

**Abstracts: Narratives about the identity of the child and pedagogy:
Contributions to an epistemology of practice**

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Contribution

The notion of identity is addressed by all areas interested in the individual and the image of himself (Vasquez & Lipiansky, 1997). Not being a unique construct of sciences like psychology, or sociology, is, when referring to humans, very marked for its philosophical roots. Thus, continues to persist in the speeches of kindergartners teachers about the pedagogical practice, an insistent reusing of concepts arising from the Cartesian paradigm, which show a kind of epistemological contamination of rationalist content. This impact has influenced for a long time theories that imposed, for the understanding of the child, the existence of barriers between the interior, (symbolized by the intern, the psychic) and the exterior (symbolized by the social), by agglomerating the supposed realities. In this paradigm called representationist, are included the theories that assume that each person represents a motivational system, singular, delimited, where the identity is understood as leading to a vision of the child as a "sponge", "closed in himself. These perspectives opposed those that point to the fact that knowledge is something that we share under the linguistic form. Under this paradigm called Dialogic, evidenced in the movement of social constructivism, it is proposed that the identity, does not constitute a representation, but an expression a "nuance" of our narrative, a way to tell the individuality, resulting from a creative construction of multiple realities about us and the world (Rosa & Valsiner, 2007). It is understood that the actors, perceived as interlocutors, negotiating permanently their identity in transitional

communicates, where there is no inside or outside. The interaction is itself a creative activity, given that each one must take into account the other (Oles & Hermans, 2005). We went from an epistemological position of a lone actor, on his relationship with the world, which finds others in your life context (Habermas, 1987), for the defence of the construction of a public space negotiated through communication. Both paradigms allow to envisage direct implications on pedagogy of childhood and is not least follow one or the other. The understanding of the concept of identity from the representationist paradigm implies that the educator is seen as a strategist, in a logic of transmission, which has a child as a starting point, helping in the process of discovery of two worlds (indoor and outdoor) in order to be able to answer the question "who am I?" In a sense Dialogic sets course for a communicational action and questioning of the meanings that the child constructs and the way it communicates, how do you choose to keep in touch. This is to replace the "action that meets the child", by "acting with the child". The pedagogical model of the Modern School Movement (MEM) implemented by a group of educators, which cooperated in the present investigation, plays, from the conceptual point of view, the assumptions of the Dialogic paradigm, as recommended practices, with an emphasis on communicational aspects of valorisation of language and collaborative learning. In this context, the research question is as follows: The educators who implement the pedagogical model MEM are distinguished from other educators, who do not use a specific pedagogical model (SMPE), as to how they define and identify the child and the pedagogical strategies used? It must therefore be: know how to define the concept of identity educators of the child; analyse if the fact of using the MEM model ensures an understanding of the concept of identity in line with the dialogical paradigm; analyse the consistency between the concept and the type of educational practices that want to implement; withdraw implications of the results for education of these professionals.

Method

The methodological approach used is of qualitative nature, based on the Grounded Theory. Collaborated sixteen kindergarten teachers, eight using the pedagogical model of the Modern School movement (MEM) and eight Without a Specific Pedagogical Model (SMP), which referred to be eclectic supporting in their practices in different pedagogical models. Was used the interview technique, having been conducted thirty-two in the total research. The first interviews were focus on pedagogical aspects and the second were focused specifically on the concept of identity, in the child, having been built a benchmark for operationalization of the same, from the narratives of educators. Each educator was interviewed twice, and at different times. The results obtained by the two groups were compared. For data analysis software was used, appropriate methodology in use, the

program NUD * IST-QSR. This in accordance with the methodology used has been developed a theory explaining the results obtained

Expected Outcomes

As regards the results it was found that both groups (MEM and EMS), reproduced the classic vision of the concept of identity, typical of the representationist paradigm. It was also found with regard to educational strategies: ii) the MEM educators advocate a position focused on communication (participation pedagogy) in line with the pedagogical model used; III) the EMS educators advocate a child-centred pedagogy (transmissive pedagogy), consistent with the representationist paradigm of identity. The results seem to reveal the impact of the representationist paradigm, positivist, content in narratives of the professionals, with regard to the definition of the concept of identity in the child regardless of the pedagogical model used. Key findings focus on the fact that the educators MEM highlight the inconsistency between the concept of identity that is present (typical of the representationist paradigm) and the proposals for action (typical of the dialogical paradigm). This discrepancy points to the importance of training (initial and continuous) of educators in the field of epistemology of practice, so that it is possible a deconstruction of knowledge and of the reasons therefor

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