

Teaching in higher education: between experience and experiment

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Abstract

This article is the result of a completed thesis research whose general objective was to understand the limits and possibilities of the dialogue between the experiential knowledge, the formation and the work of the professors of the History course of the Federal University of Maranhão in the face of the tensions and contradictions presented by the reality of higher education. The research methodology is based on a critical qualitative approach, based on dialectical historical materialism. Thematic Oral History was used. The theoretical framework is based on the categories of experiential knowledge, work and teacher training. The research revealed through the category experiential dimension that teachers use their references and experiences, in an attempt to establish dialogues with teaching situations carried out individually or collectively, since there are no established spaces for the reflection of practical knowledge in light of theoretical knowledge

Keywords: Higher education teacher. Training. experiential dimension.

Docência no ensino superior: entre a experiência e o experimento

Resumo

Este artigo é resultado de pesquisa de tese concluída que teve por objetivo geral compreender os limites e as possibilidades do diálogo entre os saberes experienciais, a formação e o trabalho dos/as professores/as do curso de História da Universidade Federal do Maranhão diante das tensões e contradições apresentadas pela realidade do ensino superior. A metodologia da pesquisa funda-se na abordagem qualitativa crítica, a partir do materialismo histórico dialético. Para tanto utilizou-se a História Oral temática. O referencial teórico está assentado nas categorias saberes experienciais, trabalho e formação docente. A pesquisa desvelou por meio da categoria dimensão experiencial que, os docentes acionam suas referências e experiências, na tentativa de estabelecer diálogos com as situações de ensino realizadas



individual ou coletivamente, uma vez que não existe espaços instituídos para a reflexão dos saberes da prática à luz dos conhecimentos teóricos.

Palavras-chave: Professor do ensino superior. Formação. Dimensão experiencial.

1 Introduction

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The experiential dimension goes against the academic commitments required during the teaching career and articulated with the demands of the labor market that is constantly being modified to meet the interests of international banks and the national business community.

There is convergence between Cavaco (2003) and Dominicé (2010) that the concept of experience understood here is not in line with the neoliberal process of teaching work, because according to Dewey (2010), we only become aware of an experience after it and we do not always recognize it as something that transforms us, hence the need for a stimulus, a provocation in the sense of awakening to the arsenal of experiences that we accumulate throughout our professional lives and that can help us enrich our daily training and teaching work.

It is necessary to understand the construction of the work of the higher education teacher disconnected from the neoliberal character in which it was conceived in an academization of training as Ferreira (2009) points out, which occurs through institutional and organizational means, in which teachers tend to reproduce theoretically elaborated speeches and instead of contributing to the reflection on their own practices, they tend to generate an effect of concealment of these practices, that is, "excess of speech and poverty of practices" Nóvoa (2007, P. 6). Thus, by contradicting this understanding of change, teacher education institutions may be accentuating it if they do not promote reflective, critical thinking committed to the contexts of concrete action.

In this paper we discuss the results of a completed doctoral research, which had the general objective of understanding the limits and possibilities of dialogue between experiential knowledge, training and the work of teachers of the History course at the Federal University of Maranhão (UFMA) in face of the tensions and contradictions presented by the reality of higher education.





The methodology of the research was based on the critical qualitative approach, with dialectical historical materialism as the basis of analysis. The thematic oral history was used as a possibility of approaching the discourses about formation and work from the experiential dimension of history professors from the Federal University of Maranhão.

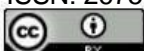
The use of narrative interviews to construct the data in the investigated field, making possible the analysis based on dialectical historical materialism, seeking the understanding of the situations linked to the formation of the investigated subjects, who are teachers of the History course at UFMA, highlighting their experiences in formation and work. It is important to highlight the experiential dimension category.

In this article we present an excerpt of the interview of the history professor of the Federal University of Maranhão Beija Flor (codename) and the teacher Canarinho (codename). From these excerpts we reflect and dialogue about the experiential dimension of the formation of higher education teachers.

2 Methodology

The narrative interview allowed the construction of data in the investigated field, enabling the analysis based on the dialectical historical materialism, seeking the understanding of the situations linked to the formation of the investigated subjects, who are the teachers of the History course at UFMA, highlighting their experiences in formation and at work. We know that the emergence of the subject in his/her personal and professional singularity makes the experiences more visible to the field of reflection, both for him/her and for the other, because "the texture of the text dresses the nakedness of the experience [...] and the words, the names of things, give the experience its form" (MANGUEL, 2000, p. 24).

To develop this work, we used the narratives of UFMA teachers, appropriating ourselves of Laville and Dionne (1999, p. 273) for whom the documents written from narratives allow us to identify "the personal experiences, even intimate in details, in which are outlined, in an implicit way sometimes, events, if not historical, at least public, a social and cultural organization that lives and evolves when not suddenly modified".





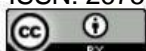
Thus, dialectical historical materialism makes it possible to analyze and understand the conflicts that are established between the economic structure and the social, political, legal, and intellectual superstructure. Therefore, it is through the method of analysis of dialectical historical materialism that we try to understand the limits and possibilities of the dialogue between the experiential dimension, the formation and the work of teachers of the history course at UFMA in face of the tensions and contradictions presented by the reality of higher education, aiming at the transformation of social reality.

The research with the teachers was conducted by the guidelines of Resolution 510/2016 of the National Health Council, which prescribes norms for the procedures and attitudes of research in human and social sciences, establishing the ethical duty of the researcher to preserve the identity, autonomy, and freedom of expression of the participants. Thus, we presented the Circular Letter No. 2/2021, which brings guidelines for research in virtual environments (BRASIL, 2021) and the Informed Consent Form (ICF) signed by the teachers participating in the research,

3 Results and Discussion

The formative experiences allow reflections, new looks at the processes lived, at reality, giving meaning to our teacher education. Nóvoa (1992) points to the emptying of a proper affirmation of the experiential dimension of the teaching profession and refers to Ball and Goodson (1989) and Woods (1991), when they evoke the functionality of the teacher in the institutionalized legislations that during the 1960's ignored teachers, seeming to have no existence of their own as a determining factor of the educational dynamics; in the 1970s as a phase in which teachers were "crushed", under the weight of the accusation of contributing to the reproduction of social inequalities; and in the 1980s the instances of control over teachers multiplied, in parallel with the development of institutional evaluation practices.

Throughout his/her personal and professional life history, we suppose that the university teacher internalizes a certain amount of knowledge, beliefs, values, and competencies, which structure and form his/her personality and his/her relationship with





him/herself and with others, especially with the students, with the conviction that they are doing the right thing in the practice of their office.

In this perception, we suppose that the university teacher's experiential knowledge is not only marked by the exercise in the classroom, but also by the teaching preconceptions inherited from his/her history as a whole.

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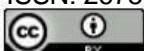
Professor Hummingbird works to give meaning to being a university professor, pointing out that it is the personal, family experiences, the individual and collective trajectory, the issue of working classes, which corroborates so that he pays attention to the relationship with the world, not losing the commitment with society

But, from my experience, I deal a lot with my own individual and collective trajectory, and the collective is my family, and if... When the issue of the working classes is brought up, it is that in capitalism, the capital-labor relationship is a relationship that is... of much damage to labor, you know, so... This work also pays attention to this, it is not a work that is detached from the world, but we manage to do this, I think that, in fact, we will be in spite of all the diversity that we are experiencing. We cannot lose this commitment with the competence of our teacher of tomorrow. (Excerpt from interview with Beija-Flor).

Professor Canarinho says that being a university teacher is to have knowledge and taste, that she enjoys when she learns something with her students and creates possibilities for the people she works with, enabling better living conditions for them.

In fact, I don't think much of myself as a university teacher, in fact I think of myself as a teacher without me, I've always said I will always say that knowledge and taste come from the same root, I think it's because as I like things, I'm always very happy when I learn something I didn't know with my students, with a book I read or a piece of something I saw on a soap opera that explains something, I'm very happy. And then this flavor that knowledge brings me, I always, I have very old students that remember this story of me saying "I tasted the text", take the text, taste the text, so I always asked the students to taste the text because knowing has flavor, at last, and it gives you possibilities for people to work, to have better living conditions, we work for what? To live, if I didn't need to work to live I wouldn't work, I wouldn't work, I wouldn't work, I would read millions of things and say I would work in another way, if I could... but, anyway, my whole life of being a teacher, a job that I have always tried to make my work bring me joy, so I always chose texts that I thought were good and beautiful, good and beautiful (Excerpt from interview with Bem-te-vi).

Both the literature consulted and the interviews with the subjects show that the relationship between the experiential dimension, training and teaching work has different





faces, although it is based on time that will determine the changes in the evolution of the work of the university teacher, beyond the single domain of knowledge or habits, but associated with epistemic, existential, social, political and economic knowledge.

In fact, the formative experiential dimension in its complexity is not the private property of the formation organizations that have been historically established, as important as they are, having the power to construct and destroy (MACEDO, 2002).

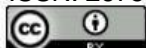
To understand the valuation of the experience in the context of teaching, from the concept of formative experience, as Bondía (2002) approaches, is to situate it in the historical and philosophical bases that underlie the concept and highlight the experience as a movement of reflection/ re-signification and with attribution of meaning, in which the knowledge of the other is also important to me, they are the events that generate in me some kind of learning, only achieved when, according to Bondía (2002) we slow down, reflect and listen to "the voice of experience".

The teacher Canarinho reflected as follows:

Dear, you have seen how my thoughts travel, my speech goes down many paths, in an impossible objectivity. It's always been like this, but it's getting worse every day... I imagine the work it takes to extract something more concrete for your work. I would like to help, but I don't know how to talk about precise objectives or methodologies to make them feasible. Maybe you can say that there are teachers like me, who follow the course of their feelings about the world and life, always with the greatest concern, always obeying their principles as to the search for the good life for all men and women, for all people.)

Bondía (2004) states that the experience requires a gesture of interruption, requires suspending the automatism of action, cultivating attention and delicacy. This is exactly what I found in Professor Canarinho.

The subject of experience, according to Bondía (2004) is a passionate subject, which does not mean to think of him as incapable of knowledge, commitment, or action. The passionate subject also has his own strength, and this strength is expressed productively in the form of knowledge and in the form of praxis. What happens is that it is a different kind of knowledge from scientific knowledge and information knowledge, and a different kind of praxis from that of technique and work.

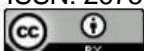




We understand that the experience in the formation of the person and teacher is "something" dialogical, sensitive, and in the face of the information society that is immediate and leads to nothing happening to us. Bondía (2010) and Nóvoa (2002) help us to have an understanding about the formation of the university teacher as a process of construction that precedes and transposes the chronological time of the professional career, for being this subjective and personal process, almost always dissociated from the professional development and outlined exclusively by the temporal logic (the more time in teaching, According to Benjamin (1994), the challenge of the chronological time of the professional career, because this subjective and personal process is almost always dissociated from professional development and outlined exclusively by the temporal logic (the more time in teaching, the more/better knowledge and experience) in which both student and teacher are partners of the experiences lived in the context of the act of teaching and learning, having to be an act of reflection on the situation experienced, reflected in a constant movement of the lived moment called by Dewey (2010) as an experiential continuum - a sum of past experiences compared to other previous and/or subsequent ones.

According to Benjamin (1994), the challenge of educating for resistance seems precisely the challenge of understanding the formation process as emancipation, achievement of autonomy and adoption of critical thinking, given the daily challenges. We need to create the conditions for the university teachers to recognize and acknowledge themselves in the formative process and find the necessary conditions that guarantee them a conscious (self or inter) formation, because becoming a teacher, being a teacher is a production of oneself, which takes place in the dynamics of society and culture. Teacher education cannot be an a priori definition, on the contrary, it is a whole constitution of contingencies of the pedagogical process, of the subject in practice and in practice that goes through the construction of identity, professionalism and experience.

4 Final considerations





Thus, experience produces difference, heterogeneity, and plurality and, in contrast to the logic of experiment, it produces agreement, consensus, or homogeneity among subjects. The knowledge of experience is a knowledge that cannot be separated from the concrete individual in whom it is embodied, it is not, like scientific knowledge, outside of us, but only makes sense in the way it configures a personality, a character, a sensibility or, in short, a singular human way of being in the world which is, in turn, an ethic (a way of conducting oneself) and an aesthetic (a style).

Higher education teachers are based on the references they have had in formal education and on the conceptions of learning experienced in their journey as learners, but they also appropriate, albeit unconsciously, the values and beliefs that give rise to their performance, giving construction to their performance. In this perspective, it is important to understand that training needs to make sense to each of them, but that it cannot be assumed in a single direction that comes exclusively from the teacher himself.

To conclude, although provisionally, since all scientific research is incomplete, we affirm that the experiences constitute the identity of the future teacher and that it starts before the entrance in the initial formation courses, being determined by economic, social, political and religious conditions, trying to understand the reality in the current conjuncture.

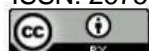
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