

Experience, teacher training, and the constitution of teacher subjectivity: reflections based on the ideas of Vygotsky and Spinoza on the affect and intellect relationship

Vivência, formação de professores e a constituição da subjetividade docente: reflexões a partir de Vigotski e Espinosa sobre a relação afeto e intelecto

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ABSTRACT

The article brings together results of a post-doctoral research carried out with the objective of analyzing how continued teacher training can constitute a space for experiences with the potential to (trans)form the consciousness of being a teacher and, consequently, their way of thinking, feeling, and acting, impacting on their subjectivity. The bibliographic research is based on the ideas of Vygotsky (1996, 2000, 2004, 2009, 2010) regarding the category of *vivência* (experience) as a unit that explains the transformations of human consciousness in relation to the social, and on the dialogue it establishes with Spinoza (2007, 2008) regarding the affect-intellect relationship as a mediation that explains the realization (taking of consciousness) about reality. The results support the thesis that continued training can constitute an experience when the affect-intellect relationship constituted in the training situation collaborates with the overcoming of training needs, generating qualitative leaps in the consciousness of being a teacher and producing humanization.

RESUMO

O artigo reúne resultados de pesquisa de pós-doutorado realizada com o objetivo de analisar como a formação continuada de docentes pode vir a se constituir em espaço de vivências com potencial de (trans) formar a consciência sobre ser professor e, consequentemente, seu modo de pensar, sentir e agir, enfim, sua subjetividade. A pesquisa do tipo bibliográfica fundamenta-se nas ideias de Vigotski (1996, 2000, 2004, 2009, 2010) acerca da categoria *vivência* como unidade que explica as transformações da consciência humana na relação com o social e no diálogo que estabelece com Espinosa (2007, 2008) acerca da relação afeto-intelecto como mediação que explica a tomada de consciência acerca do real. Os resultados orientam a tese de que a formação continuada pode vir a se constituir em vivência quando a relação afeto-intelecto constituída na situação formativa colabora com a superação de necessidades formativas, gerando saltos qualitativos na consciência sobre ser professor e produz humanização. Conclui-se que a formação continuada como espaço de vivência organiza-se como conjunto de relações sociais que

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It is concluded that continued training as a space for experience is organized as a set of social relations that potentialize the humanization of teachers, thinking and feeling mediated by adequate ideas that elevate the possibilities of professional performance with greater decision-making power, autonomy, and creative capacity.

Keywords: Continued training. Experiences. Teacher subjectivity. Training needs. Affect and intellect relationship.

potencializam a humanização dos docentes, o pensar e sentir mediados por ideias adequadas que elevam as possibilidades de atuação profissional com maior poder de decisão, autonomia e capacidade criativa.

Palavras-chave: Formação continuada. Vivências. Subjetividade docente. Necessidades formativas.

1 Introduction

When we engage in critical reflection on the quality of basic education in our country, two issues immediately assume centrality: teacher training and pedagogical work. These issues cannot be dissociated when one aims to achieve better quality indicators in basic education. Well-qualified teachers working under adequate conditions have enhanced opportunities to find diversified alternatives for addressing students' cultural, social, affective, and cognitive diversity. Thus, the valorizing of initial and continuing teacher education, coupled with adequate working conditions, constitutes aspects that can contribute decisively to the development of teachers capable of implementing practices oriented toward the objectification of learning and the human development of students.

This understanding has been constructed from the experience we have accumulated throughout our professional practice. This is both in undergraduate courses involving initial and continuing teacher education, and in graduate programs, through the supervision of research concerning teacher training and teaching activity. Such experience allows us to consider that both professional training and teaching activity constitute social situations that determine what constitutes "being a teacher," and therefore teacher subjectivity—that is, their way of thinking, feeling, and acting—as an expression of personal and professional consciousness that is formed and transformed historically.

This way of conceiving the development of teacher subjectivity as linked to socially experienced situations finds resonance in the Marxist conception that it is

not consciousness that determines life, but rather life that determines consciousness, and that the being of human beings is their real life process (Marx and Engels, 2009), as well as in the Vygotskian conception (2000) that the human being is the synthesis of the social relations they embody. This relational ontology of Marxist foundation, upon which Vygotsky bases his conception of the human being and which advances toward a transformative worldview (Stetsenko, 2017), has informed our postdoctoral research on the process of constitution of consciousness about being a teacher—a fundamental key that opens doors to understanding teacher subjectivity.

Drawing from this fundamental key provided by Vygotsky (2000), we ask: How is the process of becoming conscious of being a teacher constituted? How is this consciousness constituted and developed? What is the role of social relations in this process? What ideas inform the formation of this consciousness?

These and other questions have been addressed in the research we conduct at the Center for Historical-Critical Studies and Research in Education and Human Formation. Generally speaking, some of the research already completed (Marques, 2014; Marques, 2020; Sousa and Marques, 2021) reveals that both formative processes and professional activity constitute loci for the formation and transformation of consciousness about being a teacher. What this research reveals is that teachers in training and/or practice do not merely form concepts nor solely produce knowledge related to their field of practice. Instead, they produce affects that can potentiate their thinking, feelings, and acts as teachers in professional activity.

This occurs because our relationship with the world is always mediated by what we feel (affect) and understand (intellect). In other words, becoming conscious of being a teacher does not result solely from the capacity to reflect upon reality in a rational manner. Instead, it results primarily from reflecting upon reality through affects constituted in relations with students and peers.

Based on this, we understand that consciousness about being a teacher, which regulates and guides teaching activity, is formed and transformed through the relationship—simultaneously cognitive and affective—with teaching. It is

through the rational and affective relationship constituted during the formative process, while exercising teaching as a profession, that teachers develop consciousness about being a teacher. This is an expression of their subjectivity. Based on these initial premises, we have selected as the research problem for the postdoctoral stage the following question: how is the simultaneously rational and affective relationship that teachers establish with their training and professional activity—which mediates the (trans)formation of consciousness about being a teacher—constituted?

Currently, the study of the category of experience (*perezhivanie*) by Vygotsky (1996, 2004, 2009, 2010, 2018) and subsequent scholars has helped us find answers to this question. The references state that experience is a source of potent affects for human consciousness when socially experienced situations change human relationships with reality. Bringing this to the field of teaching, we understand that both professional training and teaching activity may come to constitute a social situation of development of consciousness about being a teacher, depending on the quality of the experience, on the manner in which it develops and is constituted by those involved, thereby establishing itself as a key that can open doors to understanding the fundamental processes of teacher subjectivity.

Based on this understanding, we conducted postdoctoral research to analyze how continuing teacher education may constitute a space of experiences. This space has the potential to (trans)form consciousness about being a teacher and, consequently, their way of thinking, feeling, and acting professionally.

The bibliographic research was developed during the postdoctoral stage between 2023 and 2025. This article organizes the results into three sections. In the first section, we introduce the ideas that informed our research and present the problem and objectives that guide our actions in the investigation. In the second, we clarify the concept of continuing education from which we depart. We also clarify the relationship of this historical process with teacher subjectivity constitution. In the third, drawing upon the category of experience (*perezhivanie*) of Vygotsky and subsequent scholars, we develop the thesis that continuing

education may come to represent a space of experience when the relationship between affect and intellect that is constituted collaborates with overcoming formative needs, generates qualitative leaps in consciousness about being a teacher, and produces humanization. The fourth and final section is devoted to concluding remarks, at which point we pose new questions regarding this dimension of the reality of being a teacher that requires continuous investigation in light of the historical and dialectical movement that constitutes the process of becoming a teacher.

2 Continuing Teacher Education and Its Role in the Constitution of Teachers' Professional Subjectivity

Recent studies addressing the theme of teacher education (Marques and Oliveira, 2025; Martins, Oster, Senhem, 2025; Paniago, 2023) emphasize its importance when projecting the improvement of educational quality, particularly when it is directed toward stimulating critical thinking and scientific curiosity among teachers, enabling them to contribute to the construction of critical and humanizing education in schools.

Specifically, regarding continuing teacher education, extensive research conducted by Alferes and Mainarde (2011) highlights that this has been a longstanding concern, dating back to the 1960s. Actions developed within the scope of the National Institute of Educational Studies and Research (INEP), in addition to those carried out by Brazilian states and municipalities, began during this decade. Around the 1970s, still under the influence of the military dictatorship and advancing social modernization, continuing teacher education courses began to be organized according to the principles of technical rationality, hierarchization of functions, and bureaucratization of schools, with direct repercussions on changes in planning and execution functions.

Around the 1980s, 1990s, and 2000s, the logic of competitiveness, innovation, competencies, and efficacy dominated the ideology of continuing teacher education in Brazil. This reflects the capture of this field by market logic and neoliberal interests. This reality is confirmed by Shiroma (2018), who

emphasizes that official educational policies have come to legitimate continuing teacher education reduced to training for the implementation of programs or teaching methodologies oriented toward the interests of capital, and more recently by Marques and Oliveira (2025), who demonstrate that the logic of competencies, guided by the imperatives of capital, has been functioning as a mechanism of control and precarization of teacher education and work in our country.

All of this evidence from research is confirmed, according to Galindo and Inforsato (2016), in the assessments teachers make when experiencing these courses. According to the researchers, teachers who participate in these continuing education courses evaluate them as unsatisfactory experiences, given that they do not address formative needs but market needs. For the most part, they are professional development courses closely tied to instrumental logic aimed at resolving immediate problems. These courses result from didactic packages sold by corporate agents with financial interests.

In summary, these are continuing education course packages negotiated by states and municipalities to serve economic and financial interests, which in no way contribute to critical education that requires a theoretical, methodological, and epistemological deepening of the didactic-pedagogical processes of teaching and learning, necessary for the training of teachers to work in basic education with a view toward the formation and humanization of teachers and students (Sousa, Rodrigues, and Macedo, 2025).

The experience we have built in the fields of teaching, research, and extension involving teacher education and work allows us to consider that both initial and continuing education, when they occur in articulation with school contexts, in discussion with teachers, based on what happens in schools and what they problematize, increase the likelihood that these teachers will be able to overcome their formative needs.

Recent research such as that by Oliveira (2024), Bonfim (2023), Sousa (2020), and Martins (2019) identified formative needs as compasses that guide the path toward the development of other ways of acting in the

classroom and confronting teaching challenges and contradictions. Such research demonstrates that problematization and understanding of formative needs create genuine engagement among teachers. It involves them as an affective and cognitive totality, and places them at the center of the debate and the continuing education project.

Situations such as these can trigger experiences that favor social development, since they promote what Oliveira (2024) calls qualitative leaps in teacher consciousness. This means that this teacher's consciousness undergoes a developmental process, a leap, assuming another quality and impacting their subjectivity and professional activity. Before continuing with this discussion, we would like to clarify the concept of teachers' formative needs that guides our understanding of this research.

Unlike the prevailing conception that places teachers' formative needs in the field of immediacy and utilitarian pragmatism, we proceed from the assumption that formative needs are the result of a historical movement in teacher development (Oliveira, 2024; Bonfim, 2023; Bandeira, 2021). Based on this understanding, we recognize that they are permanent and unfinished precisely because they are produced in the dialectic of objectivity and subjectivity (Aguilar and Bock, 2016), and it is them that point to the limits and possibilities of realizing humanized pedagogical activity (Vieira and Marques, 2024; Carvalho, Marques, and Teixeira, 2020).

In other words, formative needs are the result of teachers' relationship with the reality in which they operate. This is all in the classroom, with students, with professional colleagues, with working and training conditions, and with everything that contributes to the historical process of being a teacher. Formative needs are a constitutive part of teaching as a historical process; that is, they inevitably emerge because they result from the movement that constitutes teacher beings.

We further conceive that needs should be understood as enabling devices for qualitative leaps from the current state of consciousness to a more developed one. We clarify that, according to Cheptulin (2004), a leap is the

process that entails the passage of a thing from one qualitative state to another, accompanied by a rupture. In this sense, upon overcoming a formative need, this teacher's consciousness undergoes a developmental process, a leap, assuming another quality.

It is essential that teachers develop a consciousness that they are beings of needs. These needs are historical and, as such, will continue to develop over time, mediated by the dialectic of objectivity and subjectivity. This means that producing formative needs and overcoming them is part of the constitutive movement of teaching and the professional development process itself.

Multiple factors determine this process, including the objective and subjective conditions. This means that the quality of teacher's activity in the classroom reflects the historical conditions they encounter and produce. Therefore, pedagogical activity quality is the result of specific working conditions (career, salary, material work structure), their training trajectory (initially and continuing), and intrinsic working conditions (needs, motives, desires, expectations, meaning, and sense). It is the dialectic between these conditions (objective and subjective) that constitutes the ways of being, thinking, feeling, and acting as a teacher and, consequently, enables the development of pedagogical activity with the quality necessary for the humanization of all those involved.

This conception from which we depart guides the thesis that formative needs constituted in pedagogical activity are not merely the expression of gaps left by initial training. Instead, they are the result of teachers' relationships with educational reality, of their movement through being and existing as teachers in everyday activity. Therefore, they are historical, moved and moved, assuming a necessary cause of professional development. Without producing, knowing, and overcoming formative needs, teachers cannot access professional development processes. Thus, it is fundamental to promote learning processes that enable the awareness and overcoming of formative needs, effectively contributing to teacher subjectivity constitution.

This way of understanding teacher subjectivity is the result of the historical movement of being and existing in the profession in dialogues with Bock and Gonçalves (2009) and Aguiar and Bock (2016). This is in developing the concept of human subjectivity based on socio-historical psychology.

Bock and Gonçalves (2009, p. 138) explain this relationship when they state that "the basic notion of Socio-Historical Psychology is historicity, which means having as a starting point the conception that all human phenomena are produced in the historical process of the constitution of social life." The historicity of daily life is what allows us to understand human beings and reality as always in movement.

Aguiar and Bock (2016, p. 33), emphasize that it is essential to be clear that human subjectivity possesses no original attribute that is natural or universal. They further assert:

The historical conception of the subject posits that the individual is not only rational but also active, as they are constituted through labor—an activity that transforms both nature and humankind itself. The subject is social, for labor realization is necessarily a social process, and it is within this process that one becomes an individual. Moreover, the subject is historical, since nothing that pertains to humankind—be it its productions, attributes, characteristics, or both physical and symbolic dimensions—can be considered apart from social action, understood as praxis.

This conception reflects Vygotsky's (2000) thought on the human being, a historical and concrete subject, a 'quasi-social' being. The term 'quasi' used by the author does not imply reduction, but rather the recognition that everything human arises from its relationship with the social. The social, although not the only dimension that explains the human, is a fundamental condition without which the person cannot become human. On the other hand, this person, this human, also constitutes that social. This being, always in motion, has a concrete place in society, a place constructed by them and in which, while building their own existence, they deliberately interfere in history.

It follows, therefore, that “man becomes human at the same time he constructs his world” (Bock, 1999, p. 33). Through this discussion, we refer to human subjectivity—that is, the dimension of individual existence constituted through the dialectical relationship between the social and the individual, a relationship mediated by the ways in which culture's artifacts are historically endowed with meaning by human beings. This dimension manifests itself on the individual level, in the ways subjects think, feel, and act. However, it manifests itself on the social level, through cultural objects produced by humanity.

According to Delari Junior (2000, p. 49), “subjectivity is related to individual experiences-embodied, active, and social. It is an experience understood as an aspect of the material existence of the human being, no longer conceived as shaped by rational and universal laws given *a priori* and independent of history and culture.” His perspective echoes Bock and Gonçalves's (2005, p. 112) assertion that subjectivity pertains to the psychological world of the human being: “when we speak of our emotions and affections, we are referring to a world of symbols, images, and representations that take form within us and enable us to know who we are, to be recognized, and to transform ourselves.”

Gonçalves (2010, p. 25) argues that subjectivity is related to psychological aspects that, at a given historical moment, make the human being a historical subject. He reiterates that these are “the aspects that pertain to the thought, will, emotions, language, and behavior of this subject.” Regarding this matter, González Rey (2005) further explains that subjectivity, as an expression of the human psyche, is the instance in which the social and the biological do not disappear; on the contrary, they emerge as components of a new system. The author emphasizes that “subjectivity is not something that exists only at the individual level,” since culture itself, of which the human being is a constitutive part, “represents a subjective system, a generator of subjectivity” (p. 78).

Using these terms, Gonçalves and Furtado (2016) posit that subjectivity is a process without any original attribute that is natural or

universal—except for the capacity to experience, record, and communicate lived experiences, as well as to utilize those records. Lived experiences, records, communication, and the utilization of experience are all elements of subjectivity, shaped and defined by objective reality, that is, by historically constituted societal phenomena. Thus, teachers' subjectivity is rooted in the social sphere, as both teacher education and teaching practice contribute to the reproduction of their subjectivity.

In Brazil, teacher education is governed by principles that stand in direct opposition to this way of thinking about teachers' subjectivity. In accordance with this official discourse (Brazil, 2019, Base Nacional Common for the Training of Professors of Basic Education – BNC), teachers should develop three core competencies to be effective in basic education and ensure that pedagogical practices are effective and serve society's interests. Despite being deeply instrumental, this discourse completely ignores the fact that schooling, teaching, and learning are historical processes, experienced by historical subjects in concrete circumstances. It is therefore impossible to separate the processes that underlie these practices from their historical, social, affective, ethical, and political contexts.

In relation to the process of forming teachers' subjectivity, teacher education grounded in competence presents a fundamental contradiction. While the competency-based model tends to reduce teacher education to a set of measurable skills and observable behaviors—aligned with market demands and the logic of efficiency—teacher subjectivity encompasses a broader and more complex set of dimensions, including values, emotions, identities, and meanings attributed to educational practice. The discourse of competencies robs teaching of its formative character by privileging technical adaptation over critical reflection and intellectual autonomy. Teachers are thus restricted from becoming conscious, creative, and transformative agents of their own practice and of the educational environment in which they work.

Based on Vygotsky's relational ontology, his transformative worldview, and the laws of human development, we advocate continuing education for teachers as

a process that must necessarily be based on teachers' formative needs (Vygotsky, 2000, 2004, 2009, 2018; Stetsenko, 2017). The purpose of this process should be to foster and transform the motivations driving being a teacher, remaining in it, and developing as a professional.

Continuing education that is grounded in the needs of teachers and in the development of motives for being, remaining, and growing as educators requires the problematization of the objective and subjective realities within which teaching takes place. Such an approach enables reflection and comprehension of concrete reality through an understanding of the multiple determinations that encompass the entire process—from the act of learning to the objectification of pedagogical activity aimed at human formation (Marques & Oliveira, 2025; Oliveira, 2024; Bonfim, 2023; Sousa & Marques, 2021; Martins, 2019).

It is also crucial to highlight that this way of conceiving continuing teacher education positions the school as a collective body and a source of human development (Stetsenko, 2017). A learning/developing community is a collaborative environment where members interact, share knowledge, and transform their ways of being, thinking, feeling, and acting. In this sense, this concept aligns with Vygotsky's (2010) view that human experiences provide the basis for understanding the transformations that occur within our subjective nature:

Experience (*vivência*) is a unit in which, on the one hand, in an indivisible manner, the environment—that which is experienced—is represented, for experience is always connected to something located outside the person; and, on the other hand, it is represented as *how I experience it*, that is, all the particularities of personality and all the particularities of the environment are manifested within the experience—both that which is drawn from the environment, all elements related to a given personality, and that which is drawn from the personality, all character traits and constitutive features related to a given event. Thus, in experience, we always deal with the indivisible unity of personality and situation particularities (Vygotsky, 2010, p. 686).

If we understand experience as the relationship between the environment (what is experienced) and the person (how it is experienced), we can infer that experiences shape an individual's subjective condition. As a result, we can deduce that if we want to create conditions for fostering the development of teachers with a subjective capacity to teach—that is, autonomy, emancipation, intellectual and affective competence, as well as ethical, technical, pedagogical, and political commitment—we need to find alternatives that promote this kind of potential in social relations. Continuing education can represent this kind of social relation, provided that it is designed with this purpose in mind. In the following section, we will specifically address this issue.

3 Lived Experience and the Constitution of Teacher Consciousness: Being, Remaining, and Developing in the Teaching Profession

As Toassa and Souza (2010) argue, Portuguese *vivência* most closely corresponds to *pereživânie*, a Russian term for experiences accompanied by emotions. They explain that Vygotsky began to use the concept of experience (*pereživânie*) in his texts as an art critic. His most influential work in this field was *The Tragedy of Hamlet, Prince of Denmark*. The category experience (*pereživânie*) is used here by Vygotsky to describe a character's impactful reality, a reality that is interpreted in several ways by the actor. In his explanation of experiences, he clarifies that they are not related to events in the external world as they are perceived by the audience, but rather to meanings the actor ascribes to those events.

According to Marques and Carvalho (2014), Vygotsky's deepening of this concept occurs as he turns to the construction of the foundations of cultural-historical psychology. In order to substantiate the thesis that the human psyche originates in its relationship with culture—mediated by social interaction, which affects the subject both rationally and affectively—Vygotsky employs this category to explain that the development of consciousness is a rational process, but above all an emotional and affective one, intrinsically connected to the real life of individuals. In other words, “*vivências* encompass both the act of becoming

conscious and the affective relationship with the environment and with oneself, through which, in conscious activity, understanding of events and affective engagement with them are established” (Toassa, 2011, p. 231).

In clarifying the importance of this category in Vygotsky's work, Prestes (2012) emphasizes that for this author, experience is directly linked to the concept of social situation of development. In other words, for Vygotsky, the social situation and the specificities of the child form a unity, and therefore, experience does not merely pertain to a particularity of the child or to the social environment in which they find themselves, but to the relationship between the two. Thus, experience refers to the totality of what happens between the individual and the social, in cognitive and affective terms, simultaneously, in an inseparable manner. 'Experience refers to the relationship between the child and the environment, how they become aware, assign meaning, and relate emotionally to a particular event.' (Vygotsky, 2018, p. 77).

According to Vygotsky, experience refers to how an objective situation is interpreted, perceived, experienced, or lived differently by everyone. The process is not merely a matter of interpretation, nor is it just an expression of emotion, but rather a combination of both (Toassa & Souza, 2010). Therefore, experience involves the complete interaction between the individual and the social world - both rationally and affectively - since it simultaneously involves the processes of becoming conscious and producing meaning (Marques, 2020).

It is therefore through experience that one gains awareness, as Vygotsky explains: "experience is a unit in which the environment-that which is experienced-is represented in an indivisible manner (...) and, on the other hand, it is represented as the way in which I experience it (...)" (Vygotsky, 2010). According to the author, he emphasizes how I experience this as a way of highlighting the ways in which something affects us—that is, how we are affected by it. Vygotsky believed that understanding entailed becoming aware, a process mediated both by cognition and emotion, since for him "all thought is imbued with emotion," indicating the inseparability of reason and affect,

The relationship between intellect and affect is the first aspect of conscious life that comes to mind when we discuss thought and language. The person who separated thought from emotion has closed off the path to explaining why thought exists in the first place, because deterministic analysis of thought necessarily requires uncovering the motives, needs, interests, drives, and dynamic tendencies that drive its movement. (Vygotsky, 2009, p. 16).

Vygotsky clarifies in this passage that affect and intellect are neither separate nor opposed in the development of human consciousness. The social situation (the objective condition) and the particularities of the human being (the subjective condition) form a unity of opposites within this relationship. In this way, experience goes beyond the particularities of a person or their environment and rather reveals the unity between objectivity and subjectivity as a whole.

How can this totality be captured? In a Vygotskian view, every experience reveals the interplay of affect and intellect that underlies conceptions of the world, of lived relations, and of the ways in which we live them. Through this relationship, meaning and sense are produced by examining how a given situation affects those who participate in it. His understanding of experience as the way we become conscious of reality best reflects Spinoza's influence on his thinking.

Spinoza (2008) maintains that, in order to truly know something, we must understand its causes. According to the philosopher, "there is no absolute or free will in the mind; it is determined to will this or that by a cause, which is itself determined by another cause, which in turn is determined by yet another, until infinity." This means that Spinoza believes that intellect and will are the same thing and are determined by known causes.

In reality, what Spinoza means by will is the faculty of affirming or denying something, not the desire for it. His distinction introduces the idea that volition cannot be separated from reason - it cannot be separated from lived experience. In other words, affect and intellect have the same root and origin; they are neither opposites nor distinct. Based on this principle, Vygotsky asserts that

understanding another's thought can only be accomplished when we recognize the true, profound affective-volitional cause (Vygotsky, 2009, pp. 479-480).

Strongly influenced by Spinoza's monist conception, Vygotsky develops the concept of *vivência* to explain how a social situation can constitute a complex transformation process—one that involves body and mind, affect and reason—or, in other words, how an event is emotionally lived, understood, and endowed with meaning. When we speak of *vivência*, we refer to the social relations through which people produce meanings and senses that mediate human consciousness' historical development. Spinoza's meaning-making process may lead to the formation of ideas that are either adequate or inadequate.

Spinoza (2007) says inadequate ideas arise from affections we experience in our immediate interactions with the apparent world. Knowledge based on such affections is what Spinoza calls confused or inadequate knowledge. "It is a type of knowledge that does not promote our development because it does not arise from conscious reflection but rather from the agitation it provokes in our minds" (Marques & Carvalho, 2019).

Instead of being derived from accidental encounters with things or from chance itself, appropriate ideas arise through intellectual operations by which the human mind deduces ideas from their true causes. Spinoza argues that only appropriate ideas enhance the power of existence, since every affect can either increase or diminish it (Spinoza, 2007, 2008).

For Spinoza, affect encompasses everything that produces changes in the power of our body and mind: "Affect implies the affections of the body that increase or diminish its acting power, aide or restrain it, as well as the ideas of these affections" (Spinoza, 2008, p. 50). In other words, Affect is what sets us in motion or restrains us: it signifies how our ideas are produced by being in a state of activity or passivity. "It is precisely through the possession of adequate ideas that we advance from a passive to an active state" (Scruton, 2005).

Understanding this relationship is fundamental, since the ability to act and think is a necessary condition for moving from passivity to activity. As our capacity for thought and action increases, we become better able to understand things

accurately and more aware of the reasons for our states of passivity and activity. Thus, we increase our capacity to gain freedom from external influences and from suffering brought on by forces beyond our control.

In summary, this means acting with an increasingly higher level of consciousness—acting not on the basis of confused, imaginative, or manipulative ideas that emerge from our immediate relations with the world, but on the basis of true ideas, resulting from the formation of adequate ideas, which are the result of knowledge that is both causal, physical, and mental. "A kind of knowledge consisting primarily in the understanding of causes, according to Spinoza, which are the genetic explanations for things" (Merçon, 2009, p. 51).

To *know things through their causes* means to transcend the world of appearances and move beyond the realm of imaginative ideas, because, according to Spinoza, imagination produces confused ideas—it operates as if it reached conclusions without considering their premises, and it may arise from immediate experiences, inherited concepts, or collective fictions.

In understanding that our ideas are formed in response to our interaction with the world around us, we can learn how to form appropriate ideas—that is, “when thinking absorbs its non-immediate causes by using reason” (Merçon, 2009, p. 55), resulting in consciousness at its highest level. According to Spinoza, adequate ideas are therefore connected to the exercising of reason, but they also originate from affects, whose intertwined dimensions are intertwined as part of the human understanding and action process,

Appropriate ideas correspond to reason in the same way that they are also connected to action in the affective realm. In contrast to the confused image arising from passions, the adequate idea expresses the essence of an affecting body directly. The adequacy is explained precisely by our capacity to understand. (Merçon, 2009, p. 56)

For Spinoza, action refers to the capacity to comprehend reality—to understand how it is constituted and how we ourselves are constituted within it. The production of adequate ideas depends on our ability to grasp the causes that place us in a condition of activity or passivity; that is, recognizing how the social

world affects us and how our power to think, feel, and act is determined by these relations. This is precisely what the category of *perezhivanie* (lived experience) addresses in Vygotsky's work: the inseparability of reason and affect as a relation that profoundly mediates the development of human consciousness and, consequently, subjectivity.

In accordance with this understanding, we have conducted research involving teachers, school administrators, and students using the category of *perezhivanie*, examining how social worlds “reach” individuals through cognition as well as affect, a relationship that is expressed through the meanings they produce. In these studies, we try to explain the relationship between people (teachers, administrators, students) and their environments (social relations, social situations), as well as the cognitive-affective development that results from this relationship and facilitates the production of new forms of subjectivity, namely new modes of being in the world (Marques, 2014; Araújo, 2019; Bonfim, 2023; Oliveira, 2024).

We emphasize that it is through meanings and senses that we can apprehend the teachers' lived experience—namely, what each individual elaborates on in their inner relation to one or another element of teaching, to this or that situation experienced in the condition of being a teacher. *Perezhivanie* thus becomes a valuable methodological tool for analyzing teachers' psychological development, explaining how their subjectivity is formed and transformed.

Concerning the central question that brings us here—the continuing education of teachers as a space of lived experience—it is worth emphasizing, as stated in the previous section, that this developmental process is collaborative, participatory, and collective in nature, oriented toward the awareness and overcoming of formative needs. Such a process unfolds through formative actions that promote the production of adequate ideas capable of supporting teachers' consciousness development and the cultivation of a humanizing pedagogical practice.

Hence, we understand continuing education as a space of lived experience when it is directed toward the development of the teacher's full human capacities.

This fosters their *omnilateral* formation—that is, their professional, intellectual, and affective development.

Teaching is at the heart of this process, and each problematization attempts to highlight the contradictions inherent in being a teacher in a country dominated by neoliberalism, which reduces educational training and work to competence-based approaches in order to meet market demands. These are issues deeply rooted in social and educational reality, which profoundly affect the condition of being, remaining, and continuing to become a teacher.

This set of ideas has provided the foundation for the experiences we have developed through *research-formation* projects (Oliveira, 2024; Bonfim, 2023; Santana, 2023; Martins, 2019; Damasceno, 2019), conducted in partnership with basic education schools in Teresina. These projects are structured around three fundamental actions: 1) Creation of social situations for development, which primarily involve the problematization of teachers' relationships with their own formative needs. This action seeks to generate teachers' engagement, position them at the center of the process, value their experiences, and foster collective commitment to the developmental endeavor; 2) Planning of formative actions aimed at overcoming the formative needs that are identified and problematized during the process; and 3) Development of formative actions directed toward the production of adequate ideas that contribute to the development of teachers' consciousness.

In schools, we have implemented research-formation practices that have given new meaning to continuing education processes, influencing their direction as well as traditional hegemonic logic that has guided them. It is the transformative and intervening nature of research-formation that enables teachers to experience formative processes that transcend any perspective of adjustment, accommodation, or blame, which is often implied by Brazilian educational policy (Marques & Oliveira, 2025).

Thus, continuing education through research-formation breaks with the logic of massification and domestication. The approach stands in opposition to forms of training that focus on adaptation or conformity, allowing teachers to

gain a deeper understanding of the limits and possibilities of teaching within a capitalist system that is, by definition, profoundly unequal and dehumanizing.

In summary, continuing education is a space for *perezhivanie* - of lived experience - that facilitates encounters between affective bodies that possess developmental potential and generate new affective learnings. As a result of this encounter between bodies (teacher educators and teachers in formation), it becomes possible to construct adequate ideas about the conditions for teaching and learning, pedagogical activity, and humanization. Therefore, teacher development can be seen as a social process - or, more precisely, as a lived experience of learning that enables the overcoming of formative needs as well as the emergence of new ones.

4 Final Considerations

The reflections developed in this article, resulting from research conducted during a postdoctoral fellowship, aim to analyze how the continuing education of teachers can become a space of lived experiences with the potential to (trans)form awareness regarding what it means to be a teacher and, thus, their way of thinking, feeling, and acting professionally — an expression of teacher subjectivity.

There are two fundamental issues to consider when discussing continuing education as a space of lived experience with the potential to transform teachers. According to Vigotski, teachers are historical subjects constituted by the dialectic between objectivity and subjectivity, being syntheses of social relations they embody. As syntheses, they are always becoming and transforming, constantly in motion, transforming their subjectivities. As a result of this movement of change and transformation, we have what we call formative needs - both mobile and moving - which are essential to professional development.

Secondly, we need to understand lived experience as a source of human development, as a source of affects that enhance our ability to think, feel, act,

and, therefore, to exist. When we realize that certain social situations can enhance our existence, we are able to focus on the quality of social relations produced within the context of formative processes, specifically those that continue in school.

As a space of lived experience, continuing education prepares teachers for conscious and critical use of their professional activity, for the fulfillment of formative needs, and for the expansion of humanizing competencies.

In such a process, one becomes aware of oneself as a historical subject of needs—that is, as a teacher undergoing a continuous process of formation and transformation. Although being affected by the objective conditions of reality and work, a person who uses reason and is motivated by active affects does not allow himself or herself to be subjugated, manipulated, or blamed by the objective conditions of reality and work. The mediation of formative actions, on the other hand, strengthens the formation of motivations for teachers to persist and develop within the profession through the generation of adequate ideas.

The continuing education space is organized as a social network that fosters the humanization of teachers, a process of thinking and feeling mediated by true ideas that enhances professional practice with a greater sense of autonomy, creativity, and decision-making power. Nevertheless, we should not ignore the challenges and contradictions that capitalism imposes on teachers.

It is acknowledged that many teachers' practices have been emptied of meaning and their human experiences have been overlooked as a result of the relentless pressure for results, efficiency, and conformity to predefined standards. This has led to mental illness in many teachers. Historically, subjects were created through reflection, ethical commitment, and reflection on reflection. Now they are taken as mere tasks to be completed. Instrumental rationality causes teachers to feel inadequacy, powerlessness, and guilt by imposing goals and performance metrics on them, and this forces them into a position of passivity and suffering.

Continuing education as a space of lived experience provides the space for the production of joyful affect, which allows teachers to remain fully active, know

the true causes of everything that prevents their practice from achieving another quality, and collectively develop adequate ideas to foster affective learning, according to Merçon (2005), a type of learning that promotes transformation, becoming, and change.

Finally, the reflections presented here, as research findings, do not offer definitive solutions to the issues raised; rather, they seek to inspire other researchers to regard continuing teacher education as an open field of possibilities—a place of reflection, reinvention, and the collective construction of knowledge and practices; in other words, a place where teachers learn, develop, and become human.

Vivencia, formación de profesores y la constitución de la subjetividad docente: reflexiones a partir de las ideas de Vigotski y Espinosa sobre la relación afecto e intelecto

RESUMEN

El artículo reúne resultados de una investigación de posdoctorado realizada con el objetivo de analizar cómo la formación continua de docentes puede llegar a constituirse en un espacio de vivencias con potencial de (trans) formar la conciencia sobre ser profesor y, consecuentemente, su modo de pensar, sentir y actuar, impactando en su subjetividad. La investigación de tipo bibliográfico se fundamenta en las ideas de Vigotski (1996, 2000, 2004, 2009, 2010) acerca de la categoría *vivencia* como unidad que explica las transformaciones de la conciencia humana en la relación con lo social y en el diálogo que establece con Espinosa (2007, 2008) acerca de la relación afecto-intelecto como mediación que explica la toma de conciencia acerca de lo real. Los resultados orientan la tesis de que la formación continua puede llegar a constituirse en vivencia cuando la relación afecto-intelecto constituida en la situación formativa colabora con la superación de necesidades formativas, generando saltos cualitativos en la conciencia sobre ser profesor y produce humanización. Se concluye que la formación continua como espacio de vivencia se organiza como conjunto de relaciones sociales que potencializan la humanización de los docentes, el pensar y sentir mediados por ideas adecuadas que elevan las posibilidades de actuación profesional con mayor poder de decisión, autonomía y capacidad creativa.

Palabras clave: Formación continua. Vivencias. Subjetividad docente. Necesidades formativas. Relación afecto e intelecto.

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