

**THE PEDAGOGICAL RESIDENCY PROGRAM: A POSSIBILITY FOR THE
FORMATION OF ORGANIC INTELLECTUALS LINKED TO THE WORKING
CLASS**

***O PROGRAMA DE RESIDÊNCIA PEDAGÓGICA: UMA POSSIBILIDADE À
FORMAÇÃO DE INTELLECTUAIS ORGÂNICOS VINCULADOS À CLASSE QUE VIVE
DO TRABALHO***

***EL PROGRAMA DE RESIDENCIA PEDAGÓGICA: UNA POSIBILIDAD PARA LA
FORMACIÓN DE INTELLECTUALES ORGÁNICOS VINCULADOS A LA CLASSE
TRABAJADORA***



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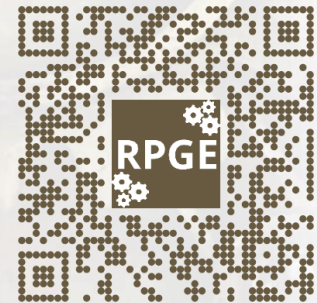
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ABSTRACT: The article aims to problematize the weaknesses and potentialities of the Pedagogical Residency Program, computing area, of a public institution in the southern region of the country, in order to provide a space that contributes to the training of undergraduate students, with the aim that these subjects constitute themselves as organic intellectuals linked to the class that lives from work. The methodological, theoretical framework adopted was historical and dialectical materialism. The empirically based, qualitative research was carried out with undergraduate students, as residents of the Program, inserted in a municipal school, as a field school. The research corpus was built from the investigative movements carried out with the residents: questionnaire and focus group, as well as the analysis of course documents and advisors. Discursive Textual Analysis was used to analyze the corpus, allowing the unity of theory and practice to emerge from the corpus as a macro category. As a way of cutting, the Awareness category will be treated from the subcategories Immersion in School-Field and Criticality.

KEYWORDS: Organic intellectual. Teacher training. Historical and dialectical materialism.

RESUMO: *O artigo tem como objetivo problematizar as fragilidades e potencialidades do Programa de Residência Pedagógica na área de Informática, em uma instituição pública localizada na região Sul do Brasil. O intuito é promover um espaço que contribua para a formação dos licenciandos, de modo que esses indivíduos possam se constituir como intelectuais orgânicos, vinculados à classe trabalhadora. O referencial teórico-metodológico adotado foi o materialismo histórico e dialético. A pesquisa, de base empírica e qualitativa, foi conduzida com estudantes do curso de licenciatura que atuam como residentes no Programa, inseridos em uma escola municipal, definida como escola-campo. O corpus da pesquisa foi composto por meio de diferentes movimentos investigativos realizados com os residentes, incluindo questionários e grupos focais, além da análise de documentos do curso e dos orientadores. Para a análise do corpus, foi utilizada a Análise Textual Discursiva, a qual permitiu que emergisse, como categoria macro, a unidade entre teoria e prática. Como recorte, será abordada a categoria Conscientização, a partir das subcategorias Imersão na Escola-Campo e Criticidade.*

PALAVRAS-CHAVE: *Intelectual orgânico. Formação docente. Materialismo histórico e dialético.*

RESUMEN: *El artículo tiene como objetivo problematizar las debilidades y potencialidades del Programa de Residencia Pedagógica, área de informática, de una institución pública de la región sur del país, con el fin de brindar un espacio que contribuya a la formación de estudiantes de pregrado, con el objetivo de que estos los sujetos se constituyen como intelectuales orgánicos vinculados a la clase que vive del trabajo. El marco teórico metodológico adoptado fue el materialismo histórico y dialético. La investigación cualitativa, de base empírica, se realizó con estudiantes de pregrado, residentes del Programa, insertados en una escuela municipal, como escuela de campo. El corpus de investigación se construyó a partir de los movimientos investigativos realizados con los residentes, a saber: cuestionario y grupo de enfoque, así como el análisis de documentos de curso e asesores. Para el análisis del corpus se utilizó el Análisis Textual Discursivo, que permitió que la relación unitaria entre teoría y práctica emergiera del corpus como una macro categoría. A modo de corte, la categoría Conciencia será tratada desde las subcategorías Inmersión en el ámbito escolar y Criticidad.*

PALABRAS CLAVE: *Intelectual orgánico. Formación de profesores. Materialismo histórico y dialético.*

Introduction

It is recognized that the *Programa de Residência Pedagógica*⁴ (PRP) experienced several unsuccessful attempts in various states of Brazil from 2007 until it was officially established nationwide with Public Notice No. 06/2018 (Brasil, 2018a). During this period, according to Freitas (2023), the Pedagogical Residency has been criticized by scholars and education organizations as a program that prepares labor, being viewed as something questionable and lacking clarity regarding the ideological positions it assumes in its public notice. Additionally, as the same author notes, many higher education institutions and entities related to education refused to participate in the PRP's public notice, forming a resistance movement.

The institution in question joined the Pedagogical Residency Program (PRP), implementing a subproject in the area of Information Technology within the Bachelor's degree program. All those involved were aware of the academic resistance to the program. However, these are curricular spaces intended for professionals trained in Information Technology and Computing, fields that still have limited space in the public education system.

It should be noted that this field is approached transversally or through the use of computer labs, except in cases where Information Technology is a subject focused on office tools. This scenario proves insufficient when considering the relationships that contemporary society has with technology, where most of the population uses it daily, even those with low purchasing power. Moreover, the course seeks to emphasize the need to develop logical reasoning to foster critical thinking and organized thought.

Thus, the course identifies the Pedagogical Residency Program (PRP) as a space for curricular inclusion in Basic Education, offering students the opportunity to experience school practice directly in the educational environment. By choosing to participate in the PRP, the course does not do so naively but sees it as a strategic opportunity, using it as a form of resistance that goes beyond mere rejection, aiming to create alternative avenues for action.

Therefore, considering the implementation of the PRP and recognizing that research grounded in historical and dialectical materialism makes sense when rooted in the social dimension, as reflected by Martins and Lavoura (2018), "[...] all research must possess a process that stems from reality, already reflected in a given structured theoretical system, aiming to develop, advance, or surpass it, thus adding benefits" (Martins; Lavoura, 2018, p. 234, our

⁴ Pedagogical Residency Program.

translation). It becomes evident that this must be carefully observed and analyzed, as the public notice explicitly states that the PRP serves as a potential replacement and reformulation of the Supervised Curricular Internships, as demonstrated by one of the goals of Public Notice No. 06/2018: "To induce the reformulation of supervised internships in teacher education programs, based on the experience of pedagogical residency" (Brasil, 2018a, p. 01, our translation); and as a continuation of PIBID⁵, two spaces for pedagogical activities that have been consolidated and effective over the years in Brazilian education, including their use as a means of technological innovation, research, and extension.

With this in mind, this paper aims to problematize the weaknesses and strengths of the Pedagogical Residency Program, specifically in the area of Information Technology, within a public institution in the southern region of the country, in order to create a space that contributes to the training of future teachers, with the intention that these individuals become organic intellectuals linked to the working class⁶.

The text is structured as follows: **Praxis with Resistance** – a discussion is developed regarding the contribution of the teacher to the development of students' critical consciousness, in relation to raising awareness of the role these individuals play and their responsibilities in the current historical moment; **The Methodological Approach** – the importance of operating with categories derived from historical and dialectical materialism is described, along with a discussion on discursive textual analysis as a means of studying the data; **The Research Object** – the research context is outlined, along with a description of the characteristics of the subjects and the mechanisms used; and **The Data Analysis** – a reflection is provided on the information obtained from the subjects. Following this are the **final considerations** and **references**.

⁵ The proposals of both current calls for proposals, both in PIBID and in the Pedagogical Residency, are organized so that they work collaboratively, in addition, in the first four semesters of the undergraduate courses, students participate in the project aimed at introducing students to teaching - PIBID - and in the last four semesters of the undergraduate course, they focus on the PRP, as explained in Ordinance GAB No. 45 (Brasil, 2018b).

⁶ The class that lives off work, used by Antunes (2000), refers to the working class that, with the productive restructuring of capital, has become more complex and fragmented, losing, to some extent, the identity embodied in the stable proletariat of manual labor. For the author, there is an expansion of the working class, consisting of "productive workers", "hyphenated workers" and "unproductive workers". Thus, because it involves several groups of workers, it is called the "class that lives off work".

Praxis as Resistance

Schools in contemporary society have been conceptualized based on ideological principles and historically organized as spaces that reproduce the existing system, aligning with the interests of the dominant class. According to Althusser (1974), the school is the driving force behind social reproduction, as students who pass through it, regardless of their social class, are influenced at different stages of their lives. As a result, the vulnerability experienced by these students, especially children, becomes evident, stemming both from the "School State Apparatus" and the "Family State Apparatus," with both being ideologically linked to the preferences of the dominant class.

Thus, the school functions as a tool to adapt these students throughout their years of schooling to the existing social structure, thereby reinforcing the maintenance of a class-based society. Barros, Freitas, and Freitas (2021) recognize that ideological apparatuses, which continue to serve the dominant class, establish a dichotomy. In this way, the capitalist production system is upheld, maintaining the exploitation of the oppressed class and determining the place each individual occupies within the context of this society.

On the other hand, to be accepted, the school seeks to construct an idea of neutrality, implying that it is not tied to any social class and does not possess any ideology. Moreover, it reinforces the notion that teachers are individuals who "[...] respect the 'conscience' and 'freedom' of the children entrusted to them" (Althusser, 1974, p. 67, author's emphasis, our translation), suggesting that it is a space where different individuals can exercise their freedom, which would ultimately favor social mobility through the contents, models, and examples taught.

However, despite being tied to the interests of the oppressive and dominant class, according to Gramsci, the school can also possess a transformative character. It is acknowledged that the domination of the subaltern class is organized and internalized in such a way that the individuals of this class perceive the division of classes and their subordination as natural processes. These individuals, according to Gramsci (1995), remain bound to a common sense that prevents them from seeing beyond their current position, failing to develop a critical understanding of their condition and, often, behaving in ways that sustain the interests of the exploitative minority.

The transformative character highlighted by Gramsci (2000) lies precisely in education, understood not as a natural process, but as a cultural process that depends on the engagement of intellectuals committed to the working class. Thus, education aimed at a new civilizational

model cannot be organized by the bourgeoisie or imposed in a top-down manner. On the contrary, it requires the active involvement of those exploited by capital, supported by intellectuals aligned with this class. This educational process needs to be organized and systematized in a way that coherently addresses the needs of those suffering under the structures of a classist society.

Although the existence of critical education is acknowledged, it is essential to highlight that the education provided to workers, especially in the realm of vocational education, often presents itself as a supposedly democratic space, but its primary function is to train and insert individuals into the logic of capital, thereby reinforcing the existing social inequalities.

For Gramsci (2000), contemporary schools, due to crises in cultural traditions and different conceptions of life, are organized in a distorted manner, favoring vocational schools—those focused on meeting immediate political interests—at the expense of formative education, which becomes undervalued. According to the author, this situation generates a paradox, as the school that presents itself as democratic ultimately sustains social differences.

In opposition to this conception of vocational education, which is exclusively oriented towards the demands of industry, Gramsci proposes the idea of a unitary school. The goal of this school would be to seek the general education of the individual, valuing a “[...] general, humanistic, formative culture that justly balances the development of the capacity to work manually (technically, industrially)” (Gramsci, 2000, p. 33, our translation), ultimately promoting the intellectual development of individuals.

Gramsci’s foundation thus suggests the creation of a school that does not limit itself to the technical qualification of workers but also allows access to culture. This access, in turn, would promote the development of critical thinking and autonomy in individuals, empowering them to take a stand within the social context they inhabit and, thus, construct their emancipation⁷.

Moreover, according to Gramsci (2000), this unitary school intends to elevate the cultural standing of individuals, seeking a culture that has meaning and positions the individual as part of the historical process in which they are embedded rather than representing adherence

⁷ The term emancipation used in the text is in line with the concept of emancipation proposed by Marx when addressing the Jewish question, in which the author states that “human emancipation” (Marx, 2010, p. 54) occurs when the real individual recovers the abstract citizen for himself, becoming the generic entity in the quality of an individual man, in his individual relationships. In this way, human emancipation will occur when the individual begins to recognize and organize his forces as social forces, no longer separating the social force from himself, in the form of political force. In this perception, human emancipation is related to the action of overcoming the capitalist civilizational model.

to what is established, ready, and finished. Nosella (1992) emphasizes that the construction of culture aims to educate individuals for the exercise of concrete, historically determined, and universal freedom, opposing external authoritarianism that advocates for partial and individual freedom.

Gramsci argued that historical, dialectical, and critical pedagogy, which does not accept the facts as they are presented, could critique and advocate for a formative school. Thus, it is based on this thinker and his vision of education aimed at overcoming common sense in pursuit of a process that elevates individuals to a higher form of culture and worldview that the teacher can, as an intellectual, play the role of an agent of social transformation.

Returning to Barros, Freitas, and Freitas (2021), the teacher, in performing their role as an intellectual organically linked to subaltern classes and aware of their commitment to social transformation action, must develop counter-hegemonic pedagogies to strengthen individuals through the knowledge they mediate. Furthermore, they must provide a space that seeks to develop a social consciousness that enables students to act in society as critical agents who can exercise social transformation.

In this way, the role played by education in the process of improvement and change in society is recognized, as well as in enhancing the possibilities for individuals to live and coexist better. It is through education that individuals acquire the existential conditions for conscious participation in the context to which they belong; in other words, they gain through education the capacity to act as citizens.

The role of the teacher becomes highly significant as this educator contributes to the cultural elevation of students and assists them in constructing a coherent representation of reality. This process allows students to achieve a degree of political awareness and enables them, as a social class, to transition from common sense to a higher conception of life. However, this movement is not limited to the individual level; it is essential that it occurs throughout society until it becomes hegemonic.

It is recognized that this vision of education carries a contradiction, as teachers, in their pursuit of social transformation, end up appropriating institutions whose purpose is to reproduce the dominant culture. However, these same institutions provide teachers with the material guarantees for their livelihood while simultaneously creating the conditions for the liberation of oppressed classes.

To overcome this conflict, teachers must be clear about the differences between “[...] the type of society and culture they represent and the type of society and culture represented by

their students” (Gramsci, 1999, p. 44, our translation). Educators need to critically reflect on their role, aiming to foster awareness and liberation among students while also engaging in the struggle for rights and a dignified life.

According to Gramsci (2000), the process of raising consciousness is a fundamental activity of education, beginning with the denunciation of the processes of oppression faced by subaltern classes and culminating in exposing how individuals become products of the ongoing historical process. For the teacher to play this role, it is essential that they are aware of who they are and what they represent in the context in which they are situated. Additionally, educators must continually review their pedagogical practices to overcome the mere reproduction of knowledge in schools and promote an education aimed at emancipation.

Thus, contributing to the development of students’ critical consciousness is a constant challenge for teachers. As Gramsci (1995) notes, this involves a process of self-knowledge, in which the educator must develop an internal understanding of the role they play and the ideas they express in the historical process.

However, the process of becoming an organic intellectual, moving from a fragmented view of the world to a unitary view, does not occur naturally. It requires significant investments in both the initial training of teachers and their continuing education, ensuring that they are prepared to advocate for emancipatory education.

The Methodological Approach

Conducting qualitative research means being immersed in the collected material, as only through this immersion can the researcher discover what is said in the subtext of their corpus. Thus, just as the researcher does not assume a position of neutrality, those participating in the research also do not adopt a neutral stance; both are filled with ideologies and meanings that constitute them as historical and social subjects.

From this premise, the researcher adopted a proactive posture: that of a philosopher. The true philosopher, as Gramsci (1995) points out, is an active individual who proposes modifications to their environment, altering the relationships they are part of, so that their individuality is a reflection of these relationships. In this sense, “[...] to conquer a personality means to acquire an awareness of these relationships; to modify one’s personality means to change the entirety of these relationships” (Gramsci, 1995, p. 40, our translation).

Thus, grounded in the assumptions of Marx and Gramsci, the research was conducted with the challenge of promoting a dialectical movement between empirical-based research and the theoretical framework adopted, seeking support to critically analyze the topic addressed, with the aim of intervening in reality and transforming social space. Based on Marx (2008), it is an investigative process as a dialectical movement, constructed from the understanding of reality as something in motion that is composed as a synthesis of multiple determinations, constituting research, materiality, and meaning.

This understanding requires a coherence that goes beyond the mere explanation of a theoretical framework; it must be present both in everyday activities and in professional practices. The assumptions of the adopted framework should serve as a conscious guiding basis for the movements that give substance to the research, permeating the entire investigative journey.

Thus, it is necessary for there to be coherence between the declaration of adherence to a particular theoretical framework and the execution of investigative movements based on its assumptions. This means applying historical and dialectical materialism in practice, which goes beyond merely mentioning it. This process is anchored in the dialectical movement, starting from synthesis, advancing to analysis, and reaching synthesis again, configuring it as a continuous process of historical construction.

In a second phase, the analysis of the corpus was conducted through a method known as Discourse Textual Analysis (DTA). This method is widely used in texts, interviews, and observations focused on qualitative research, and its goal is to produce new understandings of the corpus under analysis. The assumptions of DTA align with the theoretical-methodological framework adopted in this research, adding value to how the directions of the investigation are interpreted, as well as to the possible conclusions and developments.

The analysis of the corpus needs to be conducted in light of the chosen theoretical framework, promoting interactions between practice and theory and stimulating discoveries. The search for new meanings goes beyond simply using theory to identify pre-established meanings. The aim of DTA is to find new significances, different from those previously recognized by other authors. Therefore, it is essential to dedicate oneself to the corpus of analysis, supported by a solid theoretical foundation. Moraes and Galiazzi (2016) organize DTA into three stages: unification, categorization, and production of metatexts.

In DTA, there are two approaches to creating categories: a priori and emergent. According to Moraes and Galiazzi (2016), a priori categories are defined beforehand, according

to the needs of the analysis. They are already determined, and the analyzed corpus fits into the meanings attributed to the fragmented sections; in other words, the texts are divided within the previously established categories. Emergent categories, on the other hand, arise from the text fragments and units of analysis, not being predetermined but emerging from the material as it is examined and meanings are constructed.

The Object of the Research

The Pedagogical Residency Program (PRP), which is the subject of this research, consists of various components with distinct functions, among which the following stand out: the institutional coordinator, supervising teachers, preceptors, and residents. To achieve the objectives proposed in this investigation, it was necessary to define the participants of the research. Thus, the analysis was constructed based on the residents, who were students in the program and participated in the processes experienced during their involvement in the PRP. The degree program involved in the PRP was authorized to operate in the second semester of 2012, with its first cohort starting in early 2013. In 2018, the Course Pedagogical Project (PPC) underwent changes resulting from evaluations that pointed out its weaknesses.

In the specific objectives of the course, it can be observed that it aims for the integral formation of students, providing them with the capacity to investigate critically and creatively, understanding the social and political phenomena that surround them. Additionally, it seeks to offer a solid foundation in scientific, technological, pedagogical, and social aspects. The course also aims to articulate the various bodies of knowledge constructed, whether specific, pedagogical, or academic, in order to contribute to the experience in Professional Training, integrating reflections on real situations with the experience of teaching practice.

Regarding the course, there is also an intention to promote unity between theory and practice, allowing students to engage in a cycle of action-reflection-action that is theoretically and methodologically grounded. This articulation between the curriculum of the course and pedagogical practice aims to strengthen teacher training.

The document also emphasizes the importance of active student participation in the planning, replanning, organization, execution, reflection, and recording internship activities, in collaboration with the course. This process is experienced during the period of pedagogical practice, which is close to the context of the school, under the guidance of a professor from the Higher Education Institution (HEI) and the supervisor of the internship field.

The second area of investigation is the school field, where the residents of the Pedagogical Residency Program (PRP) work and from which the preceptors who accompany the residents originate. These preceptors are teachers belonging to the faculty of the basic education institution in question. The school, with approximately 120 years of existence and several educational transitions over time, offers training in Early Childhood Education, Elementary Education (1st to 9th grade), High School (1st to 3rd year), Normal Course, and Education for Young People and Adults, as well as other educational proposals developed within its framework. The school's internal regulations present specific training objectives for each segment, with a focus in this research on Elementary Education.

By conducting a comparative analysis between the objectives of the school and those of the degree program in question, it is believed that there is harmony between the goals pursued by the institutions. At different educational levels, both aim to contribute to the formation of autonomous human beings capable of positioning themselves critically in their environment and transforming it.

The first investigative moment was conducted through the application of a questionnaire to the residents. It is worth noting that, although nine months had passed since the start of the program, a large portion of the residents had been involved in the pedagogical intervention for less than three months, indicating that their perceptions were still in the process of development.

The second moment consisted of analyzing the reports prepared by the residents at the end of the program, as stipulated by CAPES, which included a detailed evaluation of the program. In a dialectical movement, aiming to relate empirical data to theory, both the questionnaires and the reports were analyzed, from which relevant aspects emerged. These data served as the basis for the third investigative moment, which involved conducting a focus group with the residents.

By cross-referencing the data obtained in the first two moments, the most significant topics to guide the focus group were identified: the contrast between students' expectations regarding the program and what was actually realized; the logistical organization and infrastructure of the school; the structure of the PRP and the content addressed; the professional performance of students as residents; the sense of belonging of students in relation to the school-field; and the relationship between theory and practice within the PRP.

The focus group aimed to promote interaction among participants, allowing for the discussion of the identified topics. The focus group took place at the end of the PRP, at a time when the residents were finalizing the submission of documentation and concluding their

activities in the program, with no further actions planned in the school-field. This meeting was recorded in audio and later transcribed for the analysis of results.

The fourth moment in the constitution of the corpus occurred simultaneously with the other investigative processes. At this point, all documents generated during the execution of the PRP were gathered, with Announcement No. 06/2018 serving as a reference for the analysis. Among these documents are the guiding document and the instructions for school teaching. After the corpus was fully constituted and a thorough analysis of the significant volume of collected data was conducted, the main category that emerged was the "Relationship of Unity between Theory and Practice." From this category, two subcategories were defined: "Awareness" and "Protagonism," both subdivided into smaller categories. For the scope of this study, the subcategory "Awareness" will be addressed, focusing on the subdivisions "Immersion in the School-Field" and "Criticality."

Finally, it is worth noting that in the next section, the use of repeated letters, such as "AA," indicates that the speech was made by subject A in the second moment of the research. When numbers are mentioned, they will relate to the questions of the questionnaire or the items in the report.

Data Analysis

The presentation of the category "Awareness" will be conducted through the subcategories "Immersion in the School-Field" and "Criticality," which emerged from the analyzed corpus. The residents unanimously indicated the importance of the PRP in promoting immersion in the school-field, although a process of re-signification regarding this understanding was observed.

As previously mentioned, three investigative movements were conducted with the residents. The first occurred at a time when the organization of the movements, aimed at facilitating the reflection process based on the unity between theory and practice, was in its preliminary stage. The second and third movements took place close to the conclusion of the PRP.

The statements regarding the first investigative movement reflect the opportunity to be present in the school-field and to experience the school reality beyond the space-time of the classroom, allowing for new experiences to take place. This can be evidenced in the following statements:

The main contribution of the program is the opportunity it provides for the undergraduate student in computer science to step into the school, experiencing the reality of schools both in the classroom and behind the scenes (G.1, our translation).

[...] Bringing the future educator closer to the reality of public schools; exchanging experiences with students and other teachers (C.3, our translation).

Bringing the future educator closer to the reality of public schools; exchanging experiences with students and other teachers (D.5, our translation).

The residency has contributed significantly, as going to the school allows us to see the everyday reality of the classroom, the difficulties of students and teachers. We come to know the reality of the school and the community in which it is situated (F.1, our translation).

Still, in the first investigative movement, the residents emphasize as significant the fact that immersion is enhanced by the duration of time spent in the school-field, given that the PRP has a workload of 440 hours, scheduled to be completed within up to eighteen months, as indicated by the excerpts referring to the potential of the PRP:

[...] the more time you have to develop the work, the better it gets (G.3, our translation).

[...] I see that the Pedagogical Residency Program would be efficient because of its duration, which provides more experience in the school, that is, more time in the same school to better experience each stage (I.3, our translation).

[...] we spend more time in contact with the school community, getting to know everyone, participating in meetings, and engaging with what will be the reality when we actually become teachers. In internships, we only get to know our students, the main teacher, the principal, and we only participate in the class council meeting (F.3, our translation).

When analyzing the residents' propositions about the immersion process in the school-field, based on the first investigative movement, it is observed that the future educators, by positively emphasizing the duration of their stay, which allows for the experience of different situations, do so to broadly understand the reality of public schools and, consequently, unveil the role they should play in this context. However, this approach does not lead to a process of critical reflection on the reality they are inserted in. It becomes evident that the potential for

immersion in the school-field is associated with the process of individual training, reflecting a dichotomy between the subject and reality.

In the second and third movements, some of the future educators highlighted the insertion in the school-field as a positive aspect, indicating that this potential is related to the understanding of a reality that is configured as a space with negative aspects. However, the statements reveal only a movement of acknowledgment of a space that does not present itself as ideal. The residents do not demonstrate a reflective movement that can be interpreted as an expression of criticality; on the contrary, some statements allude to the need to adapt to the presented reality. This can be seen in the reports described below:

This residency was fundamental because stepping out of the classroom environment [...] showed us a completely different reality in which we will act: extremely crowded classes, students with basic difficulties [...] (KK, our translation).

We can see up close how the schools are run down; we need to deal with schedule changes due to the lack of teachers or because the teachers work in more than one school, often working across all three shifts: morning, afternoon, and night (LL, our translation).

The need for adaptation to the presented reality is reinforced, evidenced by the perceptions of a rundown school and the precariousness of teaching work. The importance attributed by the residents to immersion in the school-field, in the second and third investigative movements, assumes a configuration distinct from that expressed earlier by a significant portion of the residents.

The testimonies of these individuals demonstrate a deeper understanding of the reality they are embedded in, ensuring that the experience is not limited to the simple act of being in the school and seeking adaptation to it. A process of critical reflection can be unveiled, as observed in the following statements:

So, we have some difficulties, and I think these difficulties add a lot; I think they make this work, which at first is very difficult, very interesting. It opens our minds to a different reality. You start to see things differently (FFF, our translation).

I was very upset when I participated in the last class council meeting, where I saw many teachers approving students in development so they wouldn't have to come back during the holidays to administer the final exam because they were already on break (BBB, our translation).

On the other hand, not everything is rosy, as the saying goes. Support was requested for a specific case that was not addressed. The case in question involves a blind student enrolled in a regular class. He did not encounter problems, as special activities were provided for him as much as possible, but I felt that a bit more was needed from the school (FF, our translation).

Criticality manifests in the understanding of reality that no longer satisfies a simplistic view, refusing to accept an uncommitted stance based on fatalism. The difficulties witnessed and experienced are exposed. Gramsci (1999), in his Notebook 11, when discussing the perception that people have of philosophy, argues that it may seem like an implicit invitation to resignation and patience; however, it is, in fact, an invitation to reflection and the awakening of awareness that “[...] what happens is, at its core, rational and must be faced as such, concentrating one’s rational strengths and not succumbing to instinctive and violent impulses” (Gramsci, 1999, p. 98, our translation).

In this passage, Gramsci emphasizes the need for “[...] overcoming bestial and elemental passions [...]” (Gramsci, 1999, p. 99, our translation), which characterizes common sense as a conception “[...] that provides conscious direction to action” (Gramsci, 1999, p. 99, our translation). For the author, the healthy core of common sense, termed good sense, offers a unified view of the world.

Final considerations

Seeking answers to the research question stated here, we begin with an analysis of the potential of the Pedagogical Residency Program (PRP) to provide spaces that contribute to the formation of future educators as organic intellectuals belonging to the working class, as evidenced in a significant way.

Two potentials emerged from the corpus: Awareness and Protagonism. In this account, the category Awareness is presented in the form of a cut. These categories were constituted from other potentials, identified as subcategories, which, in the process of interrelation and complementarity, enabled significant constructions that led to the explicit potentials.

We revisit the findings provided by the analysis of the corpus, starting with immersion in the school field, identified by the residents as a fundamental potential for teacher training. However, this immersion loses its significance if it is carried out without a clear purpose.

The PRP transcends a superficial view of immersion and, through the residents’ statements, reveals itself as a potential for criticality, a fundamental element for Awareness.

However, the residents' testimonies indicate that the PRP, in addition to enhancing the process of building critical consciousness, has configured itself as a fruitful space for future educators to establish themselves as protagonists in the construction of an ethical and political general will.

The movements of the corpus analysis, organized and presented here in the form of a segment, not only allow us to affirm that the Pedagogical Residency Program (PRP) has constituted a space capable of contributing to the development of future educators as organic intellectuals but also unveil the potentials that support such an assertion, leading to the initial understanding that the research question has been answered.

To give meaning to the initial proposition, we revisit Gramsci's (2000) words, which state that education is not a natural phenomenon; it is a process that requires effort and action, also being a cultural process that necessitates organization and systematization. Therefore, considering that mere presence in the school field could enhance the process of awareness among future educators, even in an embryonic way, is a mistake. For Gramsci, the process of building critical consciousness should not be understood as something natural; rather, it is a process that needs to be carefully organized and constructed, as it occurs amidst the contradictions inherent in the hegemonic historical block.

It is also reiterated that the residents' testimonies highlight that the potentials of the PRP are directly linked to the conceptions and actions that sustained the program. These demonstrate an intense bond between residents, mentors, and coordinators, as well as moments and movements that were systematically established to enable the process of theorizing the conception of unity between theory and practice.

Additionally, it can be affirmed that the activities planned by the PRP allowed the residents, beyond the exchange of experiences, to construct theorization. It is evident that the relationship of unity between theory and practice occurred intentionally and was planned through the guidance of mentors and the institutional coordination of the program. In other words, a pedagogically thoughtful space was created to be effective in its proposal, in the pursuit of training conscious, proactive, and critical teachers.

Finally, it is understood that the formation of these intellectuals is tied to the movements made with the residents, the guiding documents produced by the program, and the collective work with the school, where all involved worked towards achieving the same objective, utilizing the relationship of unity between theory and practice as the guiding thread that permeated all the occupied spaces.

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