

KNOWLEDGE OF PEDAGOGICAL INNOVATION OF TEACHER EDUCATORS

SABERES DE INOVAÇÃO PEDAGÓGICA DE FORMADORES DE PROFESSORES

CONOCIMIENTO DE LA INNOVACIÓN PEDAGÓGICA DE LOS FORMADORES DE PROFESORES



Silvio Duarte DOMINGOS¹
e-mail: silvio.duarte@gmail.com



Edna Maria Querido de Oliveira CHAMON²
e-mail: edna.chamon@gmail.com

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¹ Estácio de Sá University (UNESA), Petrópolis – RJ – Brazil. Researcher and Full Professor 3. Post-Doctoral Student in Public Policy (UFRJ).

² Estácio de Sá University (UNESA), Rio de Janeiro – RJ – Brazil. University of Taubaté (UNITAU), Taubaté – SP – Brazil. Post-Doctorate in Education (UNICAMP).

ABSTRACT: The objective was to know the teaching knowledge that is related to practices of pedagogical innovation, in the graduation in Pedagogy. A qualitative research was implemented, aligned with the procedural approach of the Theory of Social Representations (MOSCOVICI, 2012). 23 Pedagogy teachers from a private university in the city of Rio de Janeiro participated. Data were collected through semi-structured interviews and submitted to content analysis (BARDIN, 2011), with the support of the IRaMuTeQ software. The results showed that the social representations of the subjects about pedagogical innovation are objectified in “change”, “active methodology” and “student” and are anchored in the duality “traditional pedagogy versus a new pedagogy”.

KEYWORDS: Social representations. Teaching. Teacher training. Pedagogical innovation.

RESUMO: O objetivo do artigo foi conhecer os saberes docentes que estão relacionados às práticas de inovação pedagógica na graduação em Pedagogia. Implementou-se uma pesquisa qualitativa, alinhada à abordagem processual da Teoria das Representações Sociais (MOSCOVICI, 2012). Participaram 23 professores de Pedagogia de uma universidade privada, na cidade do Rio de Janeiro. Os dados foram coletados por meio de entrevistas semiestruturadas e submetidos à análise de conteúdo (BARDIN, 2011), com apoio do software IRaMuTeQ. Os resultados mostraram que as representações sociais dos sujeitos sobre inovação pedagógica se objetivam em “mudança”, “metodologia ativa” e “aluno” e se ancoram na dualidade “pedagogia tradicional versus pedagogia nova”.

PALAVRAS-CHAVE: Representações sociais. Docência. Formação docente. Inovação pedagógica.

RESUMEN: El objetivo de este artículo fue conocer las sabidurías docentes que se relacionan con las prácticas de innovación pedagógica en la graduación en Pedagogía. Se implementó una investigación cualitativa, alineada con el enfoque procedimental de la Teoría de las Representaciones Sociales (MOSCOVICI, 2012). Participaron 23 profesores de Pedagogía de una universidad privada de la ciudad de Río de Janeiro. Los datos fueron recolectados a través de entrevistas semiestructuradas y sometidos a análisis de contenido (BARDIN, 2011), con el apoyo del software IRaMuTeQ. Los resultados mostraron que las representaciones sociales de los sujetos sobre innovación pedagógica están dirigidas al “cambio”, “metodología activa” y “estudiante” y están ancladas en la dualidad “pedagogía tradicional versus nueva pedagogía”.

PALABRAS CLAVE: Representaciones sociales. Enseñanza. Formación del profesorado. Innovación pedagógica.

Introduction

The French expression *Belle Époque* designates a European historical period between the mid-19th century and the early 20th century. It was considered a moment of technocentric effervescence, guided by the belief in a fast and euphoric civilizing progress, driven by industrial development. In this context, the Great Exhibitions propagated the ideals of a supposed industrialized society, seeking for changes to be made possible by technological innovation.

From England, the Imperial Councilor of Brazil, Francisco Ignacio de Carvalho Moreira, reported to the emperor his impressions of what he had witnessed at the London Exhibition (MOREIRA, 1863). The Brazilian representative highlighted the magnitude of the event, which was prestigious by professionals from various parts of the planet and which, according to him, had a relevant didactic role in the education of popular classes for the industry. Moreira (1863, p. 42, our translation) writes to the emperor that "[...] professional education was on the largest scale carried out in England, for the benefit of these same classes, and in general it part less favored society".

In the report on the Exhibition, Moreira (1863) explains to the Emperor that Brazilian industry was outdated in the face of technological development in other countries, and that Brazilian education and teachers' work would not supply the necessary educational innovations. Kuhlmann Jr. (2001) is emphatic in stating that, since this event, Brazil seeks to follow the supposed advanced technological and scientific stage of the nations reported as more developed. For the author, from the Great Exhibitions of London to Rio de Janeiro, held in 1922, the speech reinforced the superiority of the countries of the Northern Hemisphere over those of the South (KUHLMANN JR., 2001).

In the First Republic, the country was divided between a Catholic, agrarian and slave cultural reality and the expectation of development based on foreign cultures. At that time, there was the belief that the progress observed in European countries was related to the emergence of innovative pedagogical proposals in these places (GUEDES, 2012). Thus, the popular school of the turn to the twentieth century should modernize the nation (SOUZA, 2000). Therefore, from there we have experienced several adaptations of European educational proposals, mainly regarding the teacher's education.

Thus, in the case of Education to "save" Brazil from its "delayed and shameful condition", before it would need to be saved from the shackles of its past, not so distant, at the time. Foreign countries would provide the molds, as exemplified by the translation of "Lessons

of Things", work by Norman Calkins, by Rui Barbosa, for whom he howls "[...] renew the method, organic, substantial, absolutely, in our schools" (BARBOSA, 1947, p. 61, our translation). At that moment, the author advocates that it is necessary "[...] to repudiate absolutely what exists, and to reorganize the school program entirely again, having as a rule this supreme law: to conform it with the demands of evolution, to observe the natural order" (BARBOSA, 1947, p. 58, our translation).

In addition to Rui Barbosa's political initiatives, there was also the creation of the Pedagogium, already in the last decade of the 19th century, by Benjamin Constant, then Minister of Public Instruction. Thus, in 1890, a "[...] center for reforms and improvements that lack stout national instruction", to foster new "[...] methods, systems, modes, forums and teaching processes" (BRASIL, 1890, our translation). Thus, it is perceived that the focus was on the renewal of teaching work, which would enable the progressive transformations desired for Brazil.

In fact, this movement of educational renewal, which impacted teacher education and work during this period, was based, both on liberal ideology and positivist science (KULESZA, 2002). Therefore, innovations in primary education sought the preparation of the popular classes for industrialization and for national progress. Indeed, the people's school would thus be an industry of manufacturing new citizens to supply the demand of industrial society for useful labor. For its proponents, this strategy would elevate Brazil to the status of a nation-state among the most developed nations.

In this developmental treadmill, several initiatives have sought and still seek to update the supposedly delayed Brazilian education, at all levels. As examples: the Caetano de Campos reform, 1890; the reforms that spread throughout the country in the first two decades of the 20th century; the Francisco de Campos Reform of 1931; the Educação Nova Pioneers movement; the reforms, later, in the first and second phases of the Vargas Era and during the Military Dictatorship; university reforms, as early as the 1990s; the recent transformations required by the National Common Curriculum Base, the third version of which was published in 2018; and the New High School, which is being implemented in 2022.

In this context, the subject teacher is "[...] an objectification in historically constituted subjectivities" (JODELET, 2009, p. 704, our translation). Thus, it impacts and is impacted by the history of the profession it exercises, which is circumscribed in time and culture. Thus, we ratified Tardif (2014), because teaching knowledge has varied origins. In addition to the education, the author sees that such knowledge derives from the socialization of teachers, their

professional culture, their experience and their exchanges with their peers. Therefore, the historical course of renewal, brought both by literature and by communicative exchanges with peers, can influence their work and teaching knowledge.

The field of research on this knowledge is considered vast and growing. Therefore, in this article we are related to the perspective of Maurice Tardif (2014, p. 60, our translation), for whom the teaching knowledge is "[...] the knowledge, abilities and skills and attitudes of teachers [...] often called knowledge, know-how and know-being". For the author, they go far beyond knowledge seized in their education, or in research. Experience, according to their investigations, is the most relevant source in know-how. We also highlight the knowledge arising from the sociocultural relationships they establish with their peers and their students.

Nevertheless, these proposals for educational renewals seem to disregard the relevance of this knowledge for the success or failure of educational innovations. Claiming the centrality of teachers and the emancipation of their practices, Veiga (2003) opposes two types of pedagogical innovation. One is regulatory, based on positivist science and technical rationality; on the other hand, the other is emancipatory, based on the perception of a new educational paradigm, which seeks to rethink the notion of science and knowledge. Similarly, other authors expressed their support for rethinking the concept of innovation in Education (LEITE *et al.*, 1999). They oppose a so-called traditional pedagogy and claim a new pedagogical practice.

Currently, with the progress of these investigations (LEITE *et al.*, 1999; VEIGA, 2003), who sought to problematize the idea of educational innovation, it is understood that innovation necessarily passes through reflection and teaching action (LIMA; LEITE, 2019; WAGNER; CUNHA, 2019). For these authors, from the understanding of the context of their students, teachers engage in an emancipatory teaching-learning process that values all those involved, their knowledge and actions. They do not scoff at the use of technologies, but understand that it is not in them that innovation resides, but in pedagogical relations, in creative innovation and in the mobilization of all resources available to the change of pedagogical practice. Therefore, in line with this perspective, we will talk here in innovation from the perspective of pedagogy teachers, favoring the knowledge that is related to pedagogical practices that the subjects understand as innovative.

These subjects have a significant role in the training of professionals who will work in Basic Education. Considering that it was at these elementary levels of schooling that, historically, the proposals for renewal stood out, it is relevant to understand what knowledge is currently based on the practices of preparation of teachers who will work in primary school.

The pedagogical measures are considered those that lend themselves to "[...] to meet certain educational expectations requested/required by a given social community" (FRANCO, 2016, p. 541, our translation). They are referenced by social representations (RS), which are knowledge articulated by opinions, values, beliefs and attitudes that certain social groups elaborate on the phenomena that challenges them in daily life (JODELET, 2001; MOSCOVICI, 2012). The RS have the function of guiding the practices of the subjects, in the most varied situations, being also called common sense theories.

Given the scenario discussed, in which the practices of trainers who prepare teachers for the training of the Brazilian people take place, this study aimed to know the teaching knowledge that is related to pedagogical innovation practices in undergraduate pedagogy. To identify this knowledge, qualitative research was implemented, aligned with the TRS (JODELET, 2001; MOSCOVICI, 2012).

This approach is relevant because of the 816,427 enrollments in pedagogy degrees in Brazil, a significant majority, 697,497, are in private institutions (INEP, 2022). The teacher of this course is the one who directs the initial and continued training of teachers to Basic Education. However, "[...] the most obscured in the bulge of discussions and research in the field of teacher education is the trainer" (GATTI *et al.*, 2019, p. 271, our translation). The professional practices of these trainers are referenced by the representations that they build and share in their group of belonging (MOSCOVICI, 2012). Thus, knowing these representations, it becomes possible to interfere in the knowledge associated with them, potentiating or reorienting them. Therefore, this study may be pertinent to those who research the knowledge and practices of teacher trainers, as well as to those who formulate educational policies focused on the contexts of teacher education and performance.

The contribution of the Theory of Social Representations on teaching knowledge

The notion of RS was inserted in Social Psychology by Moscovici (2012), to approach a type of knowledge daily forged and shared by common sense. RSs are generated when people deal with social situations, which impels them to position themselves. Then, from a certain period of exposure to a given social phenomenon, some agreements are created on it, forming references to the group.

For the author, it is a cognitive process that aims to transform the unfamiliar into a family member, but also into a product, such as values, beliefs and symbols (MOSCOVICI,

2012). This psychosocial elaboration occurs articulated in networks, through communications, varying according to cultures, classes and social groups. Thus, the Theory advocates different universes of meaning constituted in three dimensions: a) the attitude; b) information; and c) the image of the representation. Therefore, different social groups construct different representations of the same phenomenon, which become a reference for the social practices of individuals.

In this sense, Abric (1987) explains that the RS confer functionality to the relationship of the subject with the world, enabling the individual to evaluate the situations, give meaning to his conducts and understand reality by his own referential system. Thus, this collectively constructed reality is a parameter for talking and acting about the elements with which people need to interact. In this sense, to have these RS, it is needed the existence of a social subject and a given object of representation imbricated in the daily life of the group.

Among the recent aspects of TRS, the procedural is highlighted, which is closer to the seminal formulation of the theory, and its most prominent representative is Jodelet (2001). The differential of this approach, in relation to the other ones, is that it seeks the processes of objectification and anchorage, which act mainly on the genesis of a representation. When a given social group is instigated by a new phenomenon, it seeks to understand it and, in this process of apprehension, individuals communicate, formulating naive theories about the new. The objectification and anchoring processes occur at this time. Although they occur simultaneously, they are described separately for didactic purposes.

Objectification materializes group ideation, bringing to the concrete plane what was abstract. Thus, elements that characterize the new representation can be expressed in words, which could not be done before objectification (JODELET, 2001). This process transforms nodes about the object into words and images, generating a figurative scheme. Jodelet (2001) elucidates that it occurs in three phases: a) in selective construction, some information about the new object is retained, and others are ignored; b) in structuring schematization, a conceptual structure is produced, materializing social thought in a figurative scheme; c) in naturalization, concepts retained in the figurative structure create connections with the group's social reference system, becoming materialized categories that instrumentalize the subjects' relationships with reality. There are also three processes that act on the characteristics of the object, in the objectification: 1) Distortion, minimizing or accentuating certain characteristics; 2) Supplementation, inserting new characteristics; 3) Suppression, subtracting features (JODELET, 2001).

On the other hand, anchoring establishes solidarity between the new object represented and the belief systems and values of the social group. For Alves-Mazzotti (2008, p. 525, our translation), anchorage inserts the object into an existing social thought, in which the concept is familiar, trying a "[...] social rooting of representation and its object. The intervention of the social is translated into the meaning and usefulness that are conferred on it". Therefore, when an object is represented, it enters a sociocognitive system of values and beliefs, changing and causing changes in that system.

In addition to the genesis of RS, Campos (2017) seeks to clarify that anchoring is a dynamic process, which works in the maintenance of RS in the daily life of social groups. For him, this process takes place in situations that require adjustments between a representation and its context. For the author, as the experiences are not completely new, anchoring implies the mastery of an extraordinary event, integrating it into a social situation already known. This means that when the values and beliefs of a given group are threatened by a new social phenomenon, anchorage seeks to preserve them, establishing connections between the new object and the referential system already consolidated within the group. It seeks, therefore, to amortize the impact of novelty on the values and beliefs of the group.

The procedural aspect is recognized as a cultural approach of TRS. It enables a research strategy that allows the identification of RS. Thus, for the study of the processes of objectification and anchorage, the researchers have privileged qualitative investigations, contemplating communication materials provided through in-depth interviews, observation, focus groups, among others. Regarding the analysis techniques to meet the objectives proposed in the various studies, many have done content or discourse analysis (ALVES-MAZZOTTI, 2008; CAMPOS, 2017; LIRA; VILLAS-BÔAS, 2020).

These characteristics of TRS, notably of the procedural approach, make it a privileged theoretical-methodological framework for the study of teaching knowledge. Tardif (2014) suggests that this knowledge is a broad set of knowledge, skills and attitudes formed to the extent that these professionals engage in their field of work. The author understands that they do not originate solely in the courses, but that they come mainly from experience, through communicative exchanges between teachers, their peers and their students.

According to Tardif (2014), teaching knowledge has different sources: training, curriculum practiced, socialization at school, scientific disciplines, general culture and relationships with co-workers and students. "They cover a wide variety of objects, issues and problems [...]" (TARDIF, 2014, p. 61, our translation). Therefore, teaching knowledge is

dimensioned between cognition, affectivity and social, which ratifies the applicability of TRS in its study.

Considering such knowledge as a set of knowledge mobilized by teachers in their daily practice, Tardif (2014) classifies them as: (a) knowledge of training; (b) disciplinary knowledge; (c) curricular knowledge; and, (d) knowledge of experience. Tardif (2014, p. 54, our translation) emphasizes the knowledge of the experience, since they unite all others, but are "[...] retranslated, 'polished' and subjected to certainties built in practice and experience."

Teaching knowledge has an identity with social representations, because both have the function of elaborating behaviors and guiding conducts. Thus, it is convenient to research them through TRS, because it understands the knowledge elaborated in the intersection of psychological and social, between the individual and his group and between thought and action.

Methodological procedures

The Census of Higher Education reveals that, in Brazil, of the 4,714,434 university enrolments, 1,602,149 are in public institutions, against 3,112,285 who are in private (INEP, 2022). Focusing only on the 816,427 students who attend Pedagogy, a significant majority, 697,497, study in private Higher Education Institutions (HEIs) (INEP, 2022). Therefore, it was decided to carry out the research in a private university. Thus, 23 pedagogy teachers, 5 male and 18 female, aged 29 - 58 years, living in the city of Rio de Janeiro, who worked in person on more than two *campuses* of this institution, participated. The time of professional experience in teacher training of this group was from 1 to 30 years. All were graduated in some Degree and had teaching experience in Basic Education. Of the group, 3 were graduates only at the level of specialization *lato sensu*, 10 in master's level and 10 at the doctoral level.

The research project that underlies this article was approved by the Research Ethics Committee of a Brazilian university, under CAAE 21074619.6.0000.5284, by opinion number 3,654,295. After this approval, the qualitative study was initiated (BAUER; GASKELL, 2015). The participants were selected according to the snowball strategy, in which reference chains compose a non-probabilistic sample (VINUTO, 2014). In other words, one subject was indicating another to participate, and so on. The interest/disinterest in participating in the research was the only inclusion/exclusion criterion of teachers in this indicated course.

Data were collected through semi-structured interviews. The average duration of the interviews was 40 minutes per person. The script addressed the professional trajectory, the

relations with the HEI and with other professionals and the aspects on the theme of pedagogical innovation considered relevant by the literature. The interviews were conducted until the saturation of the sample, when, after analyzing the transcriptions of the material collected up to a given moment, it was noticed that the themes were repeated (BAUER; GASKELL, 2015). Therefore, the representations found would be the same if a larger number of subjects were considered in that surveyed group.

The data were analyzed from the perspective of Content Analysis, highlighting thematic categories (BARDIN, 2011). For this, the transcribed *material was inserted in the software IRaMuTeQ (Interface of R pour les Analyses Multidimensional et de Questionnaires)*, which was developed from the *Open-Source logic*, in the Python language, by Pierre Ratinaud (CAMARGO; JUSTO, 2013). The program, which since 2013 has been used in Brazil in research on RS, makes several types of quantitative data processing, on qualitative materials. For this research, a classical lexical analysis was performed, in which the *corpus of analysis* is inserted into the program, being divided into text segments, called elementary context units (UCE). Finally, the UCE are thoroughly explored, considering the theoretical-methodological upholstery, in order to identify the RS.

The transcribed interviews were transformed into a *corpus of analysis* in the Microsoft Word software, version 365. This document was inserted in *the IRaMuTeQ software*, which, from the relationship and word count, created groupings of words. Therefore, the descending hierarchical classification (CHD) was obtained, a correlation by similar thematic content, in a hierarchical scheme of classes. It is noteworthy that the program does not perform the analysis, which is the task of the researchers. It treats the data and organizes it, making it available for the interpretation of analysts.

Finally, it is necessary to highlight that data collection sought the RS of pedagogical innovation constructed by the participating subjects. Therefore, the software processing *distributed the corpus in several clusters*. As this article focuses on the set of knowledge related to innovative practices in the Faculty of Pedagogy, following are presented the results that go back to these findings.

Findings

IRaMuTeQ presented a set of elements such as education, university, course, curriculum, degree, training and experience. The semantics of these words, in the contexts in which they were spoken by the interviewees, suggest the origins of the knowledge that the subjects use in their work in pedagogy training, as revealed by the following fragments:

Who goes through the school of Basic Education and comes to teach, even the student identifies, we have teachers here who are still in the municipality and in private schools, so you notice the difference (TEACHER 3, 14 years in teacher education; our translation).

[...] it seems that this has infiltrated me, in a way it has changed a lot of my educational practice, that is, since I started in Basic Education (TEACHER 6, 1 year in teacher education; our translation).

I know a lot about Basic Education and I am a professor at the university, for these future teachers who will work there, where I have also been, so I have an expertise in this area, which I think works in a very interesting way (TEACHER 2, 14 years in teacher training; our translation).

These statements show the thinking of teachers with more and less professional experience in graduation. It was observed, in the statements, that there is consensus in the group regarding the relevance of the knowledge of the experience in the Basic School for the work to be performed in the training of new teachers. As these excerpts exemplify, having been in the place for which they believe that the professionals who form will become a relevant differential for teaching in the undergraduate degree in Pedagogy.

It is noted that the subjects refer to knowledge derived from a professional experience prior to work in the undergraduate course, inherent to the Basic School. According to Tardif (2014, p. 20, our translation), the "[...] knowledge inherited from previous school experience is very strong, that it persists through time." As for pedagogical innovation, the school is also referred to by the participants of this research *as locus* of knowledge elaboration by the practice experienced. Therefore, for pedagogy teachers, the school is the place where first experiences of pedagogical innovation are experienced, as exemplified in the following statement:

I work in a school that, we talk like that, we are an innovative school. Because we work with a mathematics laboratory, because we work with theater, dance, music, because the school has fine arts, we have technology and many other resources (TEACHER 11, 2 years in teacher training; our translation).

The subjects exhibit a practical notion of what comes to innovate, relating pedagogical innovation with techniques, material resources and technologies. In this regard, Libâneo (2012)

argues that it is necessary to consider two perspectives of school innovations: one full, for the advantaged, and the other scarce, for the disadvantaged. This same understanding can be observed in the following fragments:

In relation to innovation, we have to talk in two very different spaces, the private and the public (TEACHER 23, 3 years in teacher education; our translation).

When we talk about innovation, it depends on the public, the experience I had with Basic Education was in a public school, where resources were very restricted. Other experiences and reports of colleagues and even students, is that there is a very big difference in terms of private schools (TEACHER 4, 2 years in teacher training; our translation).

There's also this, there are these differences, the private, elite schools are schools that you have the smallest number of students in the classroom, where you have more resources, so you have the innovations in Basic Education (TEACHER 8, 8 years in teacher training; our translation).

Thus, there seems to be a consensus that the differences in the availability of resources between public and private schools affect the development of pedagogical innovation proposals. Despite the relevant sensitivity of the trainers regarding the different profiles of basic education students, when they approach their understanding to Libâneo (2012), the group distances the innovation of pedagogical practice, placing it external to the subject.

The Basic School context continues to be suggested by the group as one in which initial experiences of pedagogical innovation are experienced. Thus, it is inferring that the dimension of the information identified here may be forged in that context, being what Tardif (2014) calls as knowledge of experience.

Although the first information on pedagogical innovation derives from the Basic School, the scenario of Higher Education begins to emerge in discourses as a relevant source of information. Thus, pedagogical innovation begins to mean change in practice, through the perception that the subjects have of their students. In the case of the subjects of this research, the change is experienced in the practice itself:

I innovate, because I saw changes in my practice as a teacher, when I went to university I came from a practice, let's say, archaic, more technical in relation to content, in relation to the dynamics itself in the classroom, now in my pedagogical practice the focus is the student (PROFESSOR 7, 8 years in teacher education; our translation).

Of course, I am not the same teacher who entered this university, my practice has changed, today I can look at my student's training in a much broader and

specific way at the same time, this is innovation (TEACHER 5, 16 years in teacher education; our translation).

The statements indicate that the way they do the work has been changing, they show that the participants believe that innovation is the change of practice, which seems based on the perception that teachers have of their students. At the university level, the pre-existing knowledge of the subjects is impacted by communicative exchanges with their peers; institutional guidelines and continuing formations. Therefore, in addition to the experience in Basic Education, communicative exchanges between peers in the daily life of the university environment are also fundamental for the negotiations of meanings. See the following excerpts:

We have spaces for dialogue, coordination, teachers, general coordinator, everyone discusses their practices, we have training, our pedagogical meetings, we discuss texts, we discuss the practice, we seek the theory to think about our practice, constantly question whether we are in fact innovating (TEACHER 11, 2 years in teacher education; our translation).

[...] by the question of the university guidelines, but also in the collegiate, all the questions that are posed as a need to understand this new student profile, to meet the institutional profile, which in one way or another has been created, then there are constant dialogues on how to serve the market, to this new student profile; to make this concrete, only pedagogical innovation can achieve it (TEACHER 5, 16 years in teacher education; our translation).

The interviewees suggest the existence of spaces/moments of information sharing, conversations about theories and continuing educational courses that have been changing the teaching performance, according to a new student profile. The teaching profession is not static or immutable, because the very conception of what is teaching demands the improvement of knowledge, skills, attitudes and values that allow teachers "[...] to build their teaching knowledge-doing from the needs and challenges that teaching, as a social practice, places them in everyday life" (PIMENTA, 1996, p. 75, our translation). Thus, the resignification of teaching involves the reflection of the teachers themselves, on the meaning and legitimacy of the changes that have been impacting their pedagogical practices.

The statements indicate that institutional guidelines and interpersonal relationships seem predominant in the forge of new RS, guiding their professional practices. It is necessary, therefore, to reflect on the role of university norms in the construction of the group's knowledge about the object pedagogical innovation. It is also necessary to problematize the weight of what Tardif (2014) names as curricular knowledge, about the actions of teachers. As they explain:

Only here in this university I have 16 years of experience, it's been a long time, there are always modifications. I joke that this institution is almost a roller coaster in the sense of innovation. Then, over these years, I saw the university changing to meet these market needs, obviously, to meet the student's need (TEACHER 5, 16 years in teacher education; our translation).

The transformations in educational practices in this university are almost daily, there are many transformations, we always need to innovate our practices to attend the university (PROFESSOR 7, 8 years in teacher education; our translation).

The transformations at the university impact the representations and practices of teachers in their university work. Regarding the relations between practices and RS, Campos (2003) offers three possible conditions: a) representations determine practices and behaviors; b) practices determine representations; and, c) practices and representations self-determine each other. In research on teachers of Pedagogy of private HEIs, Domingos and Castro (2017) identified that the entry of students, from affirmative actions in Higher Education, caused the practices and the RS of the subjects to tension each other.

By relating pedagogical innovation to the change of practice, it is inferable that the HEI impacts the representations of the group, transforming their knowledge about the object and also its professional practices. Therefore, it is in the university routine that the dimension of information about the object is transformed, interfering in pedagogical practices, as the subjects evaluate:

[...] because of the needs of the market, I think it also has this private university it serves a market, it makes this filter and this causes a lot of changes in our practices (TEACHER 5, 16 years in teacher training; our translation).

The university seeks this, new methodologies that meet both the market requirement, as well as the requirement to meet the student's education, talking about social transformation, often we cannot relate this with our practice, but the very active methodology here does this (PROFESSOR 17, 1 year in teacher education; our translation).

In an attempt to justify the institutional requirement for the adequacy of practices to a "market" need, the participants explain that this adequacy would address a social issue. Thus, from the point of view of the subjects, new methodologies would enable this "adequacy", and these so-called active methodologies would be a condition for these teachers to enable the desired social transformation. By bringing a new school slogan, "active methodology", teachers rely on the historical context of education to support their report.

Despite this redirection in pedagogical practices, by the HEI, due to a "market", the subjects exhibit a positive discourse about these changes. With regard to these reorientations,

Tardif (2014, p. 237, our translation) points out that "[...] teachers are subjects of knowledge and have knowledge specific to their craft", knowledge of the craft, and daily life form "[...] an area of production, transformation and mobilization of knowledge that is proper to it."

Thus, a new understanding of teaching is outlined, which demands changes in the conceptions and professional practices of teachers. These subjects compared the private HEIs with the public one, trying to explain that the private institution is more innovative, precisely, because it provides students with pedagogical practices in constant renewal, to the detriment of practices that they understand as traditional.

I went to a public university and in my training I had simply expositive classes, and exhibition for me is not innovative, here we have active methodologies, this is pedagogical innovation, because it focuses on the student (TEACHER 11, 2 years in teacher training; our translation).

We have autonomy to choose what we are going to do, but people confuse autonomy with "I do what I want", and it is not, autonomy in education she has a focus of you directing to a methodology (TEACHER 23, 3 years in teacher education).

With the support of a discourse based on the idea of active methodology, the New School, teachers exhibit a certain naturalness and even a positive attitude, regarding the embarrassment of their pedagogical practices by the HEI. However, Messina (2001, p. 277, our translation) explains that, in order to have innovation, it is necessary that the subjects involved "[...] are more self-owning, fuller and more autonomous in their way of being, doing and thinking or, on the contrary, submits them to a unique logic, accepted as natural." The statements allow us to infer that teachers are conditioned to specific methods, and it is up to teachers only to support them.

Discussion

Initially, the subjects talk about pedagogical innovation, seeking examples in the context of Basic Education. According to TRS, people share RS on objects from their daily experiences (CAMPOS, 2003; JODELET, 2001; MOSCOVICI, 2012). Thus, it is inferable that the genesis of RS of pedagogical innovation, in this group, derives from their professional experience in primary school. In the conception of Tardif (2014), these are the knowledge of experience.

Although the words of teachers go back to the dualist school, debated by several authors, such as Libâneo (2012), they do not evidence disciplinary or training knowledge (TARDIF, 2014), because there are no mentions of theoretical concepts or theories. The dualist school,

full for some and scarce for others, reveals knowledge of experience, indicating that teachers conceive innovation as something material, external, independent of the teacher and inherent to resources.

In the statements, innovation is associated more with the availability of materials than with teacher creativity, precisely facing the scarcity of resources in the school. Although current discussions on the subject seek to centralize the subjects, valuing their creativity in the search for emancipatory innovation, the RS of these teachers still date back a technocentric view of the theme (VEIGA, 2003; WAGNER; CUNHA 2019; LIMA; LEITE, 2019).

By focusing on their pedagogical innovation practices in Higher Education, teachers mention constant contextual changes. Thus, it is inferring that the initial knowledge re-signifies in the university context, by the imposition of the change of practice. Campos (2003) explains that the RS are intended by social practices, when both are at odds and a new reality requires new behaviors of the subject. The requirement for adequacy of work puts pressure on teachers to inference by the image of "change". Thus, the formation of this representation is directly associated with the teaching work and its constant modification.

TRS procedural perspective conceives that objectification embodies an abstract notion about a given object (JODELET, 2001). Considering what the Theory advocates, the subjects of this study rely on historical, cultural knowledge and daily dealing in the HEI, selectively constructing the social ideation about the object "pedagogical innovation". Therefore, the social representations of pedagogy teachers are aimed at the following elements: "change", "active methodology" and "student".

This process is reinforced by peer-to-peer communications, continuing training, curriculum impositions and institutional guidelines. The subjects explain that the HEIs, being private, knows and meets the demands of a consumer market that is constantly changing. These contextual changes impact the HEI, which redirects the work of teachers, by modifying it to the market's demands. By accepting this embarrassment, the subjects distort the teacher's autonomy, suppressing the pedagogical practice of the teaching-learning process. The entity "market" is also suppressed, and is supplemented in its place the image of the "student", which must be satisfied by an innovative methodology, concretized by the image of the "active methodology", anchored in the historical framework of Brazilian education, notably the Escola Nova movement. Thus, they seek to justify the way they act, in view of the embarrassment of the knowledge of experience and the emptying of their autonomy.

To say that their pedagogical actions serve a "consumer" would ruin their teaching identity. Therefore, they argue that the HEI fulfills a role of social transformation, meeting the demands of students. Thus, they soften the idea that their work is being guided by commercial oscillations and speak that their innovation practices respond to their perception of the "reality of the student" and the incessant transformations of it. This effect simulates the centrality of the actors, defended by the pertinent literature (LEITE *et al.*, 1999; LIMA; LEITE, 2019). However, the demands of the student's reality are not met, with access to their knowledge of the experience. Curricular knowledge, required by the HEIs, is vertically regulated, regulating pedagogical practices, predominates. This contradicts this same literature, which opposes the imposition of decontextualized curricula.

In view of the discomfort of talking about the practices of pedagogical innovation, the metaphor of the roller coaster is elaborated, comparing the movements of ascent and descent to the work itself. This malaise probably stems from "[...] an imbalance between what is accomplished and what is desired to be achieved" and indicates "[...] a need to look for alternatives that can respond more effectively to what is emerging" (WAGNER; CUNHA, 2019, p. 31, our translation). Innovation, for the group, becomes a response to constant adaptations, revealing a clash between what is known, on which the image of the "student" is entrusted, and the demand for new practices. Thus, the changes would occur, supposedly, not to meet the requirements of the HEI, with which it is not agreed, but to meet the demands of a new student profile, helping him to learn, thus fulfilling the teaching role. Then, the naturalization of new knowledge occurs in a system of signs already constituted in the group's set of knowledge.

To speak of "change" of pedagogical practices, they anchor their representations in the duality "traditional pedagogy *versus* new pedagogy", disseminated in the developmental treadmill of educational history in Brazil. According to this duality, the school and its teachers are always behind, before a society alike for development, as contextualized in the introduction of this text. Therefore, there is always the need for a renewal of teaching practices and methodologies, in an unceasing work of professionals. The confrontation of these two pedagogies establishes links between a new knowledge and another already consolidated and trusted by the group. Therefore, it is understood that this is a historical and cultural anchorage, since it is supported by the historical clash over the old and the new in Brazilian schools.

Final remarks

In this research, we aimed to know the teaching knowledge that is related to pedagogical innovation practices in the undergraduate degree in Pedagogy. We identified that the social representations of pedagogy teachers about pedagogical innovation are aimed at "change", "active methodology" and "student" and are anchored in the duality "traditional pedagogy *versus* a new pedagogy". The methodological and curricular changes aim to serve the student, intending pedagogical practices. The duality "traditional pedagogy *versus* new pedagogy" suggests a historical anchorage, part of the imaginary referring to the New School movement, which indicates knowledge of formation. Therefore, curricular and training knowledge is impacting the knowledge of the experience.

Pedagogical innovation needs to be emancipatory, distancing itself from the regulation of practices (VEIGA, 2003). Thus, teachers, cognoscenti beings, must have autonomy and flexibility to mobilize the knowledge built in their professional experiences. Therefore, we corroborate Freire's thinking (2000, p. 16), that we do not "[...] there would be culture or history without innovation, without creativity, without curiosity, without freedom being exercised or without freedom by which, being denied, one fights." By constraining pedagogical practices, imposing constant changes, the university leaves its professors with the feeling that they are on a "roller coaster", as seen above. This can eliminate teachers' knowledge of experience and teacher's creativity, which allows them to link theory to practice.

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