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Evaluation of learning in higher education/pedagogy course: daily events as another process of knowledge construction

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ABSTRACT

Introduction: For the accomplishment of this work about the evaluation practices of learning in the Pedagogy course of the University of the State of Rio Grande do Norte, it is chosen to realize a dive with all the senses in the quotidian of the teachers and students. **Objective:** For this, it is aimed to perceive evaluative events that are relevant to the debate involving the formation of the pedagogue/teacher in unauthorized contexts. **Methodology:** In order for this process to be possible, we assume the research approach of everyday life, in the search for making non-visible, valuing and empowering evasive, deviant and cunning evaluative practices, capable of bypassing rules and producing learning. Based on democratizing conceptions of education and evaluation, we went deep into the daily routine, recording, through the Research Diary, other practices that translated themselves into evaluative events. **Results:** As principal findings, a diversity of other ways to evaluate was perceived, experienced in the daily routine of the course, expressing themselves as possible practices of critical reflection and development of teaching autonomy in the process of initial formation of teachers in the Pedagogy course. **Conclusions:** The evaluation practices considered marginal and invisible by the indicative action assumed by the researchers not only point to emancipatory formative processes, but also collaborate in the construction of a dynamic professional teacher identity, capable of articulating what is not visible and measurable to the dominant logic of education.

KEYWORDS

Learning evaluation. Everyday life. Pedagogy course.

Avaliação da aprendizagem no ensino superior/curso de Pedagogia: acontecimentos cotidianos como processo outro de construção de conhecimentos

RESUMO

Introdução: Para a realização deste trabalho acerca de práticas de avaliação da aprendizagem no curso de Pedagogia da Universidade do Estado do Rio Grande do Norte, opta-se por realizar um mergulho com todos os sentidos nos cotidianos dos professores e alunos. **Objetivo:** Para tanto, objetiva-se perceber acontecimentos avaliativos que se caracterizam relevantes ao debate envolvendo a formação do pedagogo/professor em contextos não autorizados. **Metodologia:** Para que este processo seja possível, assume-se a abordagem das pesquisas *nosdoscom* os cotidianos, na busca por desinvisibilizar, valorizar e potencializar práticas avaliativas fugidias, desviantes e astutas, capazes de driblar regras e produzir aprendizagens. Fundamentados em concepções democratizantes de educação e avaliação, realizam-se mergulhos nos cotidianos, registrando, por meio do Diário de Pesquisa, práticas outras que se traduziam em acontecimento avaliativo. **Resultados:** Como principais achados, percebeu-se uma diversidade de maneiras outras de avaliar, vivenciadas nos cotidianos do curso, expressando-se como práticas possíveis de reflexão crítica e desenvolvimento da autonomia docente no processo de formação inicial de professores no curso de Pedagogia. **Conclusões:** As práticas de avaliação consideradas marginais e desinvisibilizadas pela ação indiciária assumida pelos pesquisadores não somente apontam para processos formativos emancipatórios, mas também colaboram na construção de uma identidade profissional docente dinâmica e capaz de articular o que não é visível e mensurável à lógica dominante de educação.

PALAVRAS-CHAVE

Avaliação da aprendizagem. Cotidianos. Curso de pedagogia.

Evaluación de los aprendizajes en la educación superior/enseñanza de pedagogía: los hechos cotidianos como un otro proceso de construcción del conocimiento

RESUMEN

Introducción: Para realizar este trabajo sobre las prácticas de evaluación del aprendizaje en la carrera de Pedagogía de la Universidad Estatal de Rio Grande do Norte, se optó sumergirse por completo en el cotidiano de profesores y alumnos. **Objetivo:** Por lo tanto, el objetivo fue percibir eventos evaluativos que se caracterizaron como relevantes para el debate que involucra la formación del pedagogo/profesor en contextos no autorizados. **Metodología:** Para que este proceso fuese posible, se asume el abordaje de la investigación en *nosdoscom* con la cotidianidad, en la búsqueda de invisibilizar, valorar y potenciar prácticas evaluativas esquivas, desviadas y astutas, capaces de eludir reglas y producir aprendizajes. A partir de concepciones democratizadoras de educación y evaluación, se realizó una inmersión en la cotidianidad, registrando, a través de la Revista de Investigación, otras prácticas que se tradujeron en un evento evaluativo. **Resultados:** Como principales hechos, se percibió una diversidad de otras formas de evaluar, experimentadas en el cotidiano del curso, expresándose como posibles prácticas de reflexión crítica y desarrollo de la autonomía docente en el proceso de formación inicial de docentes del curso de Pedagogía. **Conclusiones:** Las prácticas de evaluación que han sido marginadas e invisibilizadas por la acción probatoria asumida por los investigadores no solo apuntan a procesos formativos emancipadores, sino que colaboran en la construcción de una identidad profesional docente dinámica capaz de articular aspectos no visibles y medibles dentro de la lógica predominante de la educación.

PALABRAS CLAVE

Evaluación del aprendizaje. Cotidianidad. Curso de pedagogía.

CRediT

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Introduction

It is essential that students in initial teacher education courses understand and recognize the meaning and relevance of evaluation and how it can intervene in their personal, academic and professional lives, since evaluative and pedagogical practices are interrelated and aim to constitute a graduate profile through actions completed at the end of the academic teaching-learning process. We assume that this political¹ and pedagogical² act should be experienced with intensity throughout the entire formative journey, especially when it comes to teacher training from the pedagogy course.

Learning how everyday researchers³ tell their stories in an implicated way (diving with all the senses in the spaces-time of formal education), how they intertwine with practitioners, ordinary subjects of everyday life, and evaluate their operational tactics (CERTEAU, 2011), we discuss, with the support of this theoretical perspective, how deviant evaluation practices, in the words of CERTEAU, generate emancipation processes in the subjects involved, in line with their real needs. The prescriptive format of evaluation gives way to deviant teaching and student performativity, appropriate to those who operate in the field of war, tactically, transforming ordinary available objects and situations into possible ones.

We believe that, in the university, these pedagogical movements are more democratizing, especially in the undergraduate courses, guaranteeing learning evaluation practices coherent with the reality of the students. We observe that these practices are based on interdisciplinary perspectives, with emphasis on diversity, establishing as an objective the construction of critical and reflective knowledge, so that students can understand and develop argumentative skills to participate in a more conscious way in the political and social debates of the world in which they live. Thus, assessments must be based on the senses of social, political, epistemological and cognitive understanding, which include experiences of what has been learned in the individual and collective trajectories of the subjects, as relevant content in the academic formative process, and not be limited only to the previously defined theoretical content, demanding from the student a taxonomy of refutable or confirmatory answers.

The political and epistemological nature to which we refer is that the learning assessments should be thought-practiced (OLIVEIRA, 2012), towards a human training that meets a heterogeneous society, of diverse knowledge, multiple and linked to a historicity, fairer and more equitable, configured through procedures that provide moral and intellectual autonomy of individuals.

¹ Because it is a decision practice of the teacher that interferes and collaborates in the formation and education of a certain type of professional, the evaluation of learning is consolidated as an educational instrument, and every educational action is political, because it interferes in thinking and acting democratically.

² In the sense that evaluation has a very important meaning for the teacher, because, through it, he or she gets an answer about the progress and setbacks of the students in relation to knowledge and, through the results, he or she can adjust their pedagogical practices to help the students to progress.

³ Researchers who have in their daily lives the fertile space-time to conduct research, even though they understand the risks they run, due to the ephemerality in which this daily life is constituted.

We understand, therefore, that any reflection on the theme must be understood as initial and open, since the meanings are always emerging and require a careful analysis of the different contexts in which it is woven and of the objectives it proposes. In undergraduate courses, one of the factors in which evaluation is most involved is the very idea of professional teacher training. In this way, possible skills to be worked on in the exercise of educational practices are evaluated.

We understand that in the Pedagogy course at the State University of Rio Grande do Norte (UERN), the evaluation of learning has a relevant role in the production of knowledge of the students and a direct consequence in the society in which they are inserted, being able to qualify them critically and reflexively for the world of work - for the professional teaching practice.

In order to reflect on this process experienced in the Pedagogy course at the UERN, we have organized the work in moments - movements that complement each other, as follows: in the first movement, we present the basics of research on everyday life, a theoretical-methodological approach that links, for discussion and construction of data, indications, tactics and processes made invisible by the dominant logic of doing research. In the second movement, we dialogue with some of these indications, tactics and processes produced throughout the research, in order to elucidate the objective proposed in this work. Finally, we reiterate our belief in learning assessment as a deviant event and practice of teachers and students that can be "welded" to more specific assessments.

Nosdoscom's research on everyday life articulating invisibilities

We adopted as a theoretical and methodological approach the research nosdoscom the daily (OLIVEIRA, 2012), because we understand that there is a latent interest in invisible aspects of everyday reality that should not be simply ignored when we experience them. We feel, smell, hear, see different ways of doing the practitioners, especially the way they reappropriate what is strategically given to them for consumption in the institutionalized educational system (CERTEAU, 2011).

The understanding of research on everyday life responds to the minutiae, the non-places, the resistances that everyday practitioners invent, subvert, allowing us to construct research problems from other angles, with other views, sensitive to the production of knowledge-doings that happen outside the dominant interpretation of science. This theoretical-methodological approach to research delves into the world of meanings, highlighting values, beliefs, motivations and attitudes that are specific to the groups and circumstances in which they are produced, and that are carried out when the codes of the dominant sciences are unable to include the open totality that constitutes social reality.

We recognize that everyday spaces and times are creative sources of knowledge because, in them, practitioners produce, in the words of Certeau, various pedagogical

practices that go beyond what is established by norms or rules fixed a priori. The experience of these daily processes with the collaborating practitioners-teachers and students of the Pedagogy course of the UERN/Central Campus-allowed the production of different knowledge, with more solidary characteristics, since in this space-time the diversity of knowledge emerged chaotically and continuously, which is characteristic of systems that are democratically organized.

Certeau (2011), in conceiving social and cultural everyday life as a space-time of intersections of knowledge, emphasizes the gaze at the event, at what is transitory, fleeting, jumping, and without which the totality is not viable. This daily constitution of between-places as an event mobilized us to notice and highlight, in the daily life of the research, *the evaluative events produced between teachers and students*.

We understand that the different practices created in the daily life of the course - classroom, corridors, *living space* -, perceived as events in the context of evaluative practices in higher education, are ways of creating or reappropriating the daily space-time in which teachers and students re-signify their political-pedagogical reality. The preference for conceiving evaluative practices from the point of view of "Certeauian" conceptions enriches the reflections on evaluative processes in higher education, as it considers the paths taken by practitioners in their social spaces, revealed through the multiplicity of knowledge, attitudes and responsibilities that defend a plural formative path.

To carry out a work with/in school everyday life, Alves (2008) considers fundamental to perceive ourselves as implicated in the research, diving into everyday life with all the senses, since what passes without seeming to pass is made up of movements, moments and events, and it would not be different in the circumstances of this study.

Diving into everyday life with all the senses is one of the costly movements of research on everyday life, first experienced by Alves (2008), to capture the *feeling of the world* woven into the everyday life of education. In this methodological movement, the researcher seeks to decipher the parchment that is the everyday life of schools, paying attention to the spaces and actions made invisible by the dominant logic of knowledge, a practice reinforced by what was learned in our research journey with Santos (2002, 2009).

We adopted this assumption and carried out, in the months of November and December 2019 and February and March 2020, dives into the daily life of the Pedagogy course, of the Central Campus of the UERN, perceiving how evaluation is practiced by the group of teachers collaborating in the research, and how it is felt and reinvented by the students.

Our participation in the daily routine of the Pedagogy course, a space where evaluation is constantly present, was experienced without the hegemonic institutionalized knowledge (ALVES, 2008). We effectively participated in evaluative practices without exercising the neutral gaze that we were taught to practice in research fields, according to the

logic of Cartesian sciences. In the researches that deals with everyday life, we learn from the existing situations and with those that emerge in the circumstances, ensuring that the researcher with an implicated gaze sees beyond right or wrong.

If we look from the outside and do not feel, hear and see what happens inside these daily lives, we have a limited idea of the experiences and itinerancies of its practitioners, because in everyday life all the details are rich and essential to identify what happens in it, from repetition to the creation of specific routines designed by the users.

In the dives carried out in the daily life of the research collaborators - teachers and students - we noticed the manufacturing of tactics (CERTEAU, 2011) in the classroom, specifically in the actions of the teachers when they resize the evaluative routines to the detriment of the needs of the students, who are mostly young and adult workers who study pedagogy in the night shift.

The production of *tactics*⁴ in the daily routine of the Pedagogy course is constant, since these spaces-time are attended by students from different social, economic, cultural and political groups, whose profile must be considered in the learning and teaching process. These differences, as Certeau (2011) proclaims, refer to the ways of speaking, using, walking, dressing that are very specific to each person or group and should not be adapted to an idealized human and professional profile.

The immersion with all the senses was preceded by a previous conversation, through the WhatsApp tool, with 03 (three) teachers of the course, working with the disciplines of Anthropology and Education, Portuguese Language Teaching and Special Education and Inclusion. First, we explained the research proposal and talked about the possibility of experiencing their respective classes for a period of time.

These dives took place on Wednesdays, Thursdays and Fridays, in the evening, from 19:00 to 22:00. During a period of four months, we immersed ourselves in the daily routine of 10 (ten) classes of Anthropology and Education. In the disciplines of Portuguese Language Teaching and Special Education and Inclusion, we made 11 (eleven) dives, in addition to our participation in the WhatsApp groups of the classes in which we were inserted, especially when classes were suspended due to the pandemic moment caused by COVID-19.

In the dives or low flights (PAIS, 2000) that we made in the daily life of each teacher and in their respective subjects, it was necessary to feel what was beyond repetition, the similarities between classes, contents and teaching practices. The singularities and the ways of doing of each teacher, in the interaction with the students, required other ways of seeing, because everything that happened in the classrooms existed of a history, and to study it, to weave an approximation with the real, it was necessary the willingness to look beyond what has already been seen (ALVES, 2008).

⁴ Action of the weak through the strategies imposed by hegemonic reason (CERTEAU, 2011).

To capture all the senses produced in the classroom, we used the *Research Diary* (RD), a fundamental methodological resource to question and fight against our moorings on how to do research, learned in other formative research processes.

The RD, seen as an epistemological and methodological tool, in the sense that it is a method of investigating and reflecting on theories and everyday practices, helped us to make other writing movements that were also transgressive movements of behavior in the face of everyday life and learning evaluation practices. The RD helped us to produce reflections, other feelings, relationships and provisional connections between the different facts or ideas that happened in the daily life of the pedagogy course in which we were immersed.

For Barbosa and Hess (2010), it is necessary that in the moment of writing, in order not to lose the meaning of the RD, we realize that, besides being researchers, we are learners of a practice under construction, and this practice is related to our ways of saying, thinking and feeling the world. The aforementioned author recommends that it is not necessary to write down everything that is observed, but rather what makes sense, provokes reflection, and transcends the research field, allowing the researcher to perceive complexity as an integral part of his or her personal and professional existence. He adds that writing can be done in a free and personal way at the beginning and later, during the process, it is systematized to become public.

The writing of the PD required patience because our training in basic education and in the nursing, course prioritized a mechanical writing, with norms and requirements based on a structural language that does not stimulate our reflexive capacity, nor does it allow an organization of the conscious dimension of the individual, reflecting its autonomy. It required care, reading and (re)reading of what was narrated, because it was not a mere description of facts that had happened, but a writing that represented the feeling of the world, the plurality of daily life - of images, perceptions, fears, understandings, relationships, etc.

Dialoguing with deviant evaluative events

In order to recognize the evaluative events in the daily routine of the Pedagogy course at UERN/Central Campus, we dive with all our senses (ALVES, 2008) into these spaces - time - thought and practiced by teachers and students of the disciplines of Anthropology and Education, Portuguese Language Teaching and Special Education and Inclusion.

Inserted in these daily lives, teachers and students of these disciplines lived multiple experiences of knowledge construction, of planned and unplanned evaluative practices, in addition to the set of negotiations carried out by practitioners that, in our interpretation, constituted evaluative events. These events could only be captured by the sense of the world that we learned to develop with Alves (2008). For this author, feeling the world is not just looking at it from the outside, as an observer, from above or from a distance, but it implies the

willingness to look beyond what has already been seen, seeking a variety of sounds, smells, tastes, textures, etc.

During the dives, we registered the feeling of the world in the DP, so as not to lose sight of the movements and operational tactics created by the practitioners, which we would soon translate into evaluative events. Involved in and with this daily life, we paid attention to the speeches, the methodologies, the contents worked on, the dialogues in the classroom (and in the corridors during the breaks), and the groups of students that organized themselves in the living spaces. In this way it was possible to experience other movements of learning evaluation in the university.

Considering learning evaluation as a process that takes place continuously in the classroom and in the other spaces-time of academic education, we selected for this reflection extracts from the PD that reveal different ways of carrying out learning evaluation in the Pedagogy course, considered in our reflection as deviant practices of democratizing and emancipatory character.

In the dive carried out in the class of Teaching Portuguese Language, we noticed that the teacher Margarida⁵, working on the content "Digital Literacy", adopted another way of evaluating the students' learning. Through the use of emoticons, the teacher achieved a greater participation and involvement of the group, associating an everyday computer language to the work in the classroom.

Seminar presentation was the scheduled activity for this day, and the group responsible for the theme 'Digital Literacy' started with an exhibition of emojis, asking classmates the meaning of some of those images. They explained that emojis are forms of communication (at this point classmates were very participatory, exposing their understandings). They talked about the differences between formal and informal communication, bringing examples from their daily lives. One of the speakers brought another example of informal communication, the WhatsApp conversation - a practice widely used nowadays by most of the population. He pointed out that in these conversations, words are replaced by emojis, serving to distinguish emotions - admiration, anger, joy, etc. (DP, 13 Feb. 2020, UERN/Campus Central).

The way in which the emoticons were related to the content was inventive, highlighting contemporary social uses of language. Since the images were very common in the daily lives of the participants, the participation was more effective and engaging, mobilizing other meanings that are usually outside the moments of evaluation. The seminars, as a methodological strategy of the teaching work, are developed by the students, tactically - inventively used. In this daily invention, creative processes emerge that are *characterized as evaluative events*. What is given for consumption is tactically used by the practitioners as a way to circumvent the hegemonic imposition.

⁵ The practitioners who collaborated in the research preferred not to be identified by their officially registered names.

It can be noted that the evaluation defined as a priori is the seminar, which has a sequence to be worked on and developed by the group in charge, which, according to the report, is not unfulfilled. However, it is noteworthy that in this process there is an intersection of different experiences that are articulated to produce meanings that go beyond what is expected. The ordinary languages experienced by the practitioners of the seminar transcend the formality of the initial evaluation proposal, revealing pedagogical astuteness and creativity. In dialogue with the philosopher of language Wittgenstein, Certeau (2011, p. 66) states that "everything else is taken into account as language only by analogy or comparison with the apparatus of our ordinary language".

In this way we understand that there is a kind of construction/demolition of a "chosen" place of language. In this sense, the construction takes place through the interaction between specialized language, which is grammatically institutionalized, and ordinary language, which is characterized by the everyday use of its practitioners.

Another aspect perceived and emphasized in the same activity was the more intense participation of the students. Since participation is one of the characteristics of democratizing and emancipatory evaluation, we recognize that this teacher's practice on digital literacy not only allowed a different way of evaluation, but also demonstrated *emotions* as a fundamental principle in the moment of *teaching-learning*.

In approaches to the assessment of learning with a democratizing character, the construction of knowledge is not limited only to the measurement of the content worked and the cognitive-instrumental dimension of knowledge but brings into play a series of non-authorized actions (CERTEAU, 2011), requiring from teachers' other ways of receiving these practices and re-signifying them. According to this author, the non-authorized is understood as everything that, in the absence of its own, is cleverly reinvented to meet the needs and urgencies of practitioners in their daily lives, when they do not have the artifacts required by the norm. The practitioners, subjected to the condition of being dominated, are not perceived, nor do they perceive themselves as passive and docile, but, contrary to what one might think, they create a thousand ways of unauthorized hunting - manipulations or gestures of rupture that define and perhaps emancipate them.

In another excerpt from the PD, we recognize another teaching practice that points us to another way of developing the evaluative activity that involves the students and makes them produce knowledge in an extended way. The evaluation processes are defined as an activity that mobilizes, within interpersonal relationships, a set of knowledge necessary for language formation, such as: sequence, intertextuality, rhetoric, writing, etc.

[...] the teacher read the text produced collectively by the students. The activity consisted in continuing the story started by one of them, but for that it was necessary to read what the previous classmate had already written. Right after reading the whole text, the teacher explained that the purpose of the activity was to make them read what the other had already written. Thus, it would stimulate reading, comprehension, writing and creativity (DP, 12 Mar. 2020, UERN/Campus Central).

In the light of Certeauian reflection, the way the teacher carried out the literacy activity shows two intertwined dimensions: strategy and operational tactics. In the first case, the teacher planned and carried out the activity in order to make the students participate in collective reading and writing, a didactic act that was successful. In the second case, we found that the students skillfully constructed the text, considering their own, intertwined imaginative processes from their experiences.

It helps us in this process to understand the "writing lesson" of Jean de Léry (1578), which Certeau (2010) considers to be a hole in time that is the absence of meaning. The activity proposed by the teacher is full of "holes" in time (in the not-yet text), and only from the singular collaboration of each practitioner is it possible to attribute meanings. It is in oral and written language that traditions coming from the ordinary acquire plural meanings from a culture that is always plural.

Thus, we believe that the use of everyday experience reveals itself as an evaluative event, since both the teacher and the students allow themselves a dialogue that produces multiple knowledge, without being closed in the dualism of right or wrong answers. In the activity, there is no interest in predictability and exact results, as it is prioritized in some evaluative learning practices.

This activity involved students from the eighth period of the Pedagogy course, who at the time were in the compulsory supervised internship. When they accepted the activity, they recognized that this was a possibility of didactic work to be developed with their internship classes. Thus, we assume that the evaluative act in the context of initial teacher education has produced approximations that strengthen the *theory-practice* relationship.

In this context, the daily routine of the classroom was also revealed in the PD recordings as a process invented in and by practice. In another recording, on the first day of class, the Portuguese language teacher presented the general program of the subject and explained how the evaluations would take place.

The first evaluation will be written, accompanied by the making of a video that will be explained later. The second evaluation will be the presentation of literacy workshops organized in groups. And the third evaluation will be an exhibition of the didactic material produced during the discipline and the experiences of the supervised internship with Portuguese Language (DP, 07 Nov. 2019, UERN/Campus Central).

Strategically, the teacher planned 03 (three) types of learning assessment with very democratic characteristics, especially with regard to the literacy workshops and the exposure of materials. Acting this way, she guarantees to the students processes of creation and learning autonomy, making it possible for a diversity of procedures to be fabricated by the students, breaking with the conception and practice of evaluations that are more regulatory of disciplinary knowledge.

In this sense, the evaluations thought/practiced by the teacher are, according to the theoretical perspective of everyday studies, closely related to inclusion and recognition of diversity, since the heterogeneous logic starts to prevail in the formative process of the course. For Esteban (2013), teacher training should not be homogeneous or technical, because the teaching professional will face in the classroom several challenges that are implied in the diversity, dilemmas and particularities of human beings.

We understand that, in the daily life of universities and teacher training courses, just as in everyday life, there is no total uniformity, because life is composed of different singularities, and evaluation cannot be a technical and uniform practice, excluding the real needs of those involved and their worldviews.

When working from this perspective of welcoming diversity, the evaluation process becomes a moment of reflection, a space to listen to the other, generating disagreements and consensus that translate the complexity of the classroom and the movement of learning and teaching in a teacher education course.

The teacher wants to understand the students' view on the evaluation, wanting to know their opinion, how they felt when planning and presenting a lesson, taking into account positive and negative points. The students started talking and said that they felt a little insecure, and that it was a short time for presentation, but that there was a lot of interaction from the class, very participative. They were in doubt whether to use the language for fourth year students or university students and that this strategy had a positive point, because they would use the plans developed in the classroom in the internship practice and the result was good, because they felt safer and more confident (DP, 05 Mar. 2020, UERN/Campus Central).

In this excerpt, it is evident that there is a concern of the teacher with the learning of her students, aiming to recognize the difficulties and performance in the context in which they are inserted. The dialog, as a democratizing methodological approach, reveals the teacher's epistemological courage, venturing into the unpredictability that conversation networks can lead to. What is done with and from the dialogues, escapes prescription and regulatory proposals, allowing deviations to happen and to produce, as in a network, problematizations, ligatures, and interdependencies. There is no "good" or "bad" result, because what is produced are multiple results resulting from the many conversations, arguments, and connections established.

Other evaluative practices with this democratizing and dialogic character were recognized in/with the subject Special Education and Inclusion. The students' involvement with the theoretical discussions proposed by the teacher is made explicit at the moment of relating *practice-theory*, according to the narrative of the class in the PD about the group activity forwarded by the referred teacher.

Then, in order to better understand in practice what had been studied, the group took two guests, a mother and an autistic son, representing the Association of Autistic Parents of Mossoró/RN. The mother brought the reality of her daily life, how she discovered the Autistic Spectrum Disorder (ASD) in her son, her daily life, the progress, the setbacks and the difficulty of integrating her son in school. A very

difficult life story that captured the attention of all the students in the classroom, including mine. After the mother's speech, many questions and doubts arose (DP, 07 Feb. 2020, UERN/*Campus Central*).

[J. V. is a student at UERN and has cerebral palsy... he came to the class to tell a little bit about his life at school, how inclusion or exclusion happened. He told his life story in a very spontaneous and joyful way, because after each difficulty he faced, he told with lightness and a smile on his face how he overcame it... at that moment the following reflection came to my mind: how did so many difficulties make him stronger and lead him to the university? J.V. made it clear that he suffered prejudice in school, but he did not let it get to him because he always treated these issues in an insignificant way in his life (DP, 14 Feb. 2020, UERN/*Campus Central*).

The idea of inviting people with disabilities to share their life stories represented a break with the didactic approach to the theoretical content of the subject. The experiences shared by the guests involved all the students in the class, awakening in each of them the human sensitivity that is increasingly rare among individuals in society and forgotten in teacher training processes.

We could see in the eyes of the students, especially after the second report, the indignation and involvement in the story of the struggle of this student with disabilities. The questions varied between indignation and alternatives on how to proceed in the face of the demands presented by the guest.

At the moment of the evaluative activity, the inclusion of the other and his narrative is an operational teaching tactic that introduces a network of knowledge, affection and unconventional views into the curricula of teacher education courses. For a long time, people with disabilities have been considered "the infamous ones of history," as Lobo (2015) states, those without fame, notoriety, or any efficiency. In the context of common, ordinary life, this group was much more excluded from social and cultural processes. Highlighting them in the context of teacher education is not only an unauthorized hunt, but also the teaching of political and epistemological courage.

During the evaluation process, the students participated in the presentation of their colleagues, which allowed them to discuss and reflect on the issues raised, in addition to training them for situations of this nature (working with people with disabilities) that they may encounter during their training and/or when they come to practice the teaching profession.

Still in the subject of special education and integration, the teacher, with the aim of bringing her students closer to the reality of people with disabilities and based on the experiences of the group work, proposed the continuity of contacts with people with disabilities through interviews to be carried out with them or with their families. The *evaluative event* in this narrative therefore consists in the unfolding of a previous evaluative activity, without which the teacher would not have woken up to make a new exercise proposal.

Professor Esmeralda starts by talking about the third assessment. She explains that the activity consists of conducting an interview with the family and/or a college student with disabilities: in the family, at school, in the labor market/society, asking questions about their daily lives, asking them about the difficulties they face as well as the existing possibilities. To ask if the Brazilian Law of Inclusion (LBI) has changed anything in their lives. The teacher leaves the students at ease to elaborate questions that guide the interview. She also explains that right after the interview the group should produce an expanded summary based on the interview questions and answers. The teacher made the summary model available and instructed about the delivery on the last day of class, emphasizing that there would be a presentation in class about how the interview process was, highlighting main points of the work (DP, 13 Mar. 2020, UERN/Campus Central).

In this report, the teacher uses tactics, from her daily teaching in the classroom, to produce knowledge. Moreover, as an articulating process, *events* emerged that are understood in this poetics of the relationship with the studies of everyday life, through different ways of *make-believing*, different from what is imposed by the educational perspective, which is based on modern science. This evaluative event put the subjects involved in contact with concrete, real, everyday situations, allowing the reflection to produce a transformation of the initial situation.

Other events were possible to be perceived with the resumption of PD, as happened with the plunge into the subject of Anthropology and Education. The teacher used, as one of his evaluations, the written test, based on an autobiographical dossier with the theme "Our first heritage". In the class of March 11, 2020, it was explained by the lecturer that:

[...] it was necessary to perform an exercise of symbolic self-perception, with the writing of a short text answering the questions: How do you see yourself? How do you want others to see you? Thus, how should you write about your antecedence starting from your own knowledge and questioning relatives and friends, building your genealogy as far as you can get information, being able to draw/sketch a family tree with the data you can get (DP, 11 mar. 2020, UERN/Campus Central).

In the activity proposed by the teacher, we see that the nature of the evaluation is continuous and democratic, starting from the students' initial understanding of how they see themselves and how they see others. This teacher does not start from the conceptual content itself, on the contrary, he looks in the students' reading of the world (their daily life) for threads to weave reflections with the concepts of anthropology and education. This methodological opening, based on the evaluation of the knowledge/feeling of the world of each student, not only democratizes the learning and teaching process, proving the evaluation as an inclusive practice and principle, but also helps the student to problematize his existence in the world as a social being.

In this aspect, based on the world reading of individuals, we learn from Certeau (2011) that these ordinary readings, inspired by the ordinary life of each person in the world, are not inscribed as a credible language in the context of academic-scientific knowledge. In this case, the teacher relies on this ordinary language of the anonymous masses to recognize

how each individual establishes and produces his way in the social, historical and cultural context in which he lives.

The *evaluative events perceived* and highlighted are necessarily the result of the researchers' implicated gaze on the everyday thought practiced. We have captured dialogues, daily performances, individual and group performances, investigations and negotiations between students and teachers, tactics that made us re-signify conceptions learned since basic education.

The variety of evaluation methods developed in the daily routine of the classroom is expressed as a potential, in the sense that it allows the students to build critical reflections, as well as their human and professional autonomy. Thus, we interpret the evaluative events as practices that collaborate in and with the teaching-learning process, constituting a space for reflection on existing-possible realities.

Conclusions

In the dives carried out in the daily life of the pedagogy course at the UERN, it was necessary to exercise a sensitive and implicated look at the experiences lived by teachers, students and researchers. We recognized legitimized and silenced relations and tried to see what was invisible in them. We turned them upside down in order to capture in the folds of the multiple evaluative events what had not been considered valid and significant in this process. Turning them upside down was a demand made on us, the researchers, in this endeavor with the methodological approach of studies of everyday life.

Understanding learning assessment, even in higher education, with a focus on the ordinary of everyday life, challenged us to a plural, complex hermeneutic, whose results are always provisional, deviant because they happen, but no less relevant as characteristics of a democratizing and formative assessment.

As a result of this involvement with the evaluation practices in the Pedagogy course, we conclude from the approach of research with everyday life that, in the production of learning identified in the evaluations carried out in the undergraduate courses, it is necessary to recognize, value and promote the networks of social and cultural experiences of the students, assuming as a basis the plot of life in which they are immersed, in order to avoid exclusion processes. Identifying only the right or wrong answer in evaluations, or demanding productions with grammaticalized taxonomies, is not consistent with a proposal of public and quality education that can lead to public happiness.

The subjectivity and uniqueness of each student, if considered, will expand the possibilities of an implicated learning, committed to the transformation of the individual and the social context in which he lives or will exercise his professional activity. When the protagonism of the subjects involved in the pedagogical practices is valued, especially in the

moments of evaluation, as we noticed throughout the research, the students are stimulated to make decisions about how to produce their learning ethically in relation to life expectations.

One of the examples experienced and registered in the PD, in the statement of one of the collaborating teachers that the evaluations would be carried out in a light, calm and diversified way, according to the construction process of each student, shows a concern for evaluations of a hierarchical nature in relation to the comprehensive training of educators. In this sense, the main objective of this teacher's work, in the subject of Anthropology and Education, would be the students' understanding of the social and cultural needs in force, based on the theoretical foundation worked on, and that the results built could make sense in the students' lives.

According to the principle that the path is made by walking, even if slowly, with slow steps, we emphasize that it was with this feeling that we carried out the entire research itinerary. Since we could not escape unscathed from this process, the movement of resuming the texts, the books and articles read and reread, allowed us to reflect on the evaluative events perceived in the Pedagogy course, from the Central Campus of the UERN.

The evaluative events were interpreted as pedagogical emancipation movements of the students. Although sometimes held hostage by the regulating practice of evaluation, these movements demonstrated epistemological and political courage and reduced the gaps between what was set as limits and their creative capacities.

To perceive this always open set of possibilities created in everyday social life, specifically in the pedagogy course where we conducted the research, was only possible through the writing developed in the PD, whose narrative was repeated countless times, crossed by sensations and feelings of anxiety that kept appearing during the (re)reading process.

How to deal with one's feelings without being suffocated by them? Writing and reading the diary was paradoxical. There were moments of joy, but with the same instantaneity the pain of the act of writing and the absence of what to write prevailed. It was between coming and going and involved in the construct of our object of study, that we understood the unpredictability, the circumstances, the ruptures and emergencies as evaluative events.

With the practice of diving with all senses in the daily routine of the course and with the writing of the PD, we embarked on a marginal process of knowledge building that led us to authorial writing about learning assessment in higher education.

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