

Inseparability between university extension and research: a learning community analyzed from a practical example¹

*Indissociabilidade entre extensão universitária e pesquisa:
uma comunidade de aprendizagem analisada a partir de um exemplo prático*

*Inseparabilidad entre extensión universitaria e investigación:
una comunidad de aprendizaje analizada a partir de un ejemplo práctico*

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Resumo: Este artigo situa e problematiza o desenvolvimento de professores(as) reflexivos(as) em atitudes voltadas à indissociabilidade entre extensão universitária e pesquisa, por meio de um exemplo prático em situações reais e vividas no espaço da práxis pensada e sentida no trabalho coletivo. Trata-se de uma Jornada em Ciclos de Palestras, cujas discussões ocorrem em comunidade de aprendizagem, constituída por pesquisadores(as) integrantes do Grupo de Estudos e Pesquisa em Educação Física e suas Relações Interdisciplinares (GEPEFRI) vinculado ao Conselho Nacional de Desenvolvimento Científico e Tecnológico (CNPq). O trabalho foi realizado com base em análise documental pelo Relatório Unificado de Ação de Extensão Universitária do Programa de Apoio à Realização de Cursos e Eventos (PAREC), da Pró-reitoria de Extensão (PROEXT) da Universidade Federal do Amazonas (UFAM). Diante disso, debatem-se os desafios da investigação enquanto atividade social em múltiplos objetos de estudo, ao ser articulada aos conceitos de comunidade de aprendizagem e identidade do(a) professor(a) no projeto extensionista reflexivo. No decorrer de cada encontro se percebeu, no processo interativo, a necessidade de socialização dos processos investigativos com o envolvimento da prática refletida e do desenvolvimento profissional docente, no tocante à continuidade da formação e ao trabalho como docente e pesquisador(a).

Palavras-chave: Pesquisa e extensão; Comunidade de aprendizagem; Formação continuada.

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Abstract: This article situates and problematizes the development of reflective teachers in attitudes aimed at the inseparability between university extension and research, through a practical example in real and lived situations in the space of praxis thought and felt in collective work. It is a Journey in Lecture Cycles, whose discussions take place in a learning community, constituted by researchers who are members of the Study and Research Group in Physical Education and its Interdisciplinary Relations (GEPEFRI, in Portuguese abbreviation) linked to the National Council for Scientific and Technological Development (CNPq). The work was carried out based on documentary analysis through the Unified Report of University Extension Action of the Support Program for the Implementation of Courses and Events (PAREC), of the Pro-rectory of Extension (PROEXT) of the Federal University of Amazonas (UFAM). Thus, the challenges of research as a social activity in multiple objects of study are discussed, when articulated with the concepts of learning community and teacher identity in the reflective extension project. During each meeting, it was realized, in the interactive process, the need to socialize the research processes with the involvement of reflected practice and professional development of teachers, regarding the continuity of training and work as teachers and researchers.

Keywords: Research and extension; Learning community; Continuing education.

Resumen: Este artículo sitúa y problematiza el desarrollo de docentes reflexivos en actitudes orientadas a la inseparabilidad entre extensión universitaria e investigación, a través de un ejemplo práctico en situaciones reales y vividas en el espacio de la praxis pensada y sentida en el trabajo colectivo. Se trata de un Recorrido en Ciclos de Conferencias, cuyas discusiones se desarrollan en una comunidad de aprendizaje, constituida por investigadores integrantes del Grupo de Estudio e Investigación en Educación Física y sus Relaciones Interdisciplinarias (GEPEFRI) vinculado al Consejo Nacional de Ciencias Científicas y Desarrollo Tecnológico (CNPq). El trabajo se realizó a partir del análisis documental a través del Informe Unificado de Acción de Extensión Universitaria del Programa de Apoyo a la Implementación de Cursos y Eventos (PAREC), de la Prorectoría de Extensión (PROEXT) de la Universidad Federal de Amazonas (UFAM). Ante esto, se discuten los desafíos de la investigación como actividad social en múltiples objetos de estudio, al articularse con los conceptos de comunidad de aprendizaje e identidad docente en el proyecto de extensión reflexiva. Durante cada encuentro se dio cuenta, en el proceso interactivo, de la necesidad de socializar los procesos de investigación con la participación de la práctica reflexiva y el desarrollo profesional de los docentes, en cuanto a la continuidad de la formación y el trabajo como docentes e investigadores.

Palabras-clave: Investigación y extensión; Comunidad de aprendizaje; Formación continua.

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Introduction

In the teaching world, the continuous process of professional development has been identified as one of the crucial points for the development of the identity of such professionals, the creation of a reflective pedagogical practice, and the improvement of the quality of education within the historical, social, and cultural context. This

understanding recognizes reflection on practice as a perennial exercise, which necessarily denotes an interdisciplinary dimension. On one hand, there are demands and problems inherent to life in society; on the other hand, it is essential to establish the accumulated experiences in the space of knowledge production and socialization, related to educational purposes that are in constant social change. Thus, teachers need ongoing opportunities for updating and reflecting on their own practice (Nóvoa, 2000).

In light of the experience mediated by the extension project, such a space presupposes new ways of conceiving learning and interactions as a link between the university and society, with the aim of social and cultural transformation of individuals (Oliveira, 2006). Regarding this purpose, it is emphasized that the extension project “promotes systemic and dialogical integration among the various modes of knowledge, the academic community, and society in general” (Nóvoa, 2000, p. 44).

For this reason, Ferreira and Flores (2012) emphasize the relevance of community participation in learning within projects both inside and outside universities, especially as these are essential spaces for human development, dialogic learning, continuous professional development in education, and the promotion of reflective, collaborative, and innovative pedagogical practices. After all, “the establishment of a learning community presupposes the existence and creation of spaces for debate, sharing, and communicative construction of meanings for action” (Nóvoa, 2000, p. 233). By integrating different perspectives and viewpoints, this exchange of ideas reaffirms the inseparability between research and the constituent elements of investigative practice in the execution of extension projects, where ideas complement and modify each other through the interdisciplinary socialization inherent in the academic-scientific dimension, something essential for the learning of individuals.

Consequently, the article aims to systematically engage in dialogue among peers, allowing for the analysis of individual practices through the presented themes, which reflects the intention to work within learning communities. Ferreira and Flores (2012) align with this thought by conceiving educational actions based on the principles of dialogic, collective, and collaborative learning to meet the real needs expressed throughout the Journey in Lecture Cycles.

At first, the aim is to highlight the complexity of this reality based on the following question: how can the Journey in Cycles of Lectures promote the inseparability between university extension and research, in order to create a learning community that enhances interaction in different formative contexts and professional practice, from a dialogical perspective with social life, to ensure new interpretative avenues for theoretical and empirical investigation in extension projects, while effectively aiding the production of knowledge in relation to social, political, and economic issues?

To reflectively organize the formative environment, a qualitative approach was adopted due to the diversity of social relations and the experiences of the social actors participating in the activities (Lüdke; André, 1986), particularly in understanding the methodology focused on the entirety of the investigative process, which constitutes a whole and cannot be conceived as a simple linear sequence of predetermined stages (Bourdieu, 1989). In this sense, documentary analysis of the Unified Report of University Extension Action from the Program for Supporting the Implementation of Courses and Events (PAREC), from the Pro-Rectorate of Extension (PROEXT) of the Federal University of Amazonas (UFAM), is employed to facilitate the communication of scientific activities within the scope of extension actions.

In the second phase of this work, the nature of the inseparability between university extension and research is analyzed, with the objective of establishing a learning community that enhances interaction between academia and society. Here, it becomes essential to guide extension projects by scientific evidence to effectively contribute to the production of knowledge.

Learning communities as a space for interaction and (self)formation

Learning communities represent a central concept in contemporary discussions about education and teacher training, particularly concerning the construction of collective knowledge and continuous professional development. Based on the ideas of Ferreira and Flores (2012), they stand out due to the provision of collaborative and reflective environments, in which teachers and students engage in processes of co-learning and joint knowledge construction:

In this sense, it can be said that learning communities, although subject to plural conceptualizations, converge on the affirmation of a community-based conception of work, training, professional development, and student well-being (Ferreira; Flores, 2012, p. 235).

Within this framework lies the importance of collaborative and dialogical work, in which teacher professional development cannot be viewed as an individualized and isolated process, but rather as a collective effort, where the exchange of knowledge and mutual learning play central roles. From this perspective, the continuous training of educators, integrated within a learning community, becomes an effective means of pedagogical improvement and innovation in educational practices (Ferreira; Flores, 2012; Freire, 1991); thus, it is understood that this type of community is a space for

interaction and (self)formation, where collaboration, mediation, and collective knowledge construction are essential values for the cultural and social transformation of the individual (Imbernón; Shigunov Neto; Silva, 2020; Vigotsky, 1991).

Based on Freire (1996) and Ferreira and Flores (2012), it is understood that the learning community stimulates the formation of cooperation networks and the exchange of experiences, as it strengthens professional development and ongoing education. Through this integrative space, the inseparability between extension and research is reinforced, enhancing academic practices in society, given that "teaching requires a conviction that change is possible" (Freire, 1996, p. 85).

In this context, Imbernón, Shigunov Neto, and Silva (2020, p. 166) outline ten principles that structure the learning community with a solid foundation for understanding and implementation:

I) All members share objectives, and in this sense, the teaching and learning process is not solely in the hands of the teachers. The participation of families, neighborhood associations, volunteers, social institutions, etc., is understood as fundamental. II) The learning environment is organized in an alternative manner to traditional schools. Therefore, activities are not conducted in closed classrooms, where each teacher is responsible for the learning of a group of students. The involvement of more adults and the active participation of students are valued. III) The school is understood as the center of learning for the entire community. IV) Teaching processes are planned with collective objectives in mind. V) High expectations are set (instead of minimal goals), and all available means are utilized to achieve them. VI) The implementation of cooperative group activities is encouraged, allowing for the use of different skills by the students. VII) Assessment is carried out continuously and systematically by the entire community. VIII) The level of commitment and participation from students, families, and the entire community is high. IX) School leadership is shared, and the coordination of all work is conducted through committees that include teachers, mothers, fathers, students, administration, volunteers, etc. X) The cooperative relationship among students and the involvement of more experienced groups as tutors for less experienced groups is valued. In this sense, the formation of flexible and heterogeneous groups is encouraged.

Although transforming schools into learning communities takes time, it is argued that encouraging dialogue, participation, cooperation, and solidarity among those involved can lead to positive impacts on the community. This is justified by the fact that the integration of university extension and research promotes processes of transformation and educational actions anchored in principles that structure the learning community.

In light of this, the perspective of Chauí (2003, p. 5-6) regarding the social legitimacy of universities is aligned with the construction of knowledge:

[...] the recognition and social legitimacy of the university are historically linked to its autonomous capacity to engage with ideas, seek knowledge, discover, and invent understanding. By presenting itself, therefore, as the privileged place where, on one hand, knowledge can be welcomed, systematized, and socialized, and on the other, knowledge can be produced and the methods of its construction can be mastered, the university occupies an essential role in the necessary transformations in the world of life through the construction of knowledge.

It can be emphasized that the university is portrayed as a privileged place, responsible for welcoming and systematizing knowledge, as well as creating understanding and mastering the necessary methods for such construction. By fulfilling this role, it not only preserves and transmits knowledge but also possesses the potential to significantly influence and transform society. This reinforces Freire's idea that, by engaging in the production of knowledge, it occupies a central position in social and cultural changes and shapes the "world of life" (Freire, 1996).

In light of this, it is emphasized that the ongoing training of teachers redefines pedagogical practice by deepening the need for a reflective stance regarding teaching activities (Nóvoa, 1991). Consistently, such an initiative allows teachers to reassess and enhance their performance, significantly contributing to effective and meaningful education. In this regard, contextualization is a fundamental aspect of teacher training, necessitating a critical education that empowers teachers to transform their pedagogical practices based on a continuous dialogue between theory and practice (Sacristán; Pérez Gómez, 1998).

Roldão (1998) elucidates that interdisciplinary lectures promote communication, scientific diversity, and professional development. They sharpen the reflective capacity of participants by collaboratively articulating scientific knowledge to be constantly revisited, reviewed, and discussed. This continuous process fosters lasting professional advancement, as it enables the construction of a critical, refined, and ever-evolving pedagogical practice.

In this context, scientific knowledge is enriched and expanded through interaction with spontaneous knowledge (Vigotsky, 2001), whose approach highlights the pre-existing experiences and knowledge of educators as fundamental for the continuous improvement of their practices. At each training session, the focus was on the possibilities for change and the optimization of established relationships, where the interactions formed in dialogues sought to realize the understanding of process-centered training, transcending the limitations of a (self)training restricted solely to the discussed themes (Rigon; Asbahr; Moretti, 2016).

Under these circumstances, understanding educational actions is a challenge, given their complexity from planning to practical execution, as communities can act as catalysts for social change by suggesting an active and transformative role in the lives of participants. In summary, education is not merely a transmission of knowledge, but a dynamic process involving the construction of critical and reflective skills for the formation of conscious and engaged citizens. As a fundamental human right, it legitimizes the role of educational institutions in fostering a just and equitable society, recognizing the activity of the teacher-researcher in the development of the profession.

The Journey in Cycles of Lectures emerges as a formative opportunity, as it teaches participants about their own insertion into a continuous process of becoming human beings. In this sense, communities represent an effective model of ongoing education, considering education as a permanent process that accompanies the individual throughout their life and adapts to the needs and challenges of society. Therefore, learning communities are essential to contemporary education.

Mapping the formative path: the methodological approach for the Journey in Cycles of Lectures

Reflections woven into the Journey in Cycles of Lectures, whose central theme was “Studies of childhood, adolescence, teacher training, corporeality, and professional development in contemporary times: knowledge and teacher know-how,” addressed the development of reflective teachers with an understanding of the inseparability between university extension and research. Thus, a framework for dialogical and collaborative learning was enhanced during the didactic meetings through the lens of the learning community.

The dynamic chosen to explore educational processes in a learning community corresponded to the creation of a reflective extension project organized by the Study and Research Group in Physical Education and its Interdisciplinary Relations (GEPEFRI), through the extension project approved under protocol nº 6/2024/01, via the Program for Supporting the Realization of Courses and Events (PAREC) of the Pro-Rectorate of Extension (PROEXT) at the Federal University of Amazonas (UFAM), which was developed during the first semester of 2024.

In this context, the dialogical interaction brought together researchers from the Federal University of Amazonas (UFAM), through the Faculty of Physical Education and Physiotherapy (FEFF), the Graduate Program in Education (PPGE), the Graduate Program in Education in the Amazon (EDUCANORTE/PPGEDA), the Professional Master's in Physical Education in National Network (PROEF), the Federal University

of Goiás (UFG), the Federal University of Rondônia (UNIR), the State Department of Education and Sports of Amazonas (SEDUC/AM), the Municipal Education Secretariats (SEMED) of Manaus and Parintins, the State Department of Education and Sports of Roraima (SEED/RR), among others.

The path taken to construct collective and collaborative meetings within a learning community began with planning meetings for the actions, organizing the outlines for each training activity, and providing guidance to the facilitators through virtual meetings on Google Meet, in addition to continuous communication via WhatsApp. Aiming to connect teachers with their scientific knowledge and cultural insights, Gepefri extended invitations to PhD professors, doctoral candidates, master's students, and undergraduate students to share their scientific investigations with the learning community in a reflective, dialogical, and collaborative manner, whether regarding ongoing or completed research.

Following the acceptances and in accordance with the educational action calendar of the Federal University of Amazonas/UFAM, a schedule was organized for the lectures proposed by the researchers for May 24, June 14 and 28, and July 12 and 26, 2024 (Table 1):

Table 1 – Themes addressed in the I Journey in Lecture Cycles

Training meetings with the learning community	Speaker/ institution	Theme/title of the lecture	Format and access link
1st meeting May 24, 2024	Speaker 1 (P. 1) - PhD professor at UFG	The river of life in research-intervention with children in social vulnerability	Remote https://www.youtube.com/live/93Vhny26mK4?si=VDu-EMiigNw5KdRX
2nd meeting June 14, 2024	Speaker 2 (P. 2) - PhD professor at UNIR	Questionnaires for measuring physical activity and sedentary behavior in Brazilian adolescents: guidelines for best practices in the selection and validation of questionnaires	Remote https://www.youtube.com/live/1CnLfEYxOWosi=haxIcuX_b1o-n12t
3rd meeting June 28, 2024	Speaker 3 (P. 3) - Master's student in Education at UFAM	Teachers' conceptions of play in the early years of elementary education in a municipal school in Manaus	Remote https://www.youtube.com/live/CWsQVib_HIw?si=ujErvxYQqnaLyADy
	Speaker 4 (P. 4) - Undergraduate student in Physical Education at UFAM	Contributions of Freirean pedagogy in Physical Education classes in Pibid/FEFF/UFAM: documentary analysis	

Training meetings with the learning community	Speaker/ institution	Theme/title of the lecture	Format and access link
	Speaker 5 (P. 5) - Undergraduate student in Physical Education at UFAM	Conceptions of two Physical Education teachers regarding children and adolescents in situations of social vulnerability in a municipal school in the city of Manaus	
	Speaker 6 (P. 6) - Master's teacher at Seed/RR	Entering the world of Yanomami's dreams	
4th Meeting July 12, 2024	Speaker 7 (P. 7) - PhD candidate in Education at PPGE/UFAM	Educational practices in badminton and the human development of students in a public school in Manaus/AM	Remote https://www.youtube.com/live/KDCdX8NO1es?si=KRvHtUNMpprqF-u_
5th Meeting July 26, 2024	Speaker 8 (P. 8) - PhD candidate in Education in the Amazon at PPGEDA/UFA M	Play in early childhood education in the Amazonian context: contributions from the historical-cultural perspective	Remote https://www.youtube.com/watch?v=ilQ0jaiZr5A
	Speaker 9 (P. 9) - Doctor and coordinator of the Physical Education course at Cathedral College	The historical process of constructing and humanizing individuals with intellectual disabilities	

Source: Authors' elaboration (2024), based on the research database.

This diversity of institutions and interdisciplinary themes reflects an effort of inter-institutional cooperation that enriches the meetings with different perspectives and regional knowledge, integrating professors, doctoral students, master's students, and undergraduates, which demonstrates the plurality of academic levels involved. In light of the challenges inherent in training within learning communities, the experiences of postgraduate students in organizing, mediating, and conducting the lectures highlight that assuming the role of protagonists in educational actions of this magnitude provides meaning and significance to dialogical and reflective stances throughout the development of the meetings.

In this sense, the interaction involved the sharing of tacit knowledge among individuals, aimed at communicating research/reflection in practice, with a view to training researchers in a broad and continuous process. From this movement,

externalization transforms tacit knowledge into explicit knowledge, making it articulated and transmissible, which results in the creation of new experiential and scientific knowledge. This process occurred through various forms of exchange, such as in-person meetings, online interactions, and interactions within communities of practice (Imbernón; Shigunov Neto; Silva, 2020).

It is posited that the five formative meetings were broadcast via the StreamYard platform and made available on the Gepefri YouTube channel, which expanded the reach and allowed a larger number of participants to follow the live broadcasts. Furthermore, the lectures were recorded and remain accessible on the channel, enabling the learning community to view them at their convenience. At the conclusion of the Journey in Lecture Cycles, this community evaluated the activities through a questionnaire on Google Forms, aimed at reflecting on the facilitators and obstacles encountered during the dynamics and assessing the learning acquired and its respective application in teaching practice by the participants. It is worth noting that the critique of the topics addressed propelled the continuous improvement of educational practices, broadened the dissemination of interdisciplinary knowledge, and strengthened essential skills such as creativity, critical thinking, and innovation, which are fundamental to facing the challenges of a constantly transforming society.

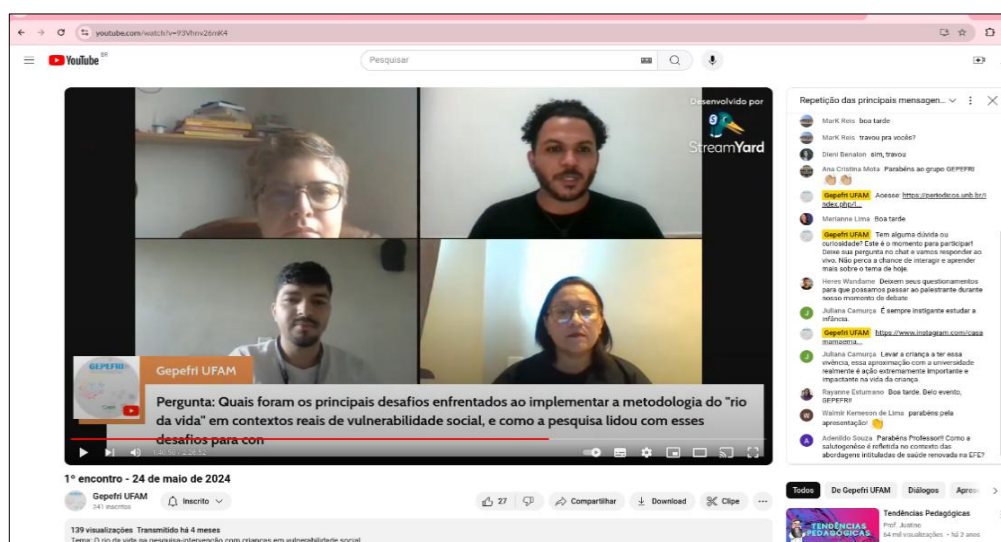
Analysis and discussions on the experiences of the teacher-trainer in the learning Community

Initially, it is noted that the “idea of critical and collaborative reflection assumes that, within a group of teachers, there is a need for a dialogical relationship in the construction of knowledge and understandings, through which everyday concepts will concretize scientific concepts, without hierarchizing them” (Barros *et al.*, 2020, p. 2). From Table 1, the diversity of interdisciplinary themes shared with the learning community is evident, such as research-intervention with children, the use of questionnaires to measure physical activity and sedentary behavior among Brazilian adolescents, teachers’ conceptions of play in the early years, contributions of Freirean pedagogy in the Institutional Program of Scholarships for Teaching Initiation (PIBID); conceptions of Physical Education teachers regarding children and adolescents in situations of social vulnerability; Yanomami dreams; educational practices in badminton and their impact on human development; play in early childhood education in the Amazon context; and the historical process of building and humanizing individuals with intellectual disabilities.

Indeed, the diversity of themes addressed generated reflections on the adoption of dialogical stances in the educational actions of learning communities, as they commit to a reflective teaching practice fundamental to the humanization of education. Furthermore, the cultural breadth was evident with speakers from various Brazilian institutions, such as UFG, Unir, and Ufam itself, in addition to professionals from the education departments of Amazonas, Bahia, and Roraima. The analysis of Table 1 also reflects a significant effort to promote ongoing training rich in empirical knowledge that goes beyond theoretical and practical issues of Physical Education and Pedagogy, where the sociocultural context and the role of university extension in strengthening learning communities and human development stand out.

Based on Freire's ideas (1996), it can be clarified that dialogical subjects learn and grow in difference, especially in respect to it, which represents a way of being consistent with the human condition of incompleteness. By recognizing themselves as unfinished beings, they become radically ethical. This is evident in the lecture of the first meeting, where the theory of salutogenesis and the metaphor of the "river of life" were presented as predominant tools to explore the resilience and creative potential of Venezuelan immigrant children in vulnerable situations. The speaker also emphasized sensitive and contextualized approaches in research and educational practice, aiming to promote equitable and effective development for such children.

Figure 1 – Lecture delivered at the 1st meeting



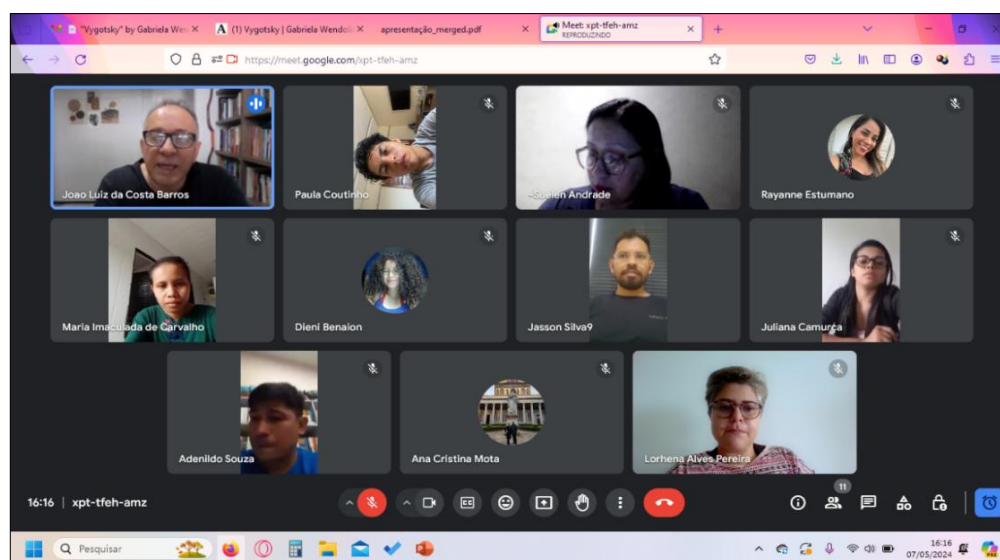
Source: Gepefri Archive (2024).

In the meantime, it is verified that each participant reflects personal and professional dimensions, that is, “what we are and the way we teach” (Nóvoa, 2017, p. 1121), with the learning to be a teacher. This movement can be illustrated by the availability of the speakers

in preparing for the meetings and activities, as well as the involvement of participants who read the indicated texts and formulated questions for discussion with the invited teachers in each session. In this regard, people transcend and humanize themselves through dialogue (Freire, 1996), which reaffirms Vigotsky's (1991) words, for whom the construction of knowledge is a social and interactive process.

In this context, identity processes are identified in formative pathways shaped by reflection on teaching and how research, in partnership with university extension projects, redefines the understanding of collaborative network investigation through the learning community. In the Figure 2, below, a meeting of the Learning Community is observed, where collective training goes beyond theoretical learning, providing immersion in real and collaborative practices:

Figure 2 – Interaction among the learning community



Source: Gepefri Archive (2024).

Evidently, the teacher in (self)training constructs their own teaching identity through practical experiences and interactions with experienced educators, integrating theory and practice in a dynamic and reflective manner (Barros; Amorim, 2024). In analyzing such a context, it is emphasized that “a community is not limited to a place, to something physical, as it refers to the creation of a discursive field, which implies the development of communicative practices” (Imbernón; Shigunov Neto; Silva, 2020, p. 166), meaning that the community is characterized by communication and the sharing of experiences, values, and knowledge among its members. In summary, the community is formed by the development of communicative practices that strengthen bonds and promote collaboration, regardless of physical presence in the same location.

In a similar manner, and to enhance formative experiences, Freire (2003, p. 43) proposes that “from the relationships of man with reality, resulting from being with it and being in it, through acts of creation, recreation, and decision, he dynamizes his world. He begins to dominate reality. He humanizes it”. In light of the discussions currently being held, we refer to Ferreira and Flores (2012), who argue that formative work in learning communities aims to provide equal opportunities to learn, share, collaborate, plan, evaluate, and build, which collaboratively enhances the sense of quality in research and collective learning, necessitating a thorough examination of the proposal of this work.

Based on Nóvoa (2017), who elucidates the training of teachers as a continuous process aligned with academic education and teaching practice, there is a need to consolidate the position of the teacher as a respected professional, which requires a new institutional role within training institutions. The aforementioned author proposes a structured training composed of five movements – personal disposition, professional interposition, pedagogical composition, investigative recomposition, and public exposure – each contributing to valuing and affirming the teaching profession.

This dynamic is related to the three central dimensions for the development of a methodical and systematic approach in teaching: one’s own cultural and scientific life, ethical issues, and the construction of a professional ethos (Nóvoa, 2017). The continuous pursuit of knowledge, evidenced by the prior reading of foundational texts and the formulation of questions, reflects an active cultural and scientific life, in which the educator positions themselves as an active subject in the construction of their knowledge. This movement aligns with the ethical dimension, as by preparing in a responsible and committed manner, the teacher not only enhances their practice but also demonstrates respect for the formative process and for those with whom they interact, aiming for a quality education.

For there to be a comprehensive teacher training concerning professional interposition or “how to learn to feel like a teacher?”, the author emphasizes the importance of “building a formative environment with the presence of the university, schools, and teachers, creating bonds and intersections without which no one will become a teacher” (Nóvoa, 2017, p. 1123). He highlights that these three elements are essential to the aforementioned training and that, without the bonds and intersections between such environments, no one will truly become a teacher.

At each meeting of the Journey in Cycles of Lectures, a collaborative bias emerged, strengthened by the active participation of the involved researchers. As this work seeks to demonstrate, the practical example of such an event reaffirms the inseparability between university extension and research, with a humanization of knowledge and reflections on the possibility of bringing together researchers from various fields of expertise. For instance,

during the meetings, participants were encouraged to formulate questions and interact via chat; consequently, the practical experiences encountered during the journeys enabled formative actions for the development of themes and, above all, for reflections on them, inviting participants to consider that all knowledge construction is legitimized when conceived as a collective process, and that experiences in learning communities are relevant to the collaborative process itself (Ferreira; Flores, 2012).

Thus, the Journey in Cycles of Lectures, by relating university extension and research in an inseparable manner, intertwines collaboration for the awareness of being a researcher across various academic realms. This occurs as the practical example narrated here serves as the center of the formative process, arising from collaborative and dialogical work.

The analysis also addressed issues such as meeting the expectations of participants, the clarity and effectiveness of communication regarding the events (information, schedules, and locations), the relevance and usefulness of the topics discussed, as well as the contribution of the meetings to the personal and professional development of the participants. Based on the question provided in the online evaluation – “How did the event contribute to your personal and professional development?” – and the narratives of the participants, with a view towards human formation in a learning community, Frame 1 was prepared:

Frame 1 – Narratives of the speakers and participants of the Lecture Series Journey

Narratives of the speakers	Narratives of the participants (via chat on YouTube)
<p>SP. 1 - Very much so. As I had the opportunity to comment earlier in the antepenultimate attendance list, the topics were highly relevant to my evolution as a human being and as a future professional in the Education – Health field. Being able to continuously deepen our knowledge and interpretations regarding the contexts that involve our area is essential, especially due to the constant changes that the world imposes on us.</p> <p>SP. 2 - Yes, certainly in the exchange of experiences regarding accessibility, disabilities, and the interchange between universities.</p> <p>SP. 3 - Yes. In the dialogue of ongoing training and possibilities for improvement in professional practice.</p> <p>SP. 4 - It expanded my knowledge, adding value to my professional development process!!!</p> <p>SP. 5 - It opened my perspective to other realities that are not my own. I conclude with a phrase that was mentioned in one of the last presentations: “curricular disorganization should critique the time wasted on activities that are meaningless for the child or inconsistent with a transformative pedagogy.”</p>	<p>SP. 1 - Yes, the event effectively contributed to my professional development, as the considerations were accurate and led to reflection on pedagogical practice.</p> <p>SP. 2 - I will share a lot of knowledge with my colleagues in the city where I work, so that I can apply it in my professional activities and enhance my understanding.</p> <p>SP. 3 - The event was an excellent initiative as it provided a space for dialogue and the re-signification of popular and theoretical-scientific knowledge that will support the breaking of obsolete paradigms that do not align with new educational demands.</p> <p>SP. 4 - Yes, it brought provocations and approaches to themes and practices focused on contemporary educational demands.</p> <p>SP. 5 - Events offer the chance to acquire new skills, reinforce knowledge, and stay updated with relevant trends. Continuous learning is vital for personal and professional growth, and events are an indispensable tool in this process.</p>

Source: Authors' elaboration (2024), based on the research database.

The narratives demonstrate that learning occurs through the exchange of knowledge, respect, interests, dreams, and experiences that lead to personal and professional development, reiterating Freire's (1987) assumptions about genuine education, which does not occur from A to B or from A over B, but rather from A with B, where the world acts as a mediator. It is evident that this interactive relationship mediated by the world embraces a cultural diversity anchored in the exchange of experiences, education in communion, dialogicity, and reflection on oneself, others, and the environment, where the knowledge acquired and shared enhances human progress.

In a collaborative manner, the narratives of the participants support the conception of reflective and dialogical educational actions, as mediating elements configured in mobilizing and sensitizing actions, aimed at new conceptual and practical constructions. Furthermore, it can be inferred that the approaches and inclusion of different professionals and academic areas in a proposal for formative meetings within a learning community reflect a practical example of collaborative training, focusing on the mediation of knowledge through dialogue and interaction among teachers, students, and the community.

Aligned with educational practices in a learning community, there is no dichotomy between university extension and research; rather, there is a promising articulation that transforms participants into active subjects, optimizing personal relationships and professional development, in order to remain humane in a society that insists on dehumanization. This process is evidenced in the Journeys in Lecture Cycles organized by Gepefri, where the formative space promoted critical reflection on teaching practices and allowed for the development of one's own pedagogical composition, as participants confronted complex theoretical and methodological issues anchored in psychology, history, and educational public policies based on methodologies and didactics (Nóvoa, 2017).

In light of the above, a fundamental principle in teacher training during the Journey in Lecture Cycles is the investigative recomposition that addresses the "meaning of one's own professional reflection, made through the systematic analysis of work, carried out in collaboration with colleagues from the school" (Nóvoa, p.1128, 2017). The effort of research represents the organizing center of the formative process, in which collectivity and collaborative work provided critical reflections on teaching practice, inviting participants to analyze their own school realities and teaching methodologies.

In addressing themes such as child social vulnerability and the validation of research instruments, the meetings fostered a culture of interdisciplinary investigation, which is essential for "learning to act as a teacher" in the face of cultural diversity

inherent in investigative processes. From this perspective of autonomy, it is important to recognize not just a condition as a prerequisite for action, but rather a construction that reflects the professional stance adopted and the aspects of established social relationships (Contreras, 2012).

That said, the systematization and documentation of the experiences lived during the Journey in Lecture Cycles promote the recomposition of teaching knowledge; thus, by recording their reflections and practices, teachers not only document their learning but also contribute to the construction of a collective heritage of knowledge to be shared and revisited. Such events highlighted a space for ongoing and collaborative training through intercultural dialogues in a learning community, with public exposure in education as an essential element in building an integrated and participatory society, where the inclusion of the community in educational issues is emphasized (Nóvoa, 2017).

Some considerations

The study revealed that university extension activities facilitate the integration of teaching and research by fostering a continuous dialogue between the academic environment and the community. It particularly highlighted that the meaning of the learning community was essential for understanding the communicability of research, in light of the extensionist action aimed at strengthening pedagogical and scientific practices to respect the specificities of the sensitive experiences of the research object. To comprehend the construction of knowledge, it is crucial to reiterate the thoughts of Nóvoa and Alvim (2021), who argue that teacher training must be rooted in concrete realities; consequently, extension activities help bridge the university with social demands.

Throughout the work, there was an effort to theorize and problematize academic practices during formative meetings, which included the practical example of the inseparability of university extension and research in the Journey of Lecture Cycles. In this sense, the reflective-formative movement experienced necessitated a revisit of the concept of a learning community, with possibilities for dialogue, social interaction, and the constitution of experiential and scientific knowledge, aimed at institutional experiences.

In the search for learning communities that address contemporary educational demands, this experience promotes the professional development of educators. Grounded in the praxis of study based on the reflections of Ferreira and Flores (2012), such communities have established a collaborative and reflective space that values the individuality of educators and emphasizes the importance of collective work in the construction of knowledge. After all,

the role of this community-oriented approach is essential in creating an educational environment that embraces and respects differences, facilitating the exchange of experiences and the formation of cooperation networks. As argued by Freire (1991) and Roldão (1998), the professional development of educators is sustained by collaboration and the exchange of knowledge, as it fosters a continuous improvement of pedagogical practices.

As the interrelationship between university extension and research is explored, it becomes clear that ongoing training, integrated into learning communities, not only enhances teaching practice but also provides the necessary social and cultural transformation to respond to the challenges of the contemporary world. Imbernón, Shigunov Neto, and Silva (2020) and Vigotsky (2001) reinforce the importance of this dynamic, given that the exchange between scientific and spontaneous knowledge is fundamental for enriching educators' training.

Experiences and reflections generated during the Journey demonstrate that the construction of knowledge is a dynamic and collective process, in which the transformation of the subject and the object of study proceed in parallel. By encouraging educators to adopt a reflective and collaborative stance, learning communities emerge as essential spaces for the evolution of pedagogical practice, reaffirming the relevance of the university as an agent of change in society.

Thus, a sensitive perspective focused on continuous education, by integrating these principles, not only qualifies teaching practice but also contributes to strengthening education as a social good, capable of transforming realities and building a just and inclusive future.

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