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THE MEANINGS AND SENSES OF INTERSUBJECTIVITY IN PROFESSIONAL TEACHING LIFE

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Abstract: This article results from a bibliographical and qualitative investigation into Intersubjectivity in the professional life of teachers and, in a macro sense, we sought to understand the meanings and meanings of intersubjectivity in the professional life of teachers, starting from the assumption that it is a experience of interpersonal co-participation, characterized by the way people really meet and give each other reciprocally. Interdisciplinary theoretical paths were followed, and as supporting theories, the conceptions of authors such as: Gabriel Marcel (1953) and Barten (1998) Freire (2011), Buber (1977), Vygotsky (1989), Friedrich Hegel, Edmund Husserl (2001), Jean Paul Sartre (2009), Alfred Schutz (2005). The epistemological perspective and research method used was phenomenology. As a data collection technique, unstructured interviews were used with intentionally selected subjects. The data were transcribed and processed following the criteria of content analysis and it was concluded that intersubjectivity in the professional life of teachers means sharing knowledge and collective awareness in terms of educational objectives and that its meaning is comprehensive and essential to the quality of interpersonal relationships at school, as well as the motivation and well-being of all participants in the educational process.

Keywords: Intersubjectivity, Meanings, Senses, Professional Life, Teachers.

THE MEANINGS AND SENSES OF INTERSUBJECTIVITY IN TEACHING PROFESSIONAL LIFE

It is understood that human beings constitute themselves as “persons” based on social interactions, through which they internalize values, social and conduct norms, beliefs and the culture of a society in a procedural way that begins from birth.

The inner world of each individual, his

subjectivity, is constructed and also manifests itself in the interaction with the other. The existence of the “I” is dependent on a “you” that in mutual interaction build and reflect each other. However, the configurations of the current world, driven by the phenomenon of globalization, have distanced people increasingly from human nature itself, although times, spaces and borders are reduced through technological innovations.

As technologies promote economic development, they create new barriers between people, distancing us increasingly from what makes us human: contact with ourselves and others. Whether in the work environment, in the family or in other social groups, it is clear that life routines are established at an increasingly accelerated pace, in which work activities have dominated almost the entire time lived for the majority of people. professionals in different areas.

Since education is conceived as a phenomenon of an intersubjective nature, we sought to understand it from the professional lives of teachers, considering that teaching transcends technique: it mobilizes those who teach by recovering what they have learned, experienced, their relationships, affections and, this way, provokes the transformation in the other.

This article is the result of a scientific investigation whose general objective was to understand the meaning and meaning of intersubjectivity in the professional lives of teachers. Starting from the fundamental idea that this is an experience of interpersonal co-participation, characterized by the way in which people really meet and give each other reciprocally.

To achieve the objective of the investigation, the methodological procedures of the qualitative approach were followed, taking into consideration, the subjectivity and assessment of the researcher herself; Regarding the

epistemological perspective, phenomenology was chosen since the meanings and meanings of the studied phenomenon reside in the teachers' consciousness.

As a data collection technique, open interviews were used and the collected data were treated according to the technical procedures of content analysis. Intentional non-probabilistic sampling was used in the investigation or by judgment in which the elements of the population were deliberately selected by the investigator who chooses some elements to be part of the sample, based on his judgment that they would be representative of the population. This type of sampling is suitable for qualitative studies, and the intentionality itself makes research richer in qualitative terms. The criteria established in the selection of the intentional systemic sample were: Time of teaching experience of at least ten years; Work in more than one educational institution or school level, Attend master's and doctorate.

The instrument used for data collection was: open interview applied to teachers who are studying Master's and Doctorate in Education at `` Universidade Tecnológica Intercontinental `` - UTIC. Once collected, the data were treated according to the technical procedures of content analysis, which were processed as follows: (1) Exploration of the collected material; (2) Selection of analysis units for the elaboration of categories, which are characterized as non-a priori, since they emerged from the subjects' answers. Grouping of units of analysis considering the existing relationships between them around the general objective.; (3) Definition of categories; (4) Reduction and interpretation of information.

This work takes a special look at an essential aspect of the teacher's life, since discussions about the quality of teaching and even education will become fruitless if

we disregard the human factors involved in this process, as it is known that although, we invest in improvement, teacher training and educational programs, these will not be successful if the teacher is not open to receive them in their inner world in their daily work. Thus, in the Educational context, the study carried out has academic-scientific relevance since dealing with themes related to the teaching-learning process, in its technical aspects, seems insufficient if we do not pay attention to the human nature issues inherent to them. Failing to consider the intra and interpersonal issues involved in the teacher's professional life would be navigating in the superficiality of an ocean of priceless riches.

The reality studied reflects a reality built by the subjects themselves, making it possible to understand it from different points of view, contributing, in a way, to the improvement of education and the society in which we live. Hence its social relevance. Just as, due to the rich experience of contact with the subjects of this investigation and the learning obtained throughout its process and opportunities for knowledge of different realities, cultures and values in the experiences of contact with the other, it gains personal relevance, as it was of great value to personal development of the researcher.

The thematic framework addressed and the set of reflections developed here may not be unprecedented in the academic community, but together with the studies that precede it guarantee a cumulative contribution.

The following research preceded this work, which served as a theoretical basis for this investigation: in Brazil, in 2015, Oliveira, M.M, Master in Philosophy from `` Universidade Federal de Uberlândia `` - UFU, carried out a bibliographical research entitled The experience of intersubjectivity as the foundation of subjectivity: the contribution of Gabriel Marcel in the teaching-learning

process. Understanding that interpersonal relationships are of paramount importance in the teaching-learning process, the researcher relied on authors such as G. Marcel, M. Buber, E. Monier, J. P. Sartre and other existentialists. Gabriel Marcel's thinking about interpersonal relationships was investigated, with the aim of finding out how it can contribute to authentic intersubjective experiences in the academic environment.

In 2014, Cantarelli, A.G. presented to the Graduate Program in Psychology at ``Universidade Estadual de Maringá`` in the State of Paraná, in order to obtain the title of Master in Psychology, a dissertation whose theme is Subjectivity as intersubjectivity: the teacher's personality and its relationships with teaching practice. This research dealt with the qualitative approach and leaned over the theoretical and methodological assumptions of Historical-Cultural Psychology - Theory of Activity by Alexie Nikolaevich Leontiev, as well as in Historical-Critical Pedagogy. It was then identified that the teacher's personality, an intersubjective phenomenon, intervenes, positively or negatively, in the teacher's pedagogical practice, because it depends on its own appropriation/objectification process.

In the year 2010, Therrien, J. carried out a bibliographical study entitled: Intersubjectivity and Learning: the apprehension of knowledge, senses and meanings underlying the pedagogical rationality, by ``Universidade Federal do Ceará``/CNPq. She approached teaching from the perspective of training professionals located in contexts of praxis in the contemporary world, highlighting the function of the University and concluded that in the relationships intersubjective, the identity of learning subjects is affected, as the subjects of study are duly transformed pedagogically into dialogic communication situations, shaped by rationalities open to understanding the diversity of possible

readings of life in contemporary society.

In 2005, the author Bohn, M.B, addressed Intersubjectivity in the pedagogical relationship: shared space and time. This study addressed elements of Phenomenological Sociology in their relations with pedagogical practice, a situation in which space and time are shared by students and teachers. The work presented a conceptual structure that allowed discussing, from the contribution of authors who base Sociology on Social Phenomenology approaches, social relations, in general and, in particular, the interaction in the pedagogical situation. By addressing the basic concepts of Phenomenology, it dealt with the cognitive reality incorporated into subjective human processes and the quality of the teacher-student relationship in the educational process. Seeking to understand the meanings and motivations of social actors, the theoretical foundation will be centered on the phenomenological current studied by Alfred Schuz.

THEORETICAL PERSPECTIVES ON INTERSUBJECTIVITY IN TEACHING PROFESSIONAL LIFE

In his article: "Learning and the historical cultural approach - meaning and learning", Fernando Luís González Rey resorts to Vygotsky to define the meaning of a word: The meaning of a word is a set of all the psychological axes that arise in our consciousness as a result of the word. Sense is a dynamic, fluid and complex formation that has innumerable zones that vary in their instability. The meaning is just one of these zones of that meaning that the word acquires in the context of speech. It is the most stable, unified and precise of these zones. In different contexts the meaning of a word changes. On the contrary, the meaning is, comparatively, a fixed and stable point that remains through all changes and it is comparatively a fixed and

stable point that remains in the sense of the word that are associated in different contexts (González Rey, 2002, p. 275).

Neuroscientists confirm that we are biologically wired to connect with others. Penot (2003) apud Goulart (2007) expose: Neuroscientific studies also demonstrate that we have a human genetic potential (dependent on the DNA polypeptides that are in the evolutionary memory for us to be human), but we need an inter-human genetic potential, a relationship self-not-self1 to form our own self. Thus, the maturation and development of the ego's cognitive tendencies depend on the affective interaction with the object (interaction between cognitive cortical structures and affective subcortical structures mediated by a neurotransmitter released during the intersubjective affective relationship). It produces the effect of developing neural circuits in the prefrontal cortex (Penot, 2003 apud Goulart, 2007, p. 2).

Edmund Husserl (1905-1910) had intersubjectivity as a central point in his phenomenology. The theme is treated in his fifth Cartesian Meditation, when talking about alter-ego. Husserl recognizes in the other an independent conscience, in the same way that the physical world exists independently of conscience, the subjectivity of other individuals also exists independently of other consciences. The other is known from the intention of the individual conscience.

An intersubjective dimension is identified in the thought of the Austrian philosopher Martin Buber (1878-1965), when he adds to existentialist discussions that the existence of man emerges from the dialogical encounter between 1. "The self - itself, as an empirical concept, designates the scope totality of all psychic phenomena in man. It expresses the unity and wholeness of the overall personality. (Jung, 2009, § 902)".me and you. In this inter-human sphere of the I-you relationship, the

human being reaches his being and is fully integrated into the world. In the author's own words:

The human subject attains his being through "uttering Thou" (Dusagen) and not "uttering That"; in other words, this means that man attains his being through relationship. Man, in the I-You relationship, is completely integrated with the world, in a totality characterized by involvement, by the integration of opposites, disappearing individual peculiarities and contradictions. "The principle word I-Thou can only be uttered by being in its entirety. The union and merging into one whole being cannot be accomplished by me, nor can it be affected without me. The I is realized in the relationship with You; it is becoming I who say You" (Buber, 1977, p. 13).

This way, the teacher, like any other professional, must integrate himself into the world of his work, that is, into the educational world, under penalty of denying himself. This educational world is complex and made up of a network of connections between individuals, since being a teacher, a being under construction, will only be realized based on the relationships established with others.

To deny the existence of the other is to deny oneself, so in the dialogical relationship in the classroom, the teacher who denies his student, in the sense of ignoring who he is, his history, his anxieties, desires, difficulties and expectations, denies the yourself as a professional.

The contributions of Martin Heidegger (1889-1976), a German philosopher, regarding intersubjectivity, start from his concept of "being-with" (care). For him, what ontologically constitutes human existence is "being-with".

Human living is an outbreak that happens in the I-other encounter. As being-with presence (human existence) 'is', essentially, in

terms of others. This must be understood, in essence, as an existential proposition. Even when each presence does not really turn to the others, when it believes it does not need them or when it dismisses them, it is still in the mode of being-with (Heidgger, 1989, p. 175).

When Heidegger (1989) refers to the world, he conceives it as a web of relationships that he calls the "shared world". To live, for him, is to participate in this web, in the interweaving present in it. Therefore, to live is fundamentally, in his conception, to live together. Everyday coexistence is guided by different possibilities: the one that recognizes the other in his existential possibilities (inauthenticity) and the one that affirms and observes this condition (authenticity).² Authenticity is the singularization of existence, that is, it is the appropriation of oneself, is the awareness of the Being-there, is its real openness to the most diverse possibilities. It is the moment of deeper understanding in which the Being-there opens up to the world and is concretely related to things.

Inauthenticity, in turn, is marked by that unfounded chatter in which never.

The world of the teaching professional is a "shared world" as proposed by Heidegger. He is a professional whose performance is linked to the nature of his relationships in his field of work. Your participation in the subjective world of the other is inherent to being a teacher, so that the quality of your work will not simply depend on your scientific knowledge and techniques. Jean-Paul Sartre (1905-1980), French existentialist, reflects that the other also constitutes the subject "our human reality demands to be simultaneously for oneself and for the other" (Sartre, 2009, p. 361). The intentionality of teaching practices is intended for the other, the student.

For another person, the teacher seeks to develop creative classes, seek ways to involve the family and the school in the educational

process, follow the scientific and technological evolution through continuous training, allocate hours of their time for planning and their educational activities, and, gives almost completely to the student, the school and its purposes. However, he must not neglect the For himself in the educational process he engenders, since his human reality, as Sartre says, is simultaneous between these two instances.

The French philosopher and existentialist, Gabriel Marcel (1889-1973), Sartre's precursor, he proposed understanding man in all his dimensions, considering the following aspects: singularity, intersubjectivity, interiority, concreteness and transcendence. Reflecting on human existence, understanding that the "we" is the transcendence of the self, Gabriel Marcel (1953) says that man can only affirm his existence in front of others; if he doesn't notice others, he won't notice himself either. If he is not able to see others, he will not see himself either.

This way, it is understood that subjective becomes known through human relationships as it is shared. However, for that author, participating simply means receiving a part, a fragment of a given whole. Therefore, it is impossible to participate with all our being in a company, or in an adventure, without experiencing, to some extent, the feeling of being dragged along; and this, without a doubt, is the indispensable condition that allows man to resist a fatigue to which he would succumb if he were alone (Marcel, 1953, pp. 115-116).

For Braten (1998), intersubjectivity can mean the sense of "communion" or interpersonal co-participation that is established through the joint engagement of people, who mutually adjust and tune expressions and affective states; It may involve joint attention behaviors (subject-subject-object) and shared domains of linguistic conversation. And it can also mean

understanding the communication mediated by deepening what was said; differently, this authentic mode has another meaning: that of appropriating the things with which it relates. It is talking only about what is known, which transcends the subject-object relationship, but reaches a deeper level, that of inclusion in the project of life, of existence, of Being-more (Bicca, 1997) (meta) representations, enabling inferences to be made about the intentions, beliefs and feelings of others, as well as the ability to imagine, simulate and “read” the mental states of others.

Vygotsky takes discussions about intersubjectivity to education as he argues that social interactions are fundamental for the construction of the subject and for the teaching-learning process. In Vygotsky (1998) apud Maciel (2004, p. 2) it is found that the interpersonal process transforms into an intrapersonal process when objects from the external world go through the process of internalization and transform into internal signs, without, however, conceiving this process as one of passive absorption by the individual, who can indeed transform them. It is clear that in the Zone of Proximal Development theory, there are also intersubjective components, mainly due to the teacher having a role as mediator of student learning.

It was the Austrian philosopher and sociologist Alfred Schütz (1899-1959), who established the foundations of Phenomenological Sociology, based on the philosophy of Edmund Husserl. He developed phenomenological concepts for consciousness, experience, meaning, conduct, attention to life and action in the external world, but the main problem of phenomenology is intersubjectivity. Phenomenological Sociology is therefore centered on intersubjectivity, as illustrated by the words of Schütz (1979): “because we live in

it and with men [...] understanding others and being understood by them” (p.10). This way, it is understood that intersubjectivity for Schütz is a basis and a way to understand oneself and the other, it is, therefore, a fundamental ontological category of human existence.

TEACHING VISIONS ABOUT INTERSUBJECTIVITY IN PROFESSIONAL LIFE: ITS MEANINGS

THE SENSES

To be a Teacher: An intersubjectivity manifests itself in being a teacher. The research subjects construct and recognize themselves as professionals based on their interactions in the social environment to which they belong, but the teaching identity reflects personal characteristics, technical skills or specific knowledge in their area of knowledge and the way in which the teacher practices in teaching. M01: “Before anything, before being professionals trained in an academy, we are ordinary people. “The teacher’s professional identity is not dissociated from his personal identity, so that his practice is imprinted with the mark of the person he is. When dealing with the teacher’s identity, the author Nóvoa (1992, p.07) quotes Jennifer Nias, “that the teacher is not just a professional: “The teacher is a person: and an important part of the person is the teacher”. papers. Fulfilling roles corresponds to the exercise of the duties and responsibilities that the individual has in the social group that he/she is part of, that is, it is the function that he/she must perform.

Roles are culturally established and can be instituted or named, as in the case of a profession, or naturally, according to the individual’s status in their social group, for example: being a father or mother. M02: “My personal life was always suppressed! I have two children and at the time I took over as

director, my daughter was two years old. And I dropped it off at school, I had to leave school to pick her up at six o'clock at night, so I went from school to my children's school... crying my eyes out! Because I was working as a director, going beyond my limit, as a psychologist, as I don't have a qualification in this area, and mine... from my family... my daughter was there at school at the age of two until six o'clock at night! This was terrible. Why did we...I didn't have this limitation." We can see the multiplicity of roles played by teachers at school.

Estrela (2002) gives strength to the subject's speech by stating that society has attributed to the school and, more precisely to the teacher, family tasks and other social institutions and the teacher ends up playing multiple roles (teacher itself, psychologist, parent /mother, friend/brother, counselor, priest, among others), and this requires that the teacher seek constant improvement and new skills to deal with social demands (p. 141).

To be a moral model: To be a social model can be defined as an example to be followed in society. Teachers are social references in the training of their students. Informant D02 expresses awareness of his influence on the student's personal construction: "I'm a teacher in my daughters' regular education, so they have to see their father at home and they have to see a professional. They have to see what I demand from them at home, the values, morals, ethics, respect, daily and professional conduct as students, they have to compare and see that I maintain my discourse in the classroom as a teacher." Bandura (1977) when referring to learning through the reproduction of models, in which the behaviors observed in the other serve as a guide for later actions when the individual, by observing the other, forms ideas of how he could perform new behaviors. This way, it is up to being a teacher

to teach values through their own conduct.

Contact between teachers: It refers to meetings in which it is possible to carry out intersubjective exchanges between them in the school environment. The school is a physical space, constituted by the relationships between people within it, created to promote student learning, so the school is an essentially intersubjective space. Intersubjective relationships develop naturally within them through daily contact, as stated by informant D02: "So, this intersubjectivity, whether we like it or not, ends up appearing through excessive daily contact, we end up letting someone know something positive or something negative." Fritz Perls (D'acri, 2014, p. 9) states that it is through contact that exchanges between the individual and the environment, necessary for human growth and development, become possible.

Affective expression: Another meaning pointed out by the professors is identified in the subjects' speech, which is of fundamental importance for the understanding of intersubjectivity in their professional life. It is the affectivity that is perceived as the expression of the feelings of the professors in their daily life. Mosquera and Stoubaus (2006) state that affectivity, which manifests itself through feelings, reflects people's actions through changes in feelings and their behavioral expression. Thus, with regard to the expression of feelings among teachers, D01 says: "And we with this exchange, I believe, that this issue of dealing with feelings, is another thing that I emphasize a lot when we meet, it has the It's a matter of hugs, holding hands, being shoulder to shoulder and having that healthy conversation between the group, both in a school and in the other schools where I work." For Muller (2000), when stating that when relationships are based on affectivity, they become productive and help both

teachers and students in building knowledge and making the relationship between the two less conflicting, as it allows both to get to know each other, understand and discover themselves as human beings and can grow.

MEANINGS OF INTERSUBJECTIVITY IN TEACHING PROFESSIONAL LIFE

Collective consciousness: “So this intersubjectivity is this inner being of us for our purpose, our project, even because if we were to look at the material issue, few would be in the teaching profession.” It is identified that intersubjectivity also means awareness of collectivity in the face of a purpose, which for the teacher transcends professionalism, that is, the professional responsibilities and obligations, which is associated with an individual project of the teacher, in which material issues do not are important, as it is also a life project. The awareness of a goal when shared with other school employees is fundamental to the formation of work teams, fundamental for education to happen.

Thus, individual competences in a school will only develop if there is this awareness of collectivity by the participants in the educational process. Dejours (1997) refers to this when he says that human competence depends on the ethical and social context, both of the subject and the other, that is, it depends on the collective.

Solidarity: A Help among teachers refers to the spirit of solidarity among teachers in the school space. Teachers perceive this mutual help as a manifestation of intersubjectivity in their teaching professional life, which manifests itself through the sharing of knowledge as expressed by M01: “And knowledge is for you to be sharing. You have to give and take because that is not what we experience...in the classroom we are there to teach and learn from them.” For Goulart (2010) there is an interaction

between the actions of those who teach and those who learn, considering that those who teach also learn something, either by redoing their practice or reflecting on it, or through the relationships built with their students. M01 manifests the reciprocal relationship between teaching and learning as giving and receiving.

It is noteworthy that for this solidary relationship to happen favorably in the educational process, it will depend not only on organizational physical factors (of the school) and epistemological factors (of the curricular program, among others), but on the concepts that the teacher has about education, as highlighted Bohn (2005). Team work. Intersubjectivity also has a sense of union between teachers, it is holding hands, “speaking the same language” that brings us back to the objectives of education as being dependent on these relationships that the teacher establishes in the school environment in favor of student learning. M01: “A school that has a united group advance much more. Regardless of salary, regardless of beautiful school. That union that says: are we going to speak the same language? Let’s go! The student has to learn, our objective here is to teach, to work on the student’s knowledge.

Let’s do this? Shall we hold hands?”

Perrenoud (2001) treats teamwork as one of the basic skills for teaching work. In the conception of unity as a value shared by professors, he places teamwork as a reflection of the intersubjectivity of professors in their teaching life. Emphasizing that this type of work favors intersubjectivity in life teacher’s professional role, but, according to Jesus (2007) it can be a factor in reducing the isolation of teachers, and is also an effective way of solving problems, in an approach that prioritizes the “we”, rather than the “me”, It is fundamental to this end that teachers receive opportunities for constant development and learning in this sense.

CONCLUSION

It is deduced, then, that the meanings of intersubjectivity in the professional life of teachers are manifested in the subjects' own conception of what it is to be a teacher, since their professional identity is forged in the interrelationships in the social environment throughout their training. From the teachers themselves, one can extract a definition of what it is to be a teacher, which is to be an ordinary person, but not all ordinary people will be good teachers, since it is necessary, for the exercise of teaching, to have some skills such as: creativity, persistence and determination, in addition to technical skills.

Moreover, being a teacher means being multifaceted, capable of professionally adapting to the student's reality in order to satisfy its clientele, extracting from it its desires and needs, and considering them in its pedagogical work.

Intersubjectivity assumes for teachers in their professional life the meanings of fulfilling multiple roles by the teacher, being a moral model, contact with other professionals in the institutional school environment and affective expression. Although there is no suitable place and ideal times for teachers to approach, they are able to express their feelings and perceive others through changes in their attitudes and behaviors in sharing spaces in the school routine.

The sense of contact between fellow teachers is presented as just exchanging ideas, but in a communication permeated by the sensitivity of capturing the subjectivity of the other, and thus understanding the other's world. The I and the you are linked

in the relationship between teachers, based on this communication, which, surrounded by affective manifestation, allows the teacher to perceive the other as a being different from him to the extent that he is willing to understand him.

Intersubjectivity in the teaching professional life has the meaning of Consciousness of Collectivity, that is, communication of their individual consciences, which are realized through reciprocity and in dialogue aimed at understanding the other and a conscience of collectivity in terms of the objectives of education. This is where the school work and the existence of the school itself are based, since this is an essentially intersubjective space.

Solidarity results from this awareness of collectivity, that is, sharing knowledge and pedagogical experiences and teamwork. The awareness of a collectivity is evident when, in terms of educational objectives, which once shared, form the basis of teamwork at school, which also motivates everyone to perform their duties and be involved in the educational process.

It is noteworthy that the relationships between people are impactful, because to the extent that an individual perceives the other this is perceived, when we teach we also learn, since we open ourselves to receive the other in our inner world we modify and are modified mutually. The school is a terrain that shelters a web of interpersonal relationships and must take care of the quality of these relationships for the excellence of teaching, success in learning and a transforming education.

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