GROUP PRACTICES IN A RESEARCH-TRAJECTORY WITH TEACHERS: CONTINUING PROFESSIONAL DEVELOPMENT AND ITS PRINCIPLES

PRÁTICAS GRUPAIS EM UMA PESQUISA-PERCURSO COM PROFESSORAS: A FORMAÇÃO PERMANENTE E SEUS PRINCÍPIOS

PRÁCTICAS GRUPALES EN UNA INVESTIGACIÓN-RECORRIDO CON DOCENTES: LA FORMACIÓN PERMANENTE Y SUS PRINCIPIOS

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ABSTRACT: This article aims to reflect on group practices in teachers' continuing professional development, drawing on a research-journey conducted with female teachers (2020–2025) from public school systems in northern Santa Catarina. The research-journey is carried out with groups of teachers and is organized around five thematic axes: biographical, work, conceptual, aesthetic, and collective. Each axis comprises two meetings, whose records, including audio recordings and transcripts, constitute a documentary archive. Based on documentary research, records evidencing the potential of group practices were analyzed, and the findings were organized into three categories: the journey itself; the meanings and effects of group practices; and the relationship between the principles of the research-journey and the principles of group practices. The findings indicate that the way the journeys are conducted, together with the intentional incorporation of group practices, fosters the collective construction of knowledge through dialogue and inventiveness from a critical, ethical, aesthetic, and political perspective, challenging the hierarchical and content-driven logics of neoliberalism.

KEYWORDS: Continuing professional development. Group practices. Basic education.

RESUMO: *Este artigo objetiva refletir sobre as práticas grupais na formação docente permanente, tomando como referência uma pesquisa-percurso com professoras (2020–2025) das redes públicas de ensino do norte de Santa Catarina. A pesquisa-percurso é realizada com grupos de professores e organiza-se em eixos temáticos: biográfico, trabalho, conceitual, estético e coletivo. Cada eixo compreende dois encontros, cujos registros, incluindo gravações e transcrições, compõem um acervo documental. A partir de uma pesquisa documental, foram analisados arquivos que evidenciam a potência das práticas grupais, com os resultados organizados em três categorias: o percurso em si; os sentidos e efeitos das práticas grupais; e a relação entre os princípios da pesquisa-percurso e os princípios das práticas grupais. Os resultados evidenciam que a condução dos percursos e a inserção intencional das práticas grupais favorecem a construção coletiva do conhecimento a partir da dialogicidade e da inventividade, em uma perspectiva crítica, ética, estética e política, tensionando as lógicas hierarquizadas e conteudistas do neoliberalismo.*

PALAVRAS-CHAVE: *Formação docente. Práticas grupais. Educação básica.*

RESUMEN: *Este artículo tiene como objetivo reflexionar sobre las prácticas grupales en la formación docente permanente, tomando como referencia una investigación-recorrido con docentes (2020–2025) de las redes públicas de enseñanza del norte de Santa Catarina. La investigación-recorrido se desarrolla con grupos de docentes y se organiza en ejes temáticos: biográfico, trabajo, conceptual, estético y colectivo. Cada eje comprende dos encuentros, cuyos registros, incluidas grabaciones y transcripciones, conforman un acervo documental. A partir de una investigación documental, se analizaron archivos que evidencian el potencial de las prácticas grupales, y los resultados se organizaron en tres categorías: el recorrido en sí; los sentidos y efectos de las prácticas grupales; y la relación entre los principios de la investigación-recorrido y los principios de las prácticas grupales. Los resultados evidencian que la conducción de los recorridos y la incorporación intencional de las prácticas grupales favorecen la construcción colectiva del conocimiento mediante la dialogicidad y la inventiva, desde una perspectiva crítica, ética, estética y política, tensionando las lógicas jerarquizadas y centradas en los contenidos del neoliberalismo.*

PALABRAS CLAVE: *Formación docente. Prácticas grupales. Educación básica.*

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Introduction

More than reorganizing the economy and modes of production, neoliberal rationality produces modes of subjectivation that shape specific ways of understanding oneself, others, and the world. We understand, from Bechi *et al*. (2023), that this is a perspective that has deeply articulated itself with the social structure, capturing ways of existence and subjecting social relations and practices to the logic of commodification. In this process, issues such as competitiveness, individualism, and personal blame come to organize daily experiences, weakening the recognition of interdependence, the construction of the common, and collective possibilities of belonging.

Schools did not remain oblivious to this process, as they constitute institutions historically traversed by the social contradictions and by the political, economic, and cultural disputes present in society. In this sense, we understand that educational policies are articulated with the capitalist production model and guide conceptions of management, pedagogical practices, and forms of school work organization (Federal Council of Psychology, CFP, 2019). Ball (2001) argues that, in this scenario, the entire school community becomes marked by the impacts of neoliberal capitalist rationality, which, by incorporating managerial and productivist logics, experiences the growing marginalization and even abandonment of the social purposes of education. Still according to the author (2001, p. 100, our translation), this movement expresses "the increase in the colonization of educational policies by the imperatives of economic policies," subordinating the educational field to criteria of efficiency, productivity, and performance.

Likewise, this context permeates teacher training processes. As Rausch *et al*. (2025) analyze, teacher training policies have been guided by neoliberal assumptions and by a technocratic conception of education that favors the development of instrumental competencies over training based on criticality and autonomy. From this perspective, conceptions of training centered on technical updating and organized around training sessions and lectures are consolidated, which are sometimes disconnected from the concrete problems of teachers' daily lives. This configuration highlights, as Gatti (2017) states, the gaps between emerging demands and training models centered on a logic of knowledge transmission, which do little to favor critical reflection processes about professional practice.

In contrast to this logic, it becomes necessary to understand teacher training as a permanent, collective, and politically committed process for the transformation of the educational reality. In this direction, Rausch *et al*. (2025) advocate for critical and emancipatory

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training, recognizing it as a complex, collaborative, and profoundly political process. This understanding approaches the Freirean perspective, for which formation is constituted in the permanent movement of critical reflection on practice, carried out dialogically, contextually, and collectively, in which educators assume themselves as subjects of knowledge production and reality transformation (Freire, 1996).

This perspective becomes even more relevant when considering the social function of the school in strengthening democracy and citizenship. As Gatti (2022) highlights, training teachers implies preparing them not only to teach content, but to develop an educational work committed to the formation of critical, socially responsible individuals capable of acting in the construction of a more democratic society. In this direction, permanent teacher training needs to constitute collective spaces for dialogue, problematization, and shared knowledge production, articulated with the concrete experiences of teaching work and the challenges faced in school territories. In line with this perspective and supported by the hope of building other training possibilities, the project "Teacher and Student Training Paths in the Basic Education Network" (PERFORMA) was born, with a methodology of permanent training that relies on dialogue, inventiveness, and creative power for the construction of training paths (Gomes; Cordeiro, 2025).

The present research aims to analyze the category of group practices in the paths promoted by PERFORMA. The centrality attributed to this category stems from the understanding that "to transform circumstances, it is necessary for a reflective subject to exist, one who questions circumstances, who questions the materiality that imposes limits and needs upon them, and this process is possible through group practice" (Pereira; Sawaia, 2020, p. 25, our translation). In this way, we seek to reflect on the possibilities of mobilizing teacher training from group practices, understanding them as collective spaces for critical reflection, meaning-making, and transformation. The bet is that group practices constitute one of the principles of the PERFORMA methodology and create conditions for critical teacher training by favoring collective processes, meaning production, and strengthening the democratization processes of education.

Methodology

PERFORMA is a teaching, research, and outreach initiative linked to the Graduate Program in Education and the Undergraduate Program in Psychology at the University of

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Joinville Region (Univille). Grounded in the assumptions of Historical-Cultural Psychology and guided by the principles of Aesthetic Education, drawing on the contributions of Lev Vygotsky and Jacques Rancière, the project aims to promote training pathways for teachers in the Basic Education Network, with an emphasis on the experiences that constitute teaching practice and performance (Salvatori, 2023).

In PERFORMA, the conception of a path is present in two different perspectives. Initially, this concept is used "as the way someone becomes a professor or teacher, based on their life trajectory and the learning derived from the educational context" (Salvatori, 2023, p. 17, our translation). At the same time, it emerges "as a methodological proposition for continuing education, which singularizes the formative process" (Salvatori, 2023, p. 17, our translation). In this way, the formative path is constituted in the construction of knowledge from the teaching experience in its psychosocial dimension.

The methodology proposes that the journeys occur from group practices mediated by artistic-cultural experiences, with the objective of "bringing to the act of meeting other words beyond those usually expected from continuing education" (Gomes; Cordeiro, 2025, p. 122, our translation). In this sense, artistic-cultural resources are understood as mediations for collective experience. Thus, as Gomes and Cordeiro (2025, p. 123, our translation) highlight, "the fundamental premise that establishes the entire journey with teachers is that, in an ontological sense, an encounter between humans has within itself the power of invention, transformation, and freedom." In this conception, the paths are organized into five thematic axes over ten meetings, namely: biographical, work, conceptual, aesthetic, and collective (Salvatori, 2023).

The biographical axis allows the teacher to revisit her personal and professional journey by reflecting on the process of becoming a teacher. In this perspective, we argue that "teacher identity is built through the teacher's relationships with their environment, personal interests, the demands placed upon them throughout their career, collective experiences, power relations, and their own practice" (Alves *et al*., 2015, p. 78, our translation). Although the narrative starts from individual experience, it allows teachers to recognize their paths as part of a collective and historical experience, because "the memory that [...] brings is never only theirs and their recollection cannot exist separate from a group" (Alves *et al*., 2015, p. 84, our translation).

The axis of work is developed from debates on the conditions of teaching practice in its relational, affective, and creative dimensions. In this context, Gomes and Cordeiro (2025) state that this axis seeks to challenge the individualism and competitiveness driven by neoliberal

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rationality, while simultaneously highlighting the collective demands for social justice, democracy, and educational equity present in the teachers' actions.

In turn, the conceptual axis aims to promote a theoretical discussion linked to teaching experiences. As highlighted by Gomes and Cordeiro (2025), there is no predefined theme, as the choice of the topic that will guide this axis emerges from the constructions made throughout the previous meetings. In this way, the theoretical frameworks mobilized for the meeting aim to strengthen praxis, promoting dialogue between theory and teaching experiences.

Regarding the aesthetic axis, Gomes and Cordeiro (2025, p. 118-119, our translation) state that "the invitation to creative activity and aesthetic experimentation is supported by the perspective that teaching action is enhanced by the relationship with art and creativity." Aesthetic education, which permeates all encounters and assumes centrality in this axis, seeks to promote interaction between subjects. Thus, more than favoring the production of results or stimulating creativity as an end in itself, this axis aims to enable the active participation of subjects, creating conditions for individual and collective transformation processes.

Finally, the collective axis presents unique possibilities, such as "the meeting between teachers for a moment of sharing and reflection, both on the training process they underwent and on collectivity in teaching work" (Salvatori, 2023, p. 25-26, our translation). This axis makes it possible to understand that, because it is an essentially collective profession, teaching experiences and practices are shared (Alves *et al*., 2015). The strengthening of this sense of collectivity, constituted through the sharing of experiences and affections, contributes to the construction of a collective identity for the category, enhancing actions and reflections that directly impact teaching practice. In this way, the last meeting commemorates the collective dimension of teaching experiences that have taken on centrality in PERFORMA, but above all, it highlights that this collectivity extends beyond the training groups and reaches the other relationships and spaces of action of the teachers.

As this is a research project approved by the Research Ethics Committee (CAAE no. 74239023.2.0000.5366), the meetings are recorded, photographed, and transcribed, upon signing the Free and Informed Consent Form (TCLE), becoming part of a documentary archive. As Salvatori (2023, p. 32, our translation) highlights, this collection brings together "documents that record what it is to be and become a teacher in different conjunctures, as PERFORMA has welcomed teaching experiences regardless of the area of training or length of service." In this sense, for the construction of the present study, we bet on carrying out documentary research, understood as an approach that uses "methods and techniques for the apprehension,

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understanding, and analysis of documents of the most varied types" (Sá-Silva *et al*., 2009, p. 5, our translation).

Document analysis demonstrates its power in research on continuing teacher education, since "the ability to revisit a training program through its documentation allows the researcher (or other stakeholders in the training contexts) to focus on the methodological, ethical, aesthetic, and political aspects of designing a continuing education program." (Salvatori *et al*., 2022, p. 184, our translation). In this way, the present research analyzed documents from the archive, such as reports and excerpts from training courses developed with groups of teachers, seeking to understand how the principles that guide group practices are articulated with the principles of research-path. Complementarily, articles, book chapters, and academic works produced on the PERFORMA methodology are analyzed, understood as documents that narrate and constitute the project's trajectory. The results were organized into three categories: (1) the course itself, (2) meanings and effects of group practices, and (3) the relationship between PERFORMA principles and group practice principles.

Results and Discussions

The route itself

Initially, PERFORMA already planned to research teacher training from group practices and aesthetic workshops. However, with the arrival of the COVID-19 pandemic and the imposition of social distancing, the need arose to articulate research with the practices of the Educational Psychology internship. Due to sanitary restrictions, the activities took place remotely and individually, being guided by a participatory methodology focused on teacher training (Gomes; Cordeiro, 2025).

The training course addresses contemporary themes that permeate daily school life, seeking to understand their senses and meanings from a critical and transformative perspective, supported by a participatory methodology (Marmo *et al*., 2025). This methodological approach values collective action and knowledge. Ribeiro (2025, p. 147, our translation) states that "everyone, therefore, plays a leading role in the construction of knowledge based on shared questions, since research is seen as a collective exercise." This form breaks with hierarchical models of knowledge production, recognizing teacher-participants and researcher-trainers as active subjects in the collective construction of knowledge. From this perspective, given the

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neoliberal advances guided by formative models with a technocratic and individualistic bias, the participatory methodology developed by PERFORMA values the creativity, reflexivity, and potential of individuals. Thus, training is understood as a collective process of meaning-making and transformation of practices (Ribeiro, 2025).

The repercussions of the training path materialize in the PERFORMA research collections. When analyzing teachers' narratives, seeking to understand their formative trajectories and the conditions for teacher training, Ponciano (2025) identifies that mutual support among teachers and the construction of collaborative strategies are fundamental to sustain pedagogical practice in a context of precariousness. The author points out that when pedagogical experiences are lived in "[...] the space of sharing and co-production, it reveals itself as a concrete possibility for reinventing teaching work - as a relational, ethical, and political practice [...]" (Ponciano, 2025, p. 59, our translation). In this sense, recognizing that teaching work is encouraged under a logic of individual control and accountability, collective practices enable a more collaborative continuity in pedagogical practice. The recognition of collective endeavors can be understood from Zanella (2005), for whom the subject is constituted in social relations and collectively produces the conditions for their own existence. As the author states (2005, p. 103, our translation) "[...] there is only a subject because it is constituted in social contexts, which, in turn, result from the concrete action of human beings who collectively organize their own lives." Thus, the collaboration between teachers is not just a work organization resource; the exchanges promote the construction of shared meanings and knowledge and strengthen collective ways of facing daily challenges.

The contributions of the training path are also present in the partnerships established with different institutions. One of these partnerships occurred in conjunction with a school multidisciplinary team from a municipality in northern Santa Catarina, which had already been carrying out actions with the purpose of breaking away from traditional teacher training models (Luckow *et al*., 2025). PERFORMA aligns with this multidisciplinary team's work perspective, prioritizing the understanding of participants' trajectories, contexts, and experiences. From the narratives of the participants in the training course, it was observed that the course enabled the strengthening of the meanings attributed to teaching work. As the authors report, "it is possible to affirm that PERFORMA produced an opportunity to think about and strengthen the meaning of work through experiences that marked and affected the participants" (Luckow *et al*., 2025, p. 271, our translation). Furthermore, the authors also presented that from the first meeting and the bond that was being built, the participants were able to perceive "[...] PERFORMA as a

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space for reflection on the trajectory and complexity of daily school life, so that they felt at ease, without fear of judgment" (Luckow *et al*., 2025, p. 273, our translation). These analyses indicate that building bonds, ethical welcoming, and sensitive listening are essential for constructing a powerful formative path, reducing the effects of neoliberal rationality and expanding the possibility of transforming individuals and their contexts.

The research developed from PERFORMA reveals that its contributions are not based on a model of technical qualification. The different studies analyzed indicate that participatory methodologies favor the construction of collaborative relationships, strengthen bonds, legitimizing the knowledge produced in experience and the teacher as the protagonist of the formative process. These experiences enhance collective action and create conditions for confronting the precariousness of teaching work. In this way, PERFORMA enables spaces for shared reflection with teachers about the challenges and potentials that permeate their practices, encouraging the collective construction of coping strategies and fostering practices aimed at social transformation.

Meanings and effects of group practices

Understanding teaching as an essentially collective profession implies recognizing, as a fundamental task of formative methodologies, the creation of spaces that contribute to the production of the common as a political principle of subversion to neoliberal rationality (Dardot; Laval, 2017). It is from this perspective that PERFORMA broadly and deliberately bets on the mobilization of groups in their training paths. However, it is not "enough to state that the group is based solely on bringing together people who share common norms and goals" (Martins, 2007, p. 77, our translation). Grounded in Latin American Critical Social Psychology, especially in the contributions of Silvia Lane (1984, p. 78, our translation), the group is understood here "as a necessary condition for knowing the social determinants that act upon the individual, as well as their action as a historical subject."

Thus, by recognizing the centrality of the group both "for the knowledge of common reality [and] for self-reflection" and "for joint and organized action," its mobilization in teacher training paths proves to be fundamental (Lane, 1996, p. 31, our translation). In other words, we bet that working with groups makes it possible, at the same time, for critical reflection on the daily practice of teaching and the invention of paths aimed at emancipation. The methodological choice for group work, therefore, starts from the assumption that "all transformative action of society can only occur when individuals group together" (Lane, 1984, p. 78, our translation).

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In his works, Lane (1984) advocates for the use of the concept of group processes instead of the term group. As Martins (2007, p. 77, our translation) synthesizes when discussing the author's theoretical production, from this perspective the group is understood as "a historical experience, which is built in a certain space and time, a result of the relationships that occur in daily life and, at the same time, brings to the present experience various general aspects of society." Although we recognize the relevance and analytical power of the category of group processes formulated by Lane, we understand that its in-depth study is beyond the scope of this work, as the dialogues constructed here focus on the methodological assumptions of teacher training pathways. In this direction, without breaking with the established articulations with Lane, but approaching the propositions of Pereira and Sawaia (2020), we opted for the concept of group practices.

The aforementioned authors highlight that "the word practice carries the weight of being called technocratic, as if it were a simple application of techniques" (Pereira; Sawaia, 2020, p. 25, our translation). However, from the perspective defended by them, and which we adopt in this study, "we do not understand that a practice can be executed without planning and without theoretical connection" (Pereira; Sawaia, 2020, p. 25, our translation). In this direction, group practices are mobilized with intentionality "aimed at caring for and enhancing life," contributing "to the development of a free subject, a creator of themselves." "They are care processes, they are interventions, they are practices" (Pereira; Sawaia, 2020, p. 24, our translation).

It is important to highlight, however, that the defense of group practices in teacher training goes beyond the logic of so-called group dynamics, which, as Lane (1980) warns, often aim to adjust individuals to existing conditions, "and in doing so, they prevent the development of the individual's and the group's autonomy" (Martins, 2007, p. 78, our translation). Due to their moralizing nature, these dynamics tend to reduce the experiences of creativity, dialogicity, and inventiveness, which are necessary elements for the construction of effectively transformative processes (Pereira; Sawaia, 2020).

In contrast, the group practices at PERFORMA are based on the idea that "being in a group means opening one's body to an encounter with the other, to the affection that such an encounter makes possible." (Pereira; Sawaia, 2020, p. 109, our translation). But more than that, it is about "the possibility of experiencing encounters and through them becoming what we are not yet, of surpassing our point of development and reaching other levels" (Maheirie, 2020, p.

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12, our translation). In other words, group practices build pathways for experiences initially lived as individual to be resized and re-signified on the collective level.

The discussions that have taken place so far can be illustrated by the remarks of participating teachers from a training program held in 2024 with early childhood education teachers from a municipality in northern Santa Catarina. When reporting her experience, the teacher fictitiously named Íris states: "But the coolest thing about all of this is that we never had such a, well, conducive moment to talk about our anxieties [...] So, it seems, like when I hear them talking, thank God it's not just me, right?". What the professor's remarks highlight is the group experience as a means of creating a shared space in which these experiences come to be recognized as class-based suffering produced by concrete living and working conditions. This perspective is corroborated by Martins (2007, p. 79, our translation) when he highlights that, when in a group, individuals come to understand that problems, often similar, "stem from their own social living conditions and that collective organization, unlike isolated individual action, can foster problem-solving or the satisfaction of common needs."

This process is highlighted by the fictitiously named teacher Caetana: "I realized that it doesn't just happen to me there, it happens to all of us [...] Everyone listens, everyone supports. My difficulty sometimes is your difficulty. As we talk and converse, we can improve, overcome". In other words, it is a movement that enables individuals, first, to recognize that their pain is shared, and then to understand that, as such, the paths to transformation can only be built within a shared space. For this reason, Pereira and Sawaia (2020, p. 113, our translation), in dialogue with Rancière (1996), understand group practices as a political activity that unfolds as "a space that displaces the body from the place it was assigned, that makes visible what was not meant to be seen, that makes a discourse heard where there was only noise." In this sense, the bet on the mobilization of group practices in training paths aligns with the PERFORMA conceptions by recognizing that the contradictions that permeate the teaching experience are historical, political, and social. From this perspective, challenges are no longer viewed as individual responsibilities but are instead addressed collectively, through dialogue and shared organization, fostering new ways of understanding and transforming reality.

The PERFORMA principles and group practice principles relationship

The principles that guide the PERFORMA methodology are rooted in a conception of education that views knowledge as a collective, historical, and socially situated construct. In

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this perspective, ethics, dialogism, aesthetic education, and affectivity constitute inseparable dimensions of formative processes, in which subjects actively participate in the production of knowledge and the elaboration of new meanings about their practice. As defended so far, this understanding moves away from models centered on content transmission or the application of previously established methods.

As highlighted by Gomes and Cordeiro (2025), PERFORMA understands the teacher as a person constituted in a specific historical time, influenced by their culture, values, and socially shared knowledge, making it impossible to conceive of training processes that disregard their life history, their knowledge, and their creative potential. Thus, teaching experience is conceived as a psychosocial dimension that articulates affect, cognition, and corporeality, without losing sight of the historical, political, and economic conditions of existence. In the same way, the ethical-political principle that underpins the methodology demands a situated listening, capable of recognizing that the participants' narrative is constituted within the historical totality in which they live (Gomes; Cordeiro, 2025).

It is in this context that the authors defend a conception of research committed to the concrete experience of the subjects, understanding knowledge production as a process constructed in the relationships between researcher and participants. In the PERFORMA methodology, the aim is to "privilege life (even if forged in inequality), problematizing the function of science, especially theories marked by elitist, Eurocentric movements distant from Brazilian social reality" (Gomes; Cordeiro, 2025, p. 107, our translation). In this perspective, a "presence-investigation that opens possibilities for reading the flows of meanings and thoughts that can participate in this field of relationships, between researcher (science) and field (teaching experience)" is proposed (Gomes; Cordeiro, 2025, p. 107, our translation).

This understanding approaches the group practices proposed by Pereira and Sawaia (2020), who conceive of the group as a space for the collective production of meanings, sustained by the inseparable relationship between ethics, aesthetics, and affectivity. For the authors, the ethical dimension implies permanently questioning crystallized conceptions, affectivity constitutes the space in which subjects can affect and be affected, and aesthetics expands the possibilities of understanding reality from the sensible (Pereira; Sawaia, 2020). From this perspective, group practices cease to be mere methodological strategies and become spaces for encounter, critical reflection, and transformation of praxis.

Dialogicity occupies a central place in the PERFORMA methodology, constituting an epistemological and methodological foundation for the training processes. Inspired by the

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Freirean perspective, it goes beyond the understanding of dialogue as a mere communication technique to assume itself as a principle of shared knowledge production. Dialogia, in this sense, is not limited to the exchange of ideas, but constitutes a relationship of co-participation in which all subjects are recognized as capable of producing knowledge. Thus, as Freire (2013, p. 89, our translation) states, "in this place of encounter, there are no absolute ignoramuses, nor absolute wise men: there are people who, in communion, seek to know more."

This understanding guides the organization of training meetings in PERFORMA. The themes discussed are not previously defined in a way that is disconnected from the participants' reality, but rather constructed from teaching experience, recognizing teachers' lived experiences as a constitutive element of the training path. As described in a progress report that is part of the PERFORMA collection, based on a training session with teachers (Alves *et al*., 2023), this shared construction favors a transformative training process, an aspect evidenced in a participant's statement: "our discussions always matched, it wasn't like 'you spoke and we were lost, or we spoke and you were lost,' no." You didn't come here to bring random topics that we didn't know what they were about. The report highlights that the training path is built in dialogue with the participants' experiences, valuing themes that emerge from practice and make sense to those who participate in it.

In this sense, Gomes and Cordeiro (2025) state that PERFORMA assumes dialogism as a method of knowledge production by constituting itself as research with teachers, as opposed to an investigative perspective that positions them merely as objects of research. By adopting this perspective, the methodology is based on a critical, ethical, aesthetic, and political conception of education, work, and teacher training, assuming that knowledge production requires an ethical-political commitment to social reality and to confronting inequalities (Gomes; Cordeiro, 2025). Dialogism ceases to represent merely a methodological procedure to constitute an epistemological stance grounded in participation, listening, and the collective construction of knowledge, approaching the assumptions of participatory methodologies.

In turn, aesthetic education constitutes another structuring principle of this conception of formation. Far from being restricted to the realm of the arts, aesthetics is understood as a way of reorganizing the ways of perceiving, feeling, and making sense of reality. For Rancière (2005, p. 68, our translation), aesthetics corresponds to an "idea of thought linked to an idea of the distribution of the sensible." In line with this perspective, Zanella *et al*. (2006, p. 5, our translation) define aesthetic experience as "the subject's experience with another, with oneself, and with the world, semiotically mediated, in a stance that goes against relationships based on

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the utilitarian nexus with the surrounding world." Under this understanding, aesthetic education favors processes of displacement, sensitization, and the production of new meanings, broadening the possibilities for critical reading of reality.

In this direction, Andrade *et al*. (2024) argue that, in aesthetic education, training is based on the equality of intelligences, the emancipation of subjects, and the understanding that knowledge is produced dialogically, recognizing learners and educators as co-producers of this process. As the authors synthesize, art integrates educational work by seeking to "shuffle the places, instigate the learner towards creation, from encounters, relationships, and affections" (Andrade *et al*., 2024, p. 394, our translation).

This understanding also guides PERFORMA's methodology by recognizing the encounter as a constitutive element of formative processes. As Gomes and Cordeiro (2025, p. 122, our translation) state, "the encounter is a concept that suggests a potency of relationships and an ethical-affective dimension, and thus it is not merely a methodological protocol." From the perspective of aesthetic education, the encounter takes place in the dialogue between artistic and cultural works and the experiences built by teachers, as well as in the stories produced throughout the group process itself.

Thus, the encounter ceases to be merely a methodological strategy and becomes an ethical-aesthetic experience of shared knowledge production, in which dialogue, art, affect, and experience are articulated in the elaboration of new meanings about teaching practice. As Gomes and Cordeiro (2025, p. 123, our translation) synthesize, the investigative path is creatively carried out "in the encounter of intelligences, in the affect and in the power of being with other humans," reaffirming that formation is produced in the relationships established between historically situated subjects.

Final considerations

The research conducted in the project's archive indicates that PERFORMA's training pathways are established as a commitment to permanent teacher training in opposition to the individualizing, technocratic, and utilitarian logics that mark training policies within the context of neoliberal capitalist rationality. In this sense, the project is based on an ethical-political perspective that understands formation as a collective, dialogical process committed to the transformation of educational reality.

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Group practices are a structuring principle of the PERFORMA methodology, as they foster conditions for building the common, for the shared production of meanings, and for welcoming teaching experiences. By fostering encounters between teachers, recognizing common experiences, and processing the contradictions lived in daily school life, these practices strengthen bonds, expand the subjects' power of action, and reaffirm teaching as a collective practice.

The results also indicate that participatory methodologies and aesthetic education are part of the principles of PERFORMA's methodological proposal. The collective construction of knowledge, the valuing of teaching experiences, and mediation through artistic-cultural experiences produce spaces for listening, critical reflection, and inventiveness, shifting training models centered on content transmission to processes in which teachers and researchers constitute themselves as subjects of training.

Thus, we consider that group practices, articulated with dialogism and participatory methodologies, constitute conditions for permanent training committed to the collective and de-hierarchized production of knowledge and to the construction of the common. This is a conception of training that reaffirms the social function of the school and the power of teaching in the construction of democratization processes in education, favoring critical readings of reality and the collective construction of actions aimed at its transformation.

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