to realize that,

The movement of internalization of meanings and attribution of the meanings of objects by man is a result of life in society, by interpersonal relationships. It constitutes a particularity that creates conditions for the human being to take possession of material goods historically elaborated and humanize himself (RIGON, 2010, p. 58, our translation).

As an element resulting from social relations, the meanings and meanings that we create and recreate are internalized dynamically and present themselves as a "complex dialectical process characterized by periodicity, inequality in the development of different functions, metamorphosis or qualitative transformation in one way or another, twining internal and external factors [...]" (VIGOTSKI, 2002, p. 83, our translation). Therefore, the understanding that is in the now, about issues surrounding in the current doing, gains new meanings, as we allow ourselves to make the movement of comings and goings through memory, in the search for questions that allowed us to understand the meanings and meanings in updating.

### **Family Ties: Echoes in the construction of the professional I**

The elements discussed in the categorization above dialogue with what we would like to highlight at this moment. When talking about family bonds, it is necessary to allude once again to the importance that social interaction exerts in the life of humans, in the sense of



making them be. It is precisely the relational capacity and mediation processes experienced in it that allow us to develop the psychic condition, which differentiates us from other animals.

Access to the different forms of language resulting from the process of social mediation allows us to enter a universe of meanings, enabling survival, organization of time, understanding of the world and the way of life around us. Affective bonds are due to the human capacity that develops from these relationships.

It is understood as bond, the invisible connection of a moral or affective nature that exists in the relationship between people. These connections can occur in familiar spaces or outside them, giving themselves in a continuum throughout our existence.

The first human bonds develop in affective care relationships, in experiences with the shared words and looks that the baby experiences with his caregivers in the early days of life. Depending on the quality of the relationships established, initial links with positive or negative meanings can develop at the experiential moment, which will lead to the appropriation of affective memories, which will enable the first cultural internalizations of this nature. We highlight that, in the conception we adopt here, the notion of affective memory has no deterministic connotation, configuring the psychic life that the historical subject in the future will manifest, but as an experience in the current relational time, which allows the psychic and poetic development of the child in a dynamic process, which involves the active participation of the subjects in a dialectical movement of appropriation of the cultural elements present in this relationship. According to López (2016, p. 15, our translation):

At birth, we are made of flaps: body sensations, the first attempts to connect the perceived facts to a meaning, the voice to a face, the representations of the parents about the child who arrived [...]. All this clothing, still dismembered, is a set of flaps that, to be properly sewn, will require the construction of a protective blanket of language, made of words. Flaps of meaning, patchwork of experience and a narrative wrapping that is developed in the dialogical and communicative situation that the child's companions begin to weave. We're a dialogue.

A bond understood in the composition of dialogue positions us in the condition of constructors of the psyche, supported by the interpretation that the adult makes of us, and that we are making this adult more experienced. The first relationships experienced by us, throughout the first years of life, are translated by this adult with whom we relate, and that is where we learn the vital signs for our survival, which will be meant by us, becoming ours as well.





A newborn survives only if the mother, father, teacher or person around them interprets their screams, movements and, later, their gestures and intonations, that is, identifying through these signs the body and psychic needs of the child, knowing how to differentiate one from each other. The adult translates into words the sensations of the baby, also gestures, offers his face, his look, his smile or his wrath. The child builds, from the adult's face, a series of vital signs to survive: he learns to calm down, learns to wait, feels wanted, comforted, knows that he is accepted, perceives concern, affection; when she is lulled, she presents a series of features linked to affection (LÓPEZ, 2016, p. 17, our translation).

The dialogue present in these relationships inserts us into culture, promoting the first bonds, which, as we grow, are complex, so as to expand the affective repertoire resulting from this dynamic. It is important to highlight that the bonds and relationships experienced in the family exert a strong influence on the development and forms of life we develop, since the learnings contained in these interactions are part of the daily dynamics, are appropriate, so in a plane of obviousness and, often, signified and felt as if they were "natural". This is how choices, motivations, attitudes, habits and positions manifest themselves as "inheritance", in fact, as appropriation of meanings that are connected to the expectations and beliefs that we are building in the context of the relationships in which we are inserted.

About this situation we put in suspension the narrative of Onze-Horas when it mentions:

In this daycare my father was of community leadership and my father was one of the creators of the day care where I work today. So, the idea of creating that day care center was so that my younger sisters could also stay in daycare. And today, my sisters, one is already 21 and the other is 23, so they were not contemplated by the day care center. But my father always said to me, my daughter will one day work in this day care center. And that there became like, a challenge for me (Reflective Meeting 1, August 15, 2020, our translation).

Throughout the meetings in the research, the narratives of Onze-Horas frequently alluded to the relationships maintained with the parental figures, both those that manifested themselves as real experiences, as well as those that, in their speeches, she says "weave in an abstract way for her imaginary". On this, we highlight the position issued in the Reflective Meeting 2, held on August 25, 2020 and mediated by the appreciation of the documentary "Magdalena: The imagination is also mine":

[...] the word she is not able to understand the lived experience. So, she used art to bring her memories. Another thing that I found very interesting and I made a parallel with my life, which I even told you on our last date. I'm a daughter, I lost my birth mother very early, at eight months and my mother was my only baby. So, I've been an orphan forever. I've always had this



mother impregnated in my soul, in my skin, so just like Magdalena, I also use my imagination many times to comfort myself since I was a child, right. So, there's a lot of memories that I have of my birth mother and my mother's, too, of my much imagining, right? So, I found it very interesting, because I thought that only I made this parallel (our translation).

The memory of the maternal figure lost in childhood, in many moments of the life of Onze-Horas, led her to weave "imaginary flaps" of what the mother-daughter relationship would become if there was no distancing from grief. In a way, by the plane of thought, it outlines tying meanings about the affective relational being built in this experience.

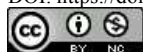
It is important to highlight that the meanings printed in this citation were possible to come to the fore through mediation used in the interval between the first and second meeting, when we suggest that the collaborators watch the documentary "Magdalena: The imagination is also mine", in which the protagonist uses her talent to expose paths and walks throughout life, having, in the rescue of family history, thematic for manifestation of his Art.

In bringing the reading of the documentary guided by the guided questions: "What did the documentary tell me? What did he teach me or what I learned from him? Onze-Horas, among others, brought the speech up alluded to.

Still in this meeting, when dealing with memories, now mediated by object/things, that had importance and affective value, suggested as a task to be brought to the Reflective Meeting, Onze-Horas highlights:

These objects I brought because they remind me a lot of my father right. My dad, he was a cabinetmaker, right? He's very well known here, right, here in our neighborhood, in the community because he made a lot of furniture, so that's how he raised us right. My father he didn't have a trained profession, he lived on beaks, right. He did what he knew how to do with his hands. He was a craftsman, right? So, he built furniture, he, without ever having studied for it. He had a very great manual talent, right? So, in my house I have a lot of furniture, which my father made. He died will now be seven years old, right, but he stopped working more than twelve years ago with it. In that period, he made a lot of furniture. Including everyone, most of the furniture I have in my house was he who made it. So, for me they have like this... beyond value, such an invaluable sentimental value. Then I won't get undone. I'm a person I'm very... is... so let's say attached to these things, to these memories as I told you, to smells, to objects, to things, so it's very difficult to let go of things, I think it's even common to teachers, but with me I think this is more latent. Not that I'm a dumpster, please, every teacher has a little bit of that, but so I have this, this attachment, this... symbiosis to say so with things, you know? So that's the one. I brought you to see the things my father did with great affection, with a lot of love. I hope you enjoyed it (Reflective Meeting 2, August 15, 2020, our translation).

We noticed, in the history of Onze-Horas, a strong bond with the father figure. In the first citation, at the beginning of this writing, she refers to the fact that she internalized her





father's statement about being a daycare teacher, seeming to be connected over time to this word, in order to make her work, the fulfillment and extent of the challenge established in the discourse. The meaning and meaning of being a daycare teacher, for her, seems to have her first cultural inscription there.

The space where Onze-Horas currently develops his professional activity, and with which he demonstrates identification, presents a being included there, as a challenge in an attempt to meet the expectations of the father who, with the family, dialogued about the importance of a space for care for children, including "their children". He intended to create a day care center in the space where his community leadership was located.

Onze-Horas grew up listening to this speech and watching dad build that path. To this day, it is situated in his professional doing, in the same space with which he psychically established "a symbolic commitment" with his father. He works at the daycare he fought to build and mentioned that his daughter would work.

In the second quotation allusive to the father, mediated by the object/element of importance and affective memory, Onze-Horas refers again to him, to his productions, what he does not want to undo, which remains with him invaluable. Likewise, the present statement in the "professional challenge" of being and continuing to be a teacher in the daycare he built remains. The discourse pointed out in the past times of childhood and adolescence, today if (re) means in word, experience and positioning of life.

In the narratives of Onze-Horas, it is still possible to identify discourses that go towards thinking of the children's education space as a dynamic surrounded by challenges and struggles, which involves a certain militancy. Like the experience of the father, it incurs meanings and analogous meanings, which, once again, leads us to the understanding of the importance that social relations, in their various bonds, have in the dimension of human development, thoughts and ideas that builds about their surroundings as historical subject under construction.

This perception was also denoted in Jade's trajectory, as we perceived in the statement below, mentioning the relationship between life trajectory and professional choice.

I believe that the mother has such an influential power in the lives of children mainly because of their life experience and their futuristic look of conquest. All mothers want what's best for their children. So, I became a teacher because of my mother's strong influence. She worked with people in the area of education, was assistant general services at the HEAD of the State Department of Education of Parintins. Some years, she served with the same role in state schools near our mostly residence. She was not literate, but



her performance in schools made her envision a future for her children based on education as a lever for a promising future.

Thus, my mother always encouraged us to read even without knowing how to read our conventional writing code, and always bet that this was the way. So, when I went to high school I had only two options: One, the Accounting Course and two the Magisterium Course. This part of my story is very REMARKABLE, because I always loved Mathematics, Chemistry, Physics and so I thought I would find myself completely in the Accounting Course. But before my registration, my mother called me for a conversation and said, 'Daughter, it's best for you to do the Magisterium.' My first reaction was to be angry with her and say, 'If I'm not happy, I'll throw this guilt in your face for the rest of my life.' But I went and obeyed, even against my will. I believe that by the end of the first year of high school I was already happy and pleased to have listened to my mother's advice. Still alive I had several times the opportunity to say: "MOTHER, THANK YOU VERY MUCH". After high school I came to Manaus, attending Pedagogy at UFAM, but at first when I wrote for the UFAM MACRO entrance exam I identified with the Social Work Course due to him being in the Humanities Area too, including my registration card came exchanged with my sister for this course. Thus, before taking the test another decision would have to be made: Pedagogy or Social Work? This time, my mother didn't intervene. But I asked for guidance from the right person. I asked God, in my smallness if he could direct my steps to the right course. I got an immediate response by reading the Bible. In this way I decided for the Pedagogy Course and became a teacher, academically speaking. As soon as it concludes the faculty was launched a Public Contest of the Magisterium in Manaus - which I did and was approved [...] (Reflective Meeting 3, September 1, 2020, our translation).

The cut out of this narrative demonstrates a bond between mother and daughter, alluding to the influence and repercussion exerted on the current professional choice. In this speech, in two distinct moments, we perceive Jade's attempt to follow a different path from what she currently works. At first, still in high school, today equivalent to high school, the desire to attend Accounting; and, in Higher Education, the duality between the choice of Social Work or Pedagogy. We saw, at first, the physical/concrete intervention of the mother; in the second, the intervention of the sacred, the intervention of God, who symbolically exercises the figure of a father, of the one who in this representation "must say the way to be followed".

In both cases, we see the familiar figure signaling choices, pointing out the professional path to be followed. The parental figures (mother and God) were learned and apprehended in the cultural context in which they inserted/inserted themselves as decision makers, as if there was an inner SELF guided by mediation elements, culturally constructed.

We do not want to criticize the choice and mode of conduct made here, but the presence of the sign, culturally internalized, and the appropriate modes of meaning and meanings in the social dynamics highlighted.



There is, in this conjuncture, the internalization of discourses, made possible by speeches/languages loaded with historical, social and cultural meaning, which, over time, constitute what Jade has become, given educational processes and relevant cultural formation. As Richter (2016, p. 18, our translation) mentions:

[...] education and cultural formation mobilize us and situate us in a set of values, beliefs and behaviors, displace us from habits and make us belong to a place and a collective. Our history, in the collectivity, configures us, impregnates us with meanings and makes us feel the world in a singular and plural way at the same time. Singular because this life is my life, in this place and in this time that individualize my imaginary and my perception, my moods and loves, my knowledge and my doing, finally, because it is unique. Plural because I share with those with whom I live a history of values, feelings, language, ideas, ways of living and dressing, beliefs and habits. In living together, we participate in a network of meanings and in it we mean our particularities.

In the same direction, Girassol alludes to the presence of the other, who, in this network of meanings, contributed to his professional choice.

Before taking the entrance exam and competition, I had already been influenced by my father, since he is semi-illiterate and felt the need to help him in some way, and believed that being part of the area of education could seek to change the reality put. Thus, since the beginning of the Pedagogy course, i was already looking for a way to teach him something. Today he knows how to write his full name, does image reading and small texts. After training in college, I did contest for SEDUC as a pedagogue (I passed) and six years later I passed the SEMED contest as a teacher (Reflective Meeting 3, September 1, 2020, our translation).

The other, once again in the relational process, presents himself as a subject, who influenced the professional development of the collaborator, since the bond established with her. It was for him, for the need to help him, that she became a teacher. It was because of the meaning that this interaction exercised, that a certain movement took place in the sense of its cultural renewal, which culminated in the choice of the profession that it currently exercises, that is, teacher.

About the choice for teaching, Rosa also signals something in this direction, as noted in the following statement:

My family is teacher, mother, uncles, sister-in-law, but this love for babies is since my childhood, because I always wanted to have a sister, I felt very lonely and played a lot with my dolls. I taught, put activity on the board (brothers' wardrobe). But my mom always said, you're going to be a teacher. And I didn't want to, because I made little money and everyone said, one more to suffer. But the love for babies spoke louder, and I don't trade that





profession for anything (Reflective Meeting 3, September 1, 2020, our translation).

In the midst of the contradiction, Rosa had, in family relationships, the first representations about teaching. The close family figures, with teacher education, presented themselves to her from an early childhood. There, she learned to play as a teacher and, ambivalently, appropriated part of the symbolic element pointed out by the figure and discourse of the mother.

The presence of family ties in professional influence, as well as in other moments of the collaborators' lives, appears as an element of significant importance, being recurrent in their narratives and socialization of memories.

Memory is an indispensable constituent for human relations, being a substrate in which the impressions of stories constructed throughout the life trajectory are stored. As a permanent element, but not always visible or easy to present to consciousness, it needs mobilizers to come to light, gaining distinct dimensions in the present time, seen the update with other interactions that connect with it.

Understanding the nuances that permeate this function becomes important in the face of identity comprehension processes, seen as beings under construction experiencing the dialectics of life where the current dialogues with the reminiscences of past times and vice versa. They are like seams that are baking over time and gaining meanings others, as we look at the details, the relationships, the tissues from a look and attentive listening. From a reading about the facts and realities with the look of the not obvious, beyond a tired vision, which even looking cannot see.

In studies such as what we developed, it was necessary to mobilize the gaze, to move with it in a process that moved it in the direction of the search for the meaning of being, of the relations printed there, which for the collaborators were not visible, especially when related to the reminiscences, previous stories, but which, when they were remembered, brought to memory, they gained meaning in the updates present as we perceived in Jane's positioning during the second Reflective Meeting (August 25, 2020), by mentioning "[...] It is family memories, especially, that imprint on us values, understandings, worldviews. These memories make marks on us, which will influence our thoughts and our decisions, right."

In this same meeting, Rosa highlights:

[...] I put that our life story is built through memories, as I said she tells that, the Magdalena owner she tells her story through what? The paintings. It's the memories of what she lived with her family and that's important to her. And





I have wonderful memories of my childhood, of my adolescence, of my adulthood, and I know that my children also have many family experiences. And we are part of a society and we participate in the lives of many people. And we leave positive or negative marks in their lives. So, we as educators, right, that we can work with love, because we work with people (Reflective Meeting 2, 25 August 2020, our translation).

On this question Violeta alludes,

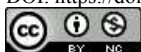
[...] that is precisely what we are, reflections of our memories. And these marks are engraved on us. And... our way of educating has a lot to do with that memory, right? From the moment the teacher speaks: We have to understand the student as a unique being, as a being who has his choices, and this is one of the memories also left, one of the memories that perpetuated our creation. And this other idea that the documentary brings, of being to have the curiosity to know where it came from, to understand its roots, to look for a reason why, where it came from, yours, yours, your whole family reflection and the need for knowledge of where it came from, right. And she talks about, in the documentary, she created some images with book ideas, right. So, all that, those images brought old memories, right. Just like us. That's it, basically (Reflective Meeting 2, 25 August 2020, our translation).

We noticed that the memories brought in the dialogue before being a teacher in the day care center, presented themselves as a bridge between different times, in which previous relationships, especially those of family dynamics, allowed the perception of what educators currently carry, and what as professionals have become, in understanding the importance that the other forward had and has for himself, and what they have and may be for others, including the children of their daycare.

The emergence of memory through oral and written narratives, punctuated by the teachers, allowed them to think about themselves, about their stories, personal and professional trajectories, according to Souza (2006, p. 61, our translation) highlights:

[...] in the writing of the narrative, the art of evoking and remembering refers the subject to elect and evaluate the importance of representations about the formative practices he/she has experienced, of domains exercised by others about themselves, of strong situations that marked choices and questions about their learning, the function of the other and the context about their choices, of the patterns built in its history and of barriers that need to be overcome to live more intensely and committed to oneself.

In this context, we understand that the conditions created by relationships with other individuals contribute to the constitution of individualities, which cannot be understood in isolation, but historically elaborated by collectively developed human activities (BERNARDES, 2006). And by the reflective exercise made possible by the movement of comings and goings about the understanding of our experiences and experiences, in which our





memories and narratives gain significant importance, is that we get to know the cultural formation that constitutes us throughout our trajectory, in the historical time we go through, and, thus, we give meaning to our existence and resulting activities.

## Conclusion

Thinking about teacher education and the constituent identity process is part of a multidimensional dynamic. In this article, which alludes to the part of a thesis section, we try to bring the impressions referring to pre-professional elements present in the life history of seven teachers, who currently perform teaching in the context of daycare, considering the importance that the emerging memories of narratives exert for the formation of professionalism in a time and scenario that moves in multiple directions and meanings. It is important to highlight that the change in teacher education is situated in the reflexive posture from pedagogical mediation between teachers, students and knowledge, considering the practical phenomena of daily life in their complexity, singularity, uncertainties and conflicts of values.

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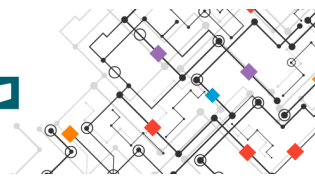
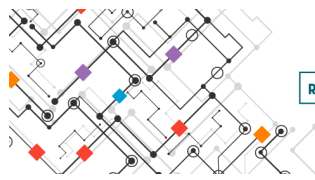
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