



## Permanent auto (trans) formation and teacher development in the context of PIBID

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### ABSTRACT

This article is the result of a doctoral research completed in 2017, whose objective was to understand and analyze the achievement and the formative developments of the Institutional Program of Initiation to Teaching Scholarship (PIBID), in the subprojects of Chemistry and Biology in an Institution of Higher Education. The narratives presented are taken from the dialogues that emerged in face-to-face meetings, held at each participating campus of the research. In these meetings, we used the methodology of the Investigative-Formative Dialogical Circles, inspired by the Freirean Cultural Circles in approach to research-training. The meetings enabled the perception that the Investigative-Formative Dialogical Circles contribute to action-reflection-action on the educational praxis of the pibidians and to the permanent auto(trans)formation of both teachers and scholarship holders of initiation, contributing to professional development teacher.

### KEYWORDS

Permanent Auto (trans). Teacher's formation. PIBID. Investigative-formative dialogical circles. Professional teacher development.

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## Auto (trans) formação permanente e desenvolvimento docente no contexto do PIBID

### RESUMO

Este artigo resulta de uma pesquisa de doutorado concluída em 2017, que teve como objetivo compreender e analisar a realização e os desdobramentos formativos do Programa Institucional de Bolsa de Iniciação à Docência (PIBID), nos subprojetos de Química e Biologia em uma Instituição de Ensino Superior. As narrativas apresentadas são retiradas dos diálogos emergidos nos encontros presenciais, realizados em cada campus participante da pesquisa. Nesses encontros, utilizamos a metodologia dos Círculos Dialógicos Investigativo-formativos, inspirados nos Círculos de Cultura freireanos em aproximação com a pesquisa-formação. Os encontros possibilitaram a percepção de que os Círculos Dialógicos Investigativo-formativos contribuem para a ação-reflexão-ação sobre as práxis educativas dos pibidianos e com a auto(trans)formação permanente tanto dos professores quanto dos bolsistas de iniciação, contribuindo com o desenvolvimento profissional docente.

### PALAVRAS-CHAVE

Auto(trans)formação. Formação de professores. PIBID. Círculos dialógicos Investigativo-formativos. Desenvolvimento profissional docente.

## Auto (trans) formación permanente y desarrollo docente en el contexto del PIBID

### RESUMEN

Este artículo resulta de una investigación de doctorado concluida en 2017, que tuvo como objetivo comprender y analizar la realización y los desdoblamientos formativos del Programa Institucional de Beca de Iniciación a la Docencia (PIBID), en los subproyectos de Química y Biología en una Institución de Educación Superior. Las narraciones presentadas son retiradas de los diálogos surgidos en los encuentros presenciales, realizados en cada campus participante de la investigación. En estos encuentros, utilizamos la metodología de los Círculos Dialógicos Investigativo-formativos, inspirados en los Círculos de Cultura freireanos en aproximación con la investigación-formación. Los encuentros permitieron la percepción de que los Círculos Dialógico Investigativo-formativos contribuyen a la acción-reflexión-acción sobre las praxis educativas de los pibidianos y con la auto(trans)formación permanente tanto de los profesores y de los becarios de iniciación, contribuyendo con el desarrollo profesional docente.

### PALABRAS CLAVE

Auto(trans)formación. Formación permanente de profesores. PIBID. Círculos dialógicos investigativo-formativos. Desarrollo profesional docente.

## Introduction

This article is the result of a doctoral<sup>2</sup> research, which sought to understand and analyze the dynamics and possible developments of permanent self (trans) formation with PIBID teachers and academic scholars, in the subprojects of Chemistry and Biology at the “Instituto Federal de Educação, Ciência e Tecnologia Farroupilha” (IFFar), through the Investigative-Formative Dialogical Circles. The approach with the term permanent self (trans)formation, originates in the studies, researches, participations and experiences of the members of the *Dialogus* Research Group - Education, Training and Humanization with Paulo Freire. The *Dialogus* carries out several research and extension activities, with the aim of contributing to processes of humanization and citizenship in education and society, based on the problematizing, dialogical and educational-emancipatory work.

The permanent self(trans)formation with teachers is one of the themes that has been consolidated as one of the research movements in the Investigative-Formative Dialogue Circles, proposing a sensitive listening and critical-reflexive dialogue about the permanent process itself (initial and continuous) of self(trans)formation (HENZ, 2015). The political-epistemological proposal of the Investigative-Formative Dialogical Circles has its roots in Paulo Freire's Cultural Circles, articulated with the presuppositions of Josso's Research-formation (2004), with the valorization of dialogue, the listening to the other, the construction of identities, working with the personal and professional formative trajectories that generate (re)signification and permanent self (trans)formation with teachers.

The Dialogus group's research since 2007 shows that permanent self-transformation with teachers is mediated through dialogue, as an action-reflection-action processes, with the intention of innovative and transformative, collective and ethical-political actions, considering as *locus*, the school educational praxis. In this sense, self (trans) formation is a human, historical and social (re) construction in which life experiences, whether personal or professional, are intertwined, with a view to a humanizing, emancipatory and liberating pedagogical praxis.

Following the text, we present the methodological way to construct the data and provoke reflections on: the way in which educational practices have been contributing to the consolidation and strengthening of permanent self(trans)formation with teachers in educational institutions, especially with the group of pibidians.

## Methodological Pathways

For the methodological construction of this study, it was decisive to hold meetings of the Investigative-Formative Dialogical Circles, so that they could provide moments in which all the participants had the opportunity of *dialogue*, of *listening*, of *saying their word*, and to receive a special care, because after all "we are human beings in the process

of (re)construction, unfinished and in search of *being more*<sup>3</sup>" (FREIRE, 1987, 2015a). The special care received and dialogue enabled subjects, as unfinished beings in constant self (trans) formation, to critically and rigorously reflect on their "pedagogical praxis" (HENZ, 2014a, 51).

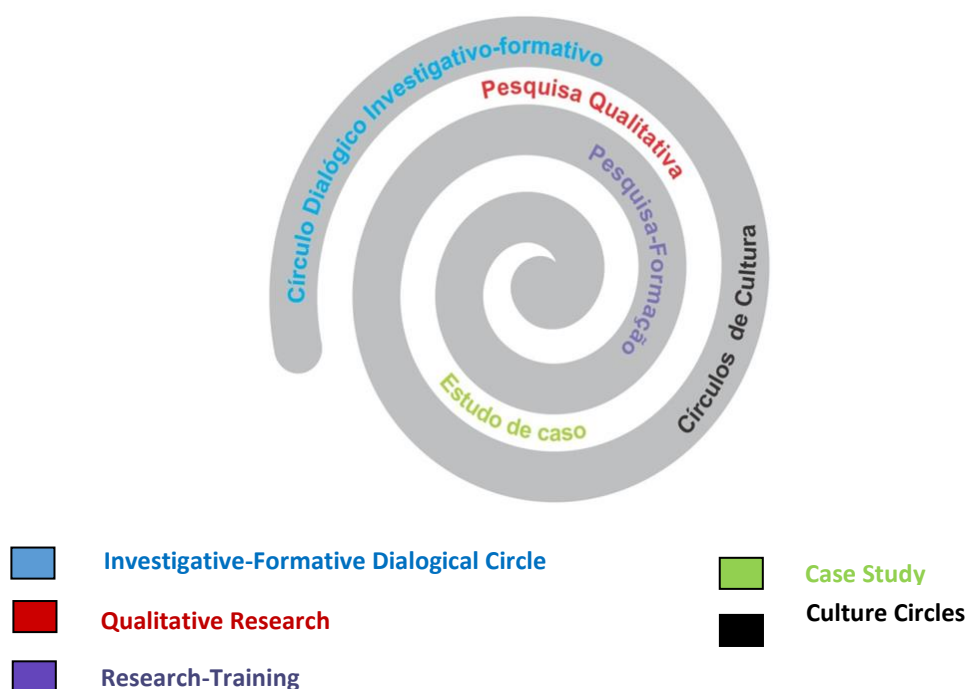
Thus, considering that the meetings could enable the subjects to feel active participants in the research, interlocutors (co)authors, it was necessary to know the context and not only the isolated and individualized facts. In this way, all pibidians have the right to speak, to dialogue and to say their word (FIORI, 1987). The question is not specific to the researcher, or only to a member of the group, but to all those involved in the meetings, establishing dialogue and at the same time problematizing relations, on which each participant can speak, or better, you have the option to "talk" or "stay quiet." Thus, "in the process of speaking and listening the discipline of silence to be assumed with rigor and in due time by the subjects who speak and listen is a **sine qua** of dialogic communication" (FREIRE, 2015a, p.114).

In this way, we use the qualitative approach in the whole of the methodological course, considering that it is derived from experiences and faced perceptions, felt and expressed. Finally, of the formative trajectories that individuals carry with them during their experiences, emerged from their world, of the historical-social context in which they are inserted. According to Gil (2009, p.82), "thanks to the historical reconstruction of situations experienced by individuals, it becomes possible to understand the dynamism of social processes, which are not usually evident in questionnaires and interviews".

In the methodology of the qualitative research, the researcher and the other subjects are inserted in the studied environment, immersed in the research themes, thus it allows a better detail of the actions and a flexibility in the activities. In this sense, in qualitative research, participants are "recognized as subjects who elaborate knowledge and produce appropriate practices to intervene in the problem they identify" (CHIZZOTTI, 2010, P. 83).

Therefore, the option for the qualitative approach (CHIZZOTTI, 2010, 2014), associated to the case study (GIL, 2009; YIN, 2015) and interconnected with research-training (JOSSO, 2004, 2010) in a dialogical way between the participants and the researcher. Complementing these approaches, we sought to work with the methodology of the Investigative-Formative Dialogical Circles (HENZ, 2014b), for the dynamics of the meetings; which is inspired by Paulo Freire's Circles of Culture in close relationship with Josso's research-formation (2004, 2010). The following figure represents that choice.

**Figure 1.** Representation of the methodological path chosen for the research.



Source: authored by the author.

The methodological relationships involving the case study are linked to a set of data, facts, observations, annotations that allow the planning of actions to be in constant (self)transformation. In this bias, the case study analyzes a reality about the object of study, in order to "reach a wider knowledge about this object, dissipating doubts, clarifying pertinent questions and, above all, instructing subsequent actions" (CHIZZOTTI, 2014, p. 135).

In this sense, the case study seeks to discover, even if for the organization of the dynamics and activities developed by the group of participants, there is a leader-researcher at each meeting. It is pointed out that subjects need to be aware of the situations that may emerge during the study, specifically during the Investigative-Formative Dialogical Circles. According to Josso (2004), the researcher-leader does not control phenomena, but rather seeks, with the subjects, to [re]signify and self (trans)form their activities and actions during the research action, in contexts in which uncertainty and incompleteness are the "provocation and motivation" of the (re)construction of new knowledge, both for the teacher and for the researcher. We understand that this type of research values the knowledge of the experience and the subject is (re)constructing his / her own interpretations, he/she is (self) discovering how to be inserted and acting in the reality, of the context in which it is inserted, that is, as human beings, as social beings, historical beings, doers, transformers, who not only know but know that they know "(FREIRE, 2011, p. 74-75).

From this perspective, the subjects participate effectively in the research and are considered co-authors; it is sought, through dialogue-problematizing, to provide a critical reflection on the educational act, with a collective of people, educators and/or learners, based on the issues raised by the group in relation to the theme "(HENZ and FREITAS, 2015, p.03), through the realization of the Investigative-Formative Dialogical Circles. The Dialogus Group - Education, Training and Humanization with Paulo Freire have been materializing as epistemological-political research proposals the Investigative-Formative Dialogical Circles, with a view to proposing, through the fabric of a proactive spiral, the movements of keen eyes and sensitive listening; of the unfinished; of dialogues-problematizing; of awareness; and self (trans)formation, based on the experiences and (re)significations of the educational praxis.

The constitution and development of the Investigative-formative Dialogical Circles has its origins in Paulo Freire's Culture Circles, due to the disposition of the subjects, in which everyone is around the work group, with an interlocutor in the debates that is not necessarily the researcher, but one of the participating subjects. As in the Culture Circles, the Dialogical Circles are "own and new, supportive, collective ways of thinking" (BRANDÃO, 2013, p. 45), articulated with the assumptions of Josso's Research-formation (2004, 2010).

We emphasize that the organization of the Investigative-Formative Dialogical Circles does not follow a "closed" script, order or method, but involves the reflection of educational practice, the (re)construction and cooperative organization, recognizing that "only a collective work can reach the construction of a knowledge" (JOSSO, 2010, p.27) and enable the action-reflection-action of the activities and actions developed by the subjects with a view to self (trans)forming teacher.

### The Auto (Trans)Formation with Teachers

Teacher training is a subject widely discussed and reflected by many authors, also by Freire (1987, 2015a). The constitution on this theme came at the same time from the creative and inspiring enthusiasm of his pedagogical practice, with the dialogues he maintained with teachers in his journeys around the world and Brazil, and his convictions about the importance of formation in the action of teaching and learning.

In Freire's writings, the conception of know-how (FREIRE, 1987, 2015a) is being elaborated and re-constructed, evidencing the political, philosophical and anthropological foundations of his proposal, establishing relations with the conception of teaching praxis, relating them to the teaching and learning in interaction with teacher training. That is, "Who teaches learns while teaching and who learns teaches while learning. He who teaches, teaches someone something" (FREIRE, 2015a, 25).

In Freire's perspective (1987, 2015a), permanent training has as its main characteristic the collective work, in which dialogue is established as a component and device to establish the relations between subjects and problematization, as a critical procedural constitution of knowledge and what to do by action-reflection-action. However, it is necessary to recognize, assume and develop this dialogical stance, because "through dialogue we can look at the world and our existence in society as a process, something under construction, as an unfinished and constantly changing reality" (ZITKOSKI, 2010, p.117)

In this sense of unfinished reality in (trans)formation, the permanent formation presupposes that the pibidians (trainer and trainee) understand themselves as inconclusive subjects in constant evolution and improvement, being this a human necessity that (re)leads the individual in a curious way and criticism in seeking the knowledge of self and the world. Thus, the need for professional teacher development programs, articulated with higher education institutions and basic education schools, is shown, so that cooperative work can be developed, rebuilding academic and school spaces in a directed way, surrounded in the historical and cultural context of the subjects in formation, being them either graduates or teachers already in the exercise of teaching. Thus, it is necessary to re-think and foster strategies and between-places for training to occur in articulation with the exercise of the profession, which is understood as permanent processes of "self (trans)formation" (HENZ, 2014 , 2015).

However, it is essential to think of a self (trans)formation that is within the reach of all and worthy of improvement in the quality of teaching for education in general, and especially the working classes. According to Garcia (1999), teacher training can be understood as processes "[...] that allow teachers to acquire or improve their knowledge, skills, dispositions, to carry out their teaching activity, in order to improve the quality of education which his students receive" (p.26). This approach, which underlies "teacher education", has been accepted by many scholars in the field, who consider the importance of attention in the preparation processes, professionalization and socialization of teachers, with a view to student learning.

The formation of teachers, recognized as self (trans)formation linked to the profession, leads to the development of a "new" configuration; that is, teacher professionalism, stimulating the emergence of a professional culture within the professorship and an organizational culture within schools (NÓVOA, 1997, p.24). It thus provokes the professional development of teachers within the context of a contextualized autonomy of the teaching profession (Idem, p. 27).

In this way, to associate the permanent self (trans)formation with the professional development of the teacher, in the context in which the subjects are inserted, it is important to value conceptions and training practices that promote the preparation of reflective teachers, who take responsibility for their own professional development and who participate as protagonists in the implementation of educational policies (NÓVOA, 1997,

p.27).

This gives rise to the perception that the teacher's personal and professional development (NÓVOA, 1997) is unfinished and permanent, it occurs during the different periods of its history, or rather, from the initial formation, extending during the course of its professionalization. However, it is important that the teacher wants to modify his actions, understanding that changes in school culture are necessary, including the consolidation of educational practices with innovation and a democratic management that participates in activities and actions, hoping to improve teaching and education. In other words, to develop personally and professionally requires the willingness and openness to (re)encounter with oneself, with one's praxis, which is also always due to the encounter with others, through the critical-reflexive dialogue through which one glimpsing new looks, new possibilities and new actions both in social and pedagogical everyday life.

In this way, teacher self(trans)formation and professional development can contribute to the role of the educators, among which is to take care that hope does not stray and not get lost, falling into disgrace or despair (STRECK, 2010, p.161), that is, hope, as an ontological necessity, needs practice to become historical concreteness (FREIRE, 2014, p.15).

In addition, professional teacher development presupposes a teacher training approach that values its contextual, organizational and work-oriented character (GARCIA, 1999, p.154). Professional teacher development implies an appreciation of contextual, organizational and guided aspects for transformation, as a principle of inquiry-reflection. In other words, "reflective inquiry analyzes the causes and consequences of teaching behavior, overcoming the didactic and classroom limits" (GARCIA 1992: 55).

When thinking about proposals that come from a perspective of teacher self (trans)formation, it was visualized that, in the educational context, it is still short of how to organize and foster actions in this direction. There was a conjuncture of events that involved all the planning, which involved from the organizational and administrative part of the school to the working conditions of the teachers themselves, among them: working day, compatible schedule for carrying out training activities, valorization salary and an educational policy that enables and encourages the costing of periodic and systematic meetings of self (trans)formations (IMBERNÓN, 2009, 2010, 2011).

In this intermediary, teacher self(trans)formation should not be seen as an isolated procedure, and it needs to be closer to the school reality, to its problems, enabling work to be done in articulation with the community itself and with Higher Education Institutions, allowing, through programs and training policies, that this process happens in the workplace itself.

The scope of the term "teacher training" is not restricted to academic training, that is, as a student of a Bachelor's Degree. It is believed that the dialogue between



professionals already active in educational institutions and among undergraduate students in undergraduate courses provokes and enables greater discussions in the processes of permanent self(trans)formation with teachers already in the teaching profession, seeking to deepen and improve the development of the profession.

## Teaching Professional Development

Consider that professional teacher development is a task in which teachers are challenged to individual, collective and institutional commitment, in order to reflect and (re)invent actions that enable an education that is placed at the service of the empowerment of each student and teacher in their personal professional and citizen self(trans)formation. From this perspective, professional development suggests recognizing that the process involved is permanent, encompassing historical, social, cultural, institutional and economic factors, considering that this formation movement is permanent and permeates the teaching profession that has been constituted in the before, during and in the after initial training.

The expression teacher professional development has assumed different meanings, being used in different contexts and in different types of practices. We have adopted here the synthesis of the term constructed by Marcelo (2009, p. 7).

It is a construction of the professional self that evolves throughout their careers. That it can be influenced by school, by reforms and political contexts, and that integrates personal commitment, willingness to learn to teach, beliefs, values, knowledge about the subjects they teach and how they teach, also such as professional vulnerability itself.

Professional teacher development is an evolutionary process, in which the personal experiences of the teacher are intertwined with the professional experiences, and are also inseparable from the institution itself, its curriculum and its particularities. It needs to be an interactive process, dynamic, uninterrupted, without finitude, which covers both the conceptual and the behavioral aspects (GAMA, 2007).

The formative trajectories are not finite but unfinished processes of self (trans)formation. In this way, professional development is associated to the personal identity of each teacher, to the initial and continued formation in the course of the professionalization exercise and to the human interactions that are established and mediated in the school spaces. Thus,

we believe that the starting point for advancement in the field of professional development needs to contemplate the teachers' references to themselves and their formative trajectories, that is, how they have constituted their teacherly (ISAIA; BOLZAN, 2009, p. 167).

In this sense, professional teacher development is intertwined with the formative trajectory and life and professional experiences, which encourage teachers to reflect on their praxis through interaction and intersubjective mediation with that of other subjects.

This cooperative movement is necessary so that teachers "can embrace the challenge of new teaching roles and face them as challenges rather than burdens" (DAY, 2001: p. 308). The effects of this reflexive and investigative involvement in the self(trans)formative processes focus on the use of stories and narratives that involve formation, which can potentiate the (re)elaboration and (re)signification of ways of thinking, ideas and experiences, (re) constructions in educational practice. All this necessarily passes through self and intersubjective practices that are made feasible by the critical-problematizing dialogue, in the action-reflection-action dialectic.

Professional teacher development and "training are intertwined in an intricate process, from which the teacher gradually builds up" (ISAIA, 2006, p. 375). In this way, it is understood as an individual and collective action that goes beyond initial and continuous formation, which takes place in concrete contexts, interconnecting the professionalization, the teaching profession, the knowledge of the career and the formative trajectory, (re)discovering significant subsidies and theoretical-practical contributions in the constitution of the didactic-pedagogical training of the teacher.

The teacher is constituted as subject of the process in permanent self(trans)formation. Therefore, his professional development is constant, spiralized, unfinished and permeates his entire teaching career. It covers much more than participation in courses, also considering the school locus as the environment to propitiate the formation of each teacher, also in the personal and social dimensions. For this, it assumes an ethical and critical posture, becoming "capable of apprehending the contradictory character of pedagogical practice, articulating a speech marked by the language of criticism and possibility" (SANTOS 1991, p. 325).

In this sense, the recognition of critical language permeates the idea of awareness, in order to enter into the movements of listening, distancing, dialoguing, admire, reflecting on, that is, performing "critical reflection that the contextual constraints culture has about us, about our way of acting, about our values "(FREIRE, 2013, p. 110). In this way, the subject goes beyond reflection, begins to rethink his work both in individual and collective actions, as well as on the methods used in the historical-cultural-social context; to this end, it launches itself into permanent, sometimes conflictive, action/reflection/action processes, with a view to contributing to a more just and humanizing education and society.

The professional development of teachers is effective in conjunction with teacher education, being the "fundamental moment, the critical reflection on practice" (FREIRE, 2015b, p. 40). This critical reflection takes place in the possibility of exchanging experiences, expertise and knowledge among peers, in the dialogical-problematizing moments that trigger the permanent self(trans)formation, as well as in the processes of teaching-learning with the students; in the case of this thesis, between the trainers and the graduates. The critical reflection in/about pedagogical practice focused on the teacher and his/her professional development becomes a requirement of the relation between theory and practice, more specifically for the PIBID participants.

In this context, the Investigative-Formative Dialogical Circles contributed significantly to the processes of dialogue-reflective between teachers and academics about their formative contexts and their professional development. One can see this in the narratives of subjects participating in the doctoral research:

*[The circles] made it possible to rethink, reflect on the teaching practice along the previous professional trajectory and on the changes of professional posture, planning, emphasis and choice of contents and inter and intraspecific relations with the future school community. The teaching-learning movement, the action-reflection-action was constant, as much as the unveiling of my teaching experience, as well as learning new knowledge, with the PIBID group. There was a constant and increasing exchange of learning (TEACHER TRÊS MARIAS).*

*The Dialogical Circles led us naturally to a self(trans)formation, because it was a moment where we analyzed our entire trajectory and can perceive how much we changed in this time of participation in PIBID (LICENSING LIRIO).*

*[The Circles] made the subject easier to approach, it was possible to participate collectively and these discussions served to rethink the formation and, mainly, the teaching action (PROFESSOR RÔ).*

*[the encounters] were very good, I did not know this method and it is making me rethink my ways and ways of working in front of the student (PROFESSOR IVETE).*

The records made by the participating teachers of the IFFar Chemistry and Biology subprojects demonstrate the importance and necessity of involvement and reflection on pedagogical praxis as a permanent and self(trans)forming activity. Dialoguing during group meetings, coordinators, teachers of basic education and graduates had the opportunity to rethink their trajectories, searching for new ways of feeling/thinking/acting<sup>4</sup> (HENZ, 2003), in their profession and teaching activity. These relations that originate from a dialectical action are reciprocal and juxtaposed (FREIRE, 2015a).

In the construction of the teaching identity, the teacher can value his/her formative experiences lived during his/her professional development, in the process by which he/she can revive it by means of the significant and reconstructive memory, thus being able to convert them into experiential learning, in the search for the best quality for their work. Next, we will present some reports about the experiences that the PIBID gives to the members in permanent (trans) formation, thus collaborating with their professional teacher development.

## The Experiences and Contributions of Pibid to Self(Trans)Formation

The PIBID program aims to bring the relationship between initial training in HEIs - specifically with undergraduate courses - and the professional practice of teachers in the teaching profession in the Basic Education schools, sharing and aggregating information

and knowledge with fellows of teaching, which can also contribute to the development of their professional teaching identity.

The possibility of a rapprochement with the school, for the pibidians, before the internships, provides a new "look" on the action of teaching and learning, organizing and constructing innovations, investigative and reflexive methodologies for improving the quality of teaching in basic education and as a space for permanent self(trans)formation with teachers. In this way, PIBID constitutes a rich space-time of formation for all. Next, we bring the narratives of two academic subjects that integrate PIBID of IFFar. They claim:

*My perception is that when I arrived in PIBID I was in the third semester, then I thought: "My God, do I really want to be a teacher?" The PIBID brings you this notion, shows you the reality of schools, before the internship and you learn to plan a lesson, learn to live together as a group. So, I think it really shows the reality of the teacher. It is very valid before the internship, because then it will make sure if it really is what one wants [to be a teacher]. Because there you find experiences, so it gives a good conclusion if that is what one wants for life [professional] (GRADUATED ISIS).*

*PIBID is a program of fundamental importance, not only for the process of empowerment, but for the discovery of teaching, because it affects the dynamics of the school. [...] The PIBID has a very considerable weight in this issue of empowerment, of the discovery of "being a teacher". So, I usually say PIBID is a silent revolution! (PROFESSOR PAULO).*

Based on the subjects' narratives, it is understood that the program has contributed significantly to the theoretical-practical training of the graduates, allowing them to plan and seek new resources in order to (re) organize their activities. The integration of the HEI with the school allows a more "effective" experience of the student to begin teaching in the school environment, enhancing learning, modifying visions and contributing to the professional development of trainees and trainers.

Confirming, this emphasis on the inclusion of scholarship recipients, highlighting the importance and commitment of initial formation to be "established within the teaching profession" is also highlighted by Nóvoa (2009, p.11) when he emphasizes the contribution of teachers in the exercise, values the co-participation, the tasks and the actions planned and developed in team, providing a learning in the collectivity of the teaching profession. The development of the activities of the subprojects in the collective allows the pibidians, trainees and trainers, to understand that the school of Basic Education is a locus of the living and experiences of the initial formation and the professional teacher development, permanently.

In this bias, it is understood that the self(trans)formation of new education professionals requires openness to the other, appreciation of the graduate and, mainly, "liking what you are doing", being competent, having "affinity" with the teaching profession. In addition, besides this engagement with teaching in its multiple and

interconnected dimensions, it is necessary to be committed "not only in the consciousness of reality, but also the engagement in the struggle to transform it" (FREITAS, 2010, p. 88).

Hence the importance of the school being the locus to provide systematically dialogical-reflexive meetings between the teachers, and also with the graduates in initial formation; in them, in intersubjective cooperation, each one can discover and assume as subject author of his own formation. Freire affirms that no one is born "marked to be a teacher" (p.102, 2015b), that is, the professional identity of the teacher is being constituted with the practices and the other subjects, be they colleagues or students. Thus, teacher training is a complex and permanent action-reflection-action that does not occur in isolation and dogmatism, needing to persist throughout the formative trajectory of the teacher, placing itself as an individual and collective need.

In these relationships and interrelationships with others and with the world, "the exchange of knowledge that happens among all", as the licensee Nicoli said, makes possible the permanent self(trans)formation and the development of an unfinished consciousness, in which (re)learning leads to the exercise of a creative and (trans)formative action, of itself, of the others and of the contexts in which it is inserted. Also, Professor Violeta, emphasized that the moments of permanent formation are essential, and that PIBID is an example of this:

*The PIBID is a space of formation, because, in the school, one does not have a specific formation in the area nor in the discipline. We have general information, so the PIBID makes rethinking, studying, makes us look for other forms of methodologies. Is different. It contributes greatly with readings, writings, articles. So here [in PIBID] you have time to dedicate yourself to this, in school you do not have that time, in school the time you are in the classroom and, apart from that, you do not have that time to do a different methodology, to produce something different. So, it's a gain, there's no comparison. We PIBID teachers and teachers without PIBID!*

It is noted that Violeta considers the need for differentiated moments of formation, in which all - teachers, graduates and students - have the opportunity to reflect more deeply on the learning actions that are and/or can be carried out in the school. The coauthor's narrative demonstrates that PIBID is this space, this "inter-place" of different experiences and cultures; a space-time recognized and assumed, not disorderly, but based on the meanings of those who occupy it, facilitating the (re)encounter between student and teacher, wrapped by experiences and learning (re)built both in academic training and throughout teaching, conditioned also by the characteristics of each socio-political-economic-cultural context.

In this perspective, the PIBID initiates and develops a self(trans)formation based on critical-reflexive dialogue, for the "shared understanding of the participants about the professional tasks and the means to improve them" (IMBERNÓN, 2011, p.87). The self(trans)formation, shared in the recognition that others are also subjects co-authors of the self(trans)formation of each participant, interactively and cooperatively, which also

challenges being open to the "new" situations of teaching-learning, to new methodologies and studies, so that it can be understood and acted upon according to the expected and planned goals collectively in each context.

The interactions between trainees and trainers, in the problematization and in the discussions, contributed to the narratives and the dialogues of action-reflection-action in the meetings of the circles, mobilizing the subjects for the awareness and the commitment with the different, perhaps new, educational activities. Teacher Lírio says: "the dialogic circles, the debates and reflections in the group make us reflect, and this leads us to self(trans)formation and should happen in the groups more often."

It is evident that the meetings of the Investigative-Formative Dialogical Circles allowed for a space of coexistence and sharing of ideas, of dialogue between the subjects, at the same time as they provoked the realization of self(trans)formative actions. This statement is confirmed by the co-authors during the fourth meeting:

*Through the meetings, I was able to reflect on the reality of schools, as well as on teaching. In addition, I learned from other colleagues and shared experiences. I am sure that a little of the teaching practice will be due to the meetings that have contributed in several factors, as in my initial and human education (LICENSEE NICOLI).*

*[...] any intervention that comes to discuss or approach on issues related to teaching always contributes a lot, bringing through these very valid experiences that aim to improve our training and in the future in our teaching practice (LICENSEE SOFIA).*

*[...] this differentiated way contributed a lot to my career as a teacher. I am sure that when entering a classroom, I will apply the dialogic circle, because with it besides the student's learning, the teacher will also learn and get to know his students (LICENSEE TAILANA).*

The centrality of the Dialogic Circles meetings is the dialogue, as a practice of recognition for each co-author participant, for sensitive listening and for "saying their word" (FIORI, 1987), aimed at an emancipatory, collective, problematizing pedagogical practice in which the participants perceive themselves as subjects of their feeling/thinking/acting, discussing "their own vision of the world, expressed implicitly or explicitly, in their suggestions and those of their companions" (Freire 1987. p. 69). Thus, also, dialectically, they are aware of the responsibilities and possibilities of acting in their social context, originating the (trans)formations indispensable for their permanent (re)construction and humanization.

Critical reflection, in the permanent self-trans-formation with teachers, involves the commitment to the transformation of self and reality, through the praxis that is the dialectical relation between action-reflection-action, in which acting and thinking are connected and interconnected, imbued with criticality. As Freire (1979) points out, if the subject possesses the ability to act, proceed, modify reality, he also has the capacity to reflect, which makes him a being of praxis.

Assuming this understanding of what to do and "being of the praxis", it is understood that the permanent formation values the collective and, therefore, is dialogic and instigates the participation of all in the inter-cooperative auto(trans)formative actions. The narrative of the licensee Iana reveals that "the teacher's formation is permanent, in that sense, several methodologies and practices were discussed and evaluated in the meetings and also in the reflections on the educational practices". That is, the problematizing dialogues made possible the awareness, and the projection of actions on what was reflected and, consequently, feedback the procedures of the self(trans)formation of/with all.

The PIBID and the Investigative-Formative Dialogical Circles show that in the ongoing formation of teachers, critical reflection and dialogue are essential for the processes of self(trans)formation, giving priority to the school as a locus of formation, of exchanges, of learning between trainees and trainers, as can be seen in the following narratives:

*The practice of sharing our experiences and anguishes appears very often in Dialogical Circles. The ideas presented by all serve to rethink the teaching practice, as it is necessary to update and adapt the work within the classroom for the student's experiences, seeking to improve to provide a better learning (LICENSEE LARA).*

*I believe it was a very enriching experience, because it gave opportunities for reflection on one's own practice and dialogue about it. In addition to giving a moment to listen to experiences (exchanges) between colleagues (LICENSEE SOFIA).*

The experiences and participation in the meetings of self(trans)formation of the subprojects of the PIBID constituted in an exquisite inter-place of learning and exchange of experiences. In addition, they mobilized discussions about the need to bring knowledge closer to students' reality, based on their experiences and context.

In the records of the co-authors, it is noticed that the exchanges and the interactions mediated and established by the subjects enabled to reflect on their actions and their activities in the PIBID and the school of Basic Education. Generative themes emerged from the group, were not imposed, but indicated and chosen by the members. These movements in the Investigative-Formative Dialogical Circles are carried out with a "proactive upward spiral circularity that moves within the ontological condition of human incompleteness in search of being more, which is only possible through dialogue with others and with the world" (HENZ, 2015, p.20).

Thus, in addition to contributions to teacher praxis, circles have established relationships between trainees and formators as a loving and rigorous act, in the conviviality, in the understanding that everyone has the right to speak, to speak his word. Thus, as expressed by Professor Martina, "with this form of work, one can see that the teacher is not and does not need to be the owner of absolute truth. It is possible to have learning in the act of listening and giving space for everyone to speak. " Letting the other express his or her opinion and listen carefully is an action that allows action-reflection-

action, with a view to being more of all, to the understanding of the other, as well as for trust, reciprocity and respect in the processes of teaching-learning.

To understand the teacher's self(trans)formation, starting from the importance of the reflection on the educational practice, that is, "thinking critically the practice of today or yesterday, that one can improve the next practice" (FREIRE, 2015b, p. 40), requires the (re)organization of educational spaces, as well as of all the organizational conjuncture that permeates the schools.

In this dimension, permanent self(trans)formation enables cooperative action-reflection-action, contributing not only to improving the quality of the praxis of teachers who already work in the basic education school, but also to the initial training of the graduates; it becomes a way of educating one another, preparing future teachers for them to arrive at school open to dialogue and democratic construction of teaching-learning processes, even if with many uncertainties. In addition, it is necessary a set of peculiarities related to the permanent formation for an advance in the auto(trans)formative process, emphasizing, among them, the challenge of starting from the projects of the schools, so that a group of teachers decides which training more pertinent and coherent to be carried forward in this locus, with a view to the implementation and evaluation of the project (IMBERNÓN, 2009).

In this sense, reflection on pedagogical practice needs to be inserted in the school context, contextualized with reality and interconnected and debated, reflected and decoded between teachers and students, who are part of the institution. Thus, the possibility of a reflexive and proactive permanent self(trans)formation, that is, of

[...] to form a teacher as a practitioner-reflective professional who is confronted with a situation of uncertainty, contextualized and unique, that resorts to research as a way of deciding and intervening practically in such situations, which brings forth new theoretical discourses and alternative conceptions of training (IMBERNÓN, 2011, p. 41)

The formation of a practical-reflexive teacher enables (re)thinking theories, actions, and attitudes, realizing a dialectical and constant process of action-reflection-action personal and professional that redirects its work in order to "contribute to the self(trans)formation of all and, consequently, for the transformation of society" (HENZ, 2014, p. 51). This challenges the educator to critical attitudes and conviviality with the uncertainties, since it assumes that the teacher is (re)constructor of knowledge, actions, reflections, as well as a subject author and provocative of changes. Freire (2015a) corroborates and points out the orientation towards the permanent self(trans)formation of the teacher.

The improvement of the quality of education implies the permanent formation of educators. And the permanent formation is based on the practice of analyzing the practice. It is by thinking of its practice, naturally with the presence of highly qualified personnel, that it is possible to perceive embedded in practice a theory not yet perceived, little perceived or already perceived, but little assumed (pp. 84-85).



It is still important to emphasize that the reflex of permanent self(trans)formation is not immediate, but it happens throughout the studies (initial and permanent) and in the exercise of the teaching profession. In this sense, actions need to be broader and, at the same time, able to develop a more active role of the teacher in the planning, development, evaluation and reformulation of educational intervention strategies and programs, jointly with the community (IMBERNÓN, 2011). In this way, conditions are allowed for the teacher to (re)think of broad, diversified and innovative pedagogical practices. Hence the importance of valuing and sharing the different experiences experienced at each moment of the teacher's learning process, that is, in their professional development. In order to do so, schools can become a privileged locus if they can organize specific time-spaces for studies and action-reflection-action processes with/among all teachers, providing the conditions and resources to construct a critical-reflexive distance, to "ad-mire" and perhaps change, their practices with students.

## (In) Conclusions

The importance of moments of action-reflection-action, through the exchange of experiences, of critical reflection on practice and, consequently, the development of reflexive, conscious, critical, dialogic subjects, knowing about themselves, their history, their culture, their conflicts, able to evaluate their action, to transform it, contribute to the strengthening of permanent self (trans)formation, as well as professional teacher development. All this is always in co-authoring with others, by different movements made possible by (with) dialogic-reflexive experience and by each participant's recognition in their outreach.

With the answers of the questionnaires and the narratives emerged in the meetings of the Investigative-Formative Dialogical Circles, we have been able to demonstrate that the interaction of trainer-trainee needs to be of affinity, of cooperation and of self(trans)formative, personal and professional development. The pibidian develops as a participatory, communicative and proactive individual in his/her formation path in dialogue with the other subjects of the educational process, forming and self(trans)forming himself as a person and as a professional. In this perspective, it is necessary that from the beginning "of the process, it becomes increasingly clear that, although different from each other, who forms is formed and re-forms while forming and who is formed forms and forms the being formed" (FREIRE, 2011, p.14). The reflections on the process of insertion in the school, carried out through the PIBID were intense in the different campuses. When the coauthors told of their first experience, one could hear the "laughter" of many; the groups showed that they were attentive and exercised sensitive listening and keen eyes to "tell their word" of each participant, which, according to them (participants in the research), contributed to the (re)construction and strengthening of group identity. Knowing the history of each colleague made them relive and reinterpret emotions and events, contributing to their personal and professional growth. Listening to others is a little self-

listening; their history makes us relive and (re)signify moments of our own history and discover the importance of them for our way of exercising the teaching profession.

In this direction, it is understood that the experience in the initial formation and in the PIBID contributes to the "preparation and initiation to the identity and professional process of the professionals of different areas" (PIMENTA; ANASTASIOU, 2002, p.105). This indicates that self(trans)permanent formation demands a constant conjuncture of study and dialogues of socialization and action-reflection-action; means to find themselves in permanent reflective movements and in personal and professional development, that start from the earliest experiences as students and continue in the course of "life and formation experiences" (JOSSO, 2004), by which it constitutes the identity and the teaching profession.

PhD research, through the Investigative-Formative Dialogical Circles, makes us believe and affirm that the school is a locus in which relationships of permanent self(trans)formation between the scholarship recipients and the teachers of the Basic education. This relationship gives rise to debates and reflections that involve the whole school, with themes and projects that cover the context and needs for improvement in teaching practice. The diversity of activities and actions developed by the pibidians, as well as the conviviality and (re)cognition of the school environment by the PIBID initiation fellows provide opportunities for exchanges of learning and knowledge that occur during the activities organized, carried out and shared with the students in classroom.

We also emphasize that the relationship, the example, the commitment and the dialogue between the licensor and the teacher trainer is very enriching for the permanent self(trans)formation and the professional teaching development of both. In the unfinished and openness to the different movements that generate new ways of feeling/thinking/acting as licensors and pibidian teachers, each one of them is constituted, through a "walk for oneself" (JOSSO, 2010) with the others as a person and as a professional.

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