




DIALOGUE OF KNOWLEDGE: CONNECTIONS BETWEEN PEDAGOGY AND SOCIOLOGY FROM THE PERSPECTIVE OF PAULO FREIRE

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ABSTRACT

The dialogue of knowledge is representative of an interdisciplinary practice that guides sophisticated formative actions in the field of teaching, from the initial training of teachers to the processes of continuing education. From an exercise of systematization of experiences, this article aims to reflect on a formative experience in a teaching course, highlighting the thematic panorama of Paulo Freire's work. On the border between pedagogy and sociology, aspects related to the teaching methodology in the field of human sciences stand out, considering the theoretical and practical foundations of Freire's life and work. On an optional basis, the reference discipline welcomed undergraduate students from three courses in the area of humanities (social sciences, history and pedagogy), building a dialogical formative scenario and oriented to the understanding of thematic nuclei of Freire's thought. In this way, it was possible to (re)visit the work of the Brazilian author and some of his commentators, challenging future teachers to exercise a "situated pedagogy".

Keywords: Popular Education. Paulo Freire. Dialogicity. Humanities. Interdisciplinarity.

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INTRODUCTION

The challenge of qualifying teacher training in Brazil is very great and mobilizes the national scientific community (ROSÁRIO et al, 2024). In this sense, educational institutions, especially public universities, need to assume their role in the construction of teaching degree courses with solid scientific training and anchored in the social reality of the country, considering the diversities of the Brazilian scenario. There is a crisis in undergraduate programs (QUEIROZ, 2023) that has hindered career choice, especially in the field of Basic Education. Few young people who are completing high school seem to be interested in a teaching degree course as their first option, contributing to what has been called the "teacher blackout".³ In addition, the offer of teacher training courses remotely is a reality present in recent years, raising the debate on the quality of initial training and the profound curricular and sociability changes that distance education induces.

Thus, this text seeks to reflect on a formative experience within the scope of a teaching degree course in a federal public university located in the interior of southern Brazil. It is the Federal University of the Southern Border (UFFS), an institution created by federal law in 2009⁴, which has university campuses in the southwest of Paraná, in the west of Santa Catarina and in the north of Rio Grande do Sul. The experiment under analysis took place at the Erechim Campus, in the north of Rio Grande do Sul, in the Alto Uruguai region. In particular, it is a face-to-face curricular component developed in the first academic semester of 2024, on an optional basis, originally offered by the degree course in social sciences.

With enrollment open to students from other undergraduate courses interested in the subject, the discipline welcomed students from social sciences, pedagogy and history, as well as a student without a regular link with UFFS, who was getting closer to the social sciences course. It was the first time that an optional discipline in the area of teaching was offered by the social sciences course, being called *Special Topics of Teaching Social Sciences I*, with a workload of 60 hours and with 18 face-to-face meetings scheduled in the night shift. However, the discipline was named, for practical purposes, *Paulo Freire and the Teaching of Social Sciences*.

The intention of working with Freire's work associated with the teaching of social sciences is part of a formative strategy that seeks to give greater prominence to the Brazilian author, involved in controversies related to his political performance and his

³ According to the article "Teacher blackout: young people move away from the profession", from Revista Educação, edition 291, of 2023. Available at: <https://revistaeducacao.com.br/2023/02/06/apagao-docente-jovens-se-afastam-da-profissao/>. Accessed on: 25 nov. 2024.

⁴ To learn more about UFFS, visit: https://www.uffs.edu.br/institucional/a_uffs/a_instituicao/apresentacao. Accessed on: 24 nov. 2024.



educational precepts. In a scenario of political polarization fueled by the management of the federal executive of Brazil (2019/2022), Freire becomes an author who raises many debates, both from opponents and supporters of his proposals. In a book organized by Cristiano Bodart and Cassiane Marchiori (2022), the question is: "why are they afraid of Paulo Freire at school?". Among the possible answers, we find in this collection the relative lack of knowledge of the author in the university, including in the teaching degree courses.

In view of this, and considering the approach of research and extension of the professor responsible for the discipline with the field of popular education and Freire's work, a formative space was built that constituted a study group on Freire and his contributions to the teaching of human sciences. It is from the systematization of experiences, in the terms of Oscar Jara, that we will examine some of the possibilities opened up by this experience of university teaching. Thus, in the topic on methodology, we will present greater elements of this methodological strategy typical of popular education in Latin America. Then, we will discuss based on the theoretical review undertaken and, finally, we will deal with the main results before the conclusions.

METHODOLOGY

Methodology, broadly understood as the study of the methods employed in academic work, therefore deals with "the paths and methods followed for the construction of scientific knowledge" (TRIVIÑOS, 1987, p. 38). Thus, this article is guided by the systematization of experiences, observing the line treated by Oscar Jara (2006). From this author, inscribed in the Latin American strand of popular education, we consider that everyday life is taken as a central element of theoretical problematization. For him, "let us start from the following basic consideration: when we talk about systematization we are talking about an exercise that necessarily refers to concrete practical experiences" (JARA, 2006, p. 21).

Our practical experience is the discipline *Paulo Freire and the Teaching of Social Sciences*, based on Freire's own methodological understanding of taking theoretical distance from the concrete context to arrive at its *raison d'être* (FREIRE, 2008). Such a reflective endeavor is of fundamental importance for work at the level of praxis, that is, of practice and theory in an articulated way. Everyone, when experiencing concrete situations of daily life, has a first reading of these situations, which refers to a perception that originates from an unreflected contact. Starting from this observation, it is necessary, for a deeper understanding, to seek the objectification of the experiential experience, transforming it into a knowable object, that is, of knowledge.

For this, it is necessary to take a certain distance from the lived reality, understanding it from reflections with theoretical support, so that we would no longer be immersed in the unreflected daily life, but we would enhance a deeper understanding, emerging in a more critical understanding. Certainly, this process is not mechanical or should be understood in a staged way, but it has the potential to allow a movement of apprehension of reality that, when considering the initial stage, tensions it through the abstract (theoretical) dimension.

In a way, when we seek to reflect on the experience of the discipline in the teaching degree course, we are understanding it, from a certain distance – not only temporal, but, above all, theoretical – as an object of knowledge. Thus, in order to systematize this experience, we seek methodological support in Freire's own proposal, which always considers as a starting point our reading of the world (which is the reading of the concrete, lived context) that is deepened by the reading of the word (theoretical context) and returns to the concrete context resignified. Like Jara (2006) and Freire (2008), we consider that our reflection on experience is a key element for new re-signified experiences, qualifying our initial and continuing training (in service) as teachers. In this sense, in dialogue with Freire's work, we will carry out an exercise of systematization of the experience of the discipline, bringing together the fields of pedagogy and social sciences.

DISCUSSION

When defending *Education as a practice of freedom* (FREIRE, 2023a), it is essential to make the words of the subjects legitimate. In Brazil, there is a cultural marginalization of popular movements and communities, which has resulted in the justification that the illiterate and "ignorant" should not participate in political decisions.

These extreme situations (FREIRE, 2022) of the last century still persist and continue to paralyze subjects and create hopelessness in current times. Marginalization and the culture of silence continue to survive within education, generating doubts in social subjects "between de-alienating themselves or remaining alienated [...] between being spectators or actors [...] between saying the word or not having a voice [...] this is the tragic dilemma of the oppressed, which their pedagogy has to face" (FREIRE, 2022, p. 48).

The situations and contexts that dehumanize the subjects in the school day are very well explained in the documentary "Pro dia nascer feliz" (2005⁵), which was directed and screenwritten by João Jardim. He denounces the reality of public schools in various regions of Brazil: there is no reason to study (young people need to work), the school is a hostile

⁵ Documentary: Pro Dia Nascer Feliz. Duration: 1h 28min. Directed by: João Jardim. On this documentary, see Selhorst (2023).



place, educators are their enemies, poverty and violence are protagonists and the curriculum is distant from their social contexts, causing its silencing. At the same time that it denounces dehumanization, it brings the announcement (SILVA, 2021) of hope, "[...] here I don't find anything that motivates me to live, but to talk about my land, ah, it gives me pleasure and even here so far away, I have something to ask for, I want to go back to Manari right now, because I don't want to die without saying goodbye there" (Pro dia nascer feliz, 2005).

With this, we are saying, together with Paulo Freire, that Pedagogy(s), "[...] they are based on different ideological matrices, which positions them in different or even antagonistic places in the social dynamics. [...] The meaning of pedagogy is best understood in the context of the concept of praxis [...]" (STRECK, 2008, n.p.), that is, pedagogy is in this tension between theory and practice in each decision-making and cannot be neutral, nor silent, it is essentially political, situated in: knowing, teaching-learning and in dialogue, demanding from the educator a work that transforms naivety into criticality (FREIRE, 2023a) with the students.

This conception and practice of a more democratic education and for the emancipation of individuals is imperative that it happens in transitivity with the foundations that underpin the area of education, primarily, Sociology. The Sociology of Education originates from Sociology, exploring formal and non-formal educational social relations, taking social inequality and its interaction with the school as central today in Brazil (CAREGNATO; MIORANDO, 2020), having the role of denaturalizing/unaccommodating the routine/normal.

From this, we can articulate sociology and pedagogy. These inseparable connections begin to make it noticeable that those people in school (and also outside it), who are not only in the world, are not an object, but are authentic and capable of saying their word (FREIRE, 2023a), moving from naivety to critical consciousness, making sure that subjects do not fall into the fatalism of alienation and docility, which is at the heart of the denaturalization proposed by sociology.

The "situated pedagogy" (PEREIRA, 2021) presented by Paulo Freire is fundamental when we dialogue about an education for the practice of freedom. The author's own literalness and the narrative of his life in his books conceptually demonstrate the denomination "situated", when he, in *Letters to Cristina* (FREIRE, 1994), brings fears such as that of the dark in early childhood to explain the desire to change the world, exemplifying the poverty germinated in the context of the Crisis of 1930 and the death of his father, showing how inequality between social classes occurs. It is observed, then, that from the

context/reality/experiences of the individuals, the learning is significant, as it dialogues from the concrete to the abstract, always welcoming the community's desires. Like this

in the link with Freire's pedagogy, if men and women are aware that their relationship with the world is situated, dated and, especially, produced by the bias of the capitalist matrix, they will be able to act in function of purposeful purposes that create objective conditions for intervention and social transformation (PEREIRA; SARTORI, 2020, p. 662).

Anthropological thinking, one of the areas of the social sciences, in the opposite direction to the teaching of conceptual anthropology in Higher Education, is also a practice of freedom in Education, of a humanistic character in the formation of subjects. It is a learning that takes place through everyday life, exploring fields of culture, religion, gender, and ethnic-cultural relations (SCHWEIG, 2020), what Freire would call cultural identity, is *the otherness* (what belongs to the other), which is assumed as "[...] individual dimension and that of the class of the students whose respect is absolutely fundamental in progressive educational practice [...]" (FREIRE, 2023b, p. 42). In other words, everyday anthropology concerns the valorization, validation and recognition of the cultural identity of the subjects in the formal school environment, which is fundamental for the situated pedagogy.

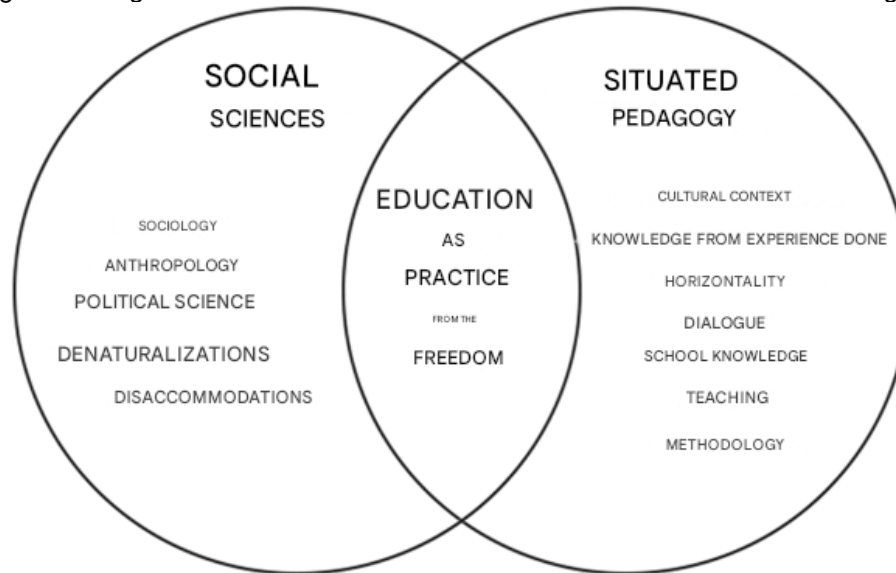
Political science is also part of the triad of the field of social sciences, which studies the relations of power in society, integrating the foundations that sustain education, enabling the transformation of naïve consciousness into criticism, as Feijó points out when he writes the definition of politics in the *Dictionary of Sociology Teaching*:

the learning of Politics can provide individuals with an analytical perspective on the political issues that surround them, leading them to more conscious choices from the political point of view and also to the recognition of the historically conquered rights that they can - and should - enjoy. In this sense, we can assume that the teaching of Politics can strengthen democracy by providing students with political literacy (COSSON, 2010), continuous learning and a daily life of knowledge that can shed light on the organization and functioning of political institutions and how they influence social cohesion and the democratic arrangement [...] (FEIJÓ, 2020, p. 319)

In education, especially in the theoretical line in which we are situated, in popular education of Freire's matrix, politics is indispensable and there is no way to be neutral, which Freire would say in other words, "[...] that not allowing the neutrality of educational practice, requires the educator to assume, in an ethical way, his dream, which is political. [...] Therefore, impossibly neutral, educational practice places on the educator the imperative to decide, therefore to break [...]" (FREIRE, 2024, p. 80, emphasis added). Therefore, the decision in this theoretical line is to enable the critical awareness and freedom of manipulable and oppressed subjects, making them participate in politics, as

historical and political beings. In figure 1 below, it is possible to identify how we perceive education as a practice of freedom at the intersection between the social sciences and pedagogy.

Figure 1: Diagram of the connections between the Social Sciences and Pedagogy



Source: Authors' elaboration (2024)

The connections between the social sciences as foundations and foundations of pedagogy are becoming increasingly essential for education as a practice of freedom that we have mentioned so much. By understanding sociological and pedagogical concepts, education can be transformed into a practice that does not transmit knowledge, as in banking education (FREIRE, 2022), in which the educator pours knowledge into subjects who are tabulas rasas, but rather empowers and makes individuals aware of autonomy, awareness, freedom, and hope, increasingly qualifying public and popular education in Brazil. Next, an exercise of systematization of experiences lived in the discipline *Paulo Freire and the Teaching of Social Sciences*, observing intentionalities, thematic nuclei possible to explore Freire's theory of knowledge and its relationship with the initial training of teachers in teaching degree courses in the area of human sciences.

RESULTS

With the objective of building repertoires, debates and critical analyses on the life and work of Paulo Freire in higher education, the discipline *Paulo Freire and the Teaching of Social Sciences*, articulated with the social sciences course at UFFS Campus Erechim, brought together academics from the most diverse areas of knowledge in the first semester of 2024, such as social sciences, pedagogy and history.

The dialogue and the syllabus of a discipline are not an imposition within the higher education of a public university built by social movements, which are very diffuse in contemporary society, bringing together subjects who mobilize against any form of domination and cultural and social violence (GOULART, 2020). This dialogue and content are a feedback of the desires and a reparation to the large part of the population in which access to it was denied, such as in the region of the city of Erechim, so:

in the case of UFFS, this differential, which gives rise to the unprecedented, can be sought in some directions: 1) regional novelty – it is the first experience of a federal public university in its region of coverage and which is organized in three states of the federation; 2) unprecedented access – from the beginning, without entrance exams and considering the ENEM score plus the "public school factor" as an affirmative policy; 3) Political novelty – its "mark of origin" is the mobilization of political subjects from the three states of the southern region; 4) curricular originality – the proposal for curricular organization in three domains (common, connected and specific); 5) social novelty – designed as a popular university, UFFS was constituted with more than 90% of its students coming from public schools. (PEREIRA, 2014, p. 148).

From Freire's reading, the professional teaching identity of the academics of the teaching degrees, especially the teaching degree in social sciences, was sought, exploring regional popular knowledge in the cognitive process, treading paths through thematic axes of the Freirean line, with dialogical circles of culture, that is, "[...] Whoever dialogues, dialogues with someone about something. This something should be the new syllabus of education that we defended" (FREIRE, 2023a, p. 142), after all, what kind of teacher would we be? How to present, dialogue and write together with Paulo Freire, in a time of so much controversy in relation to this author?

To positively face this situation, the discipline was organized based on some axes: 1) Paulo Freire's biography and its relationship with the author's bibliography; 2) Freire's thematic nuclei; 3) Commentators and reinventors of his work, having as main thematic nuclei the "situated pedagogy", "dialogicity", "humanization", "conscientization" and "do-discency". In the following table, the main references used throughout the academic semester are presented.

Table 1: Main references used

Reference and year of issue	Author/s	Thematic core
Paulo Freire: a brief intellectual cartography (2018).	Danilo R. Streak, Euclides Redin, Jaime José Zitkoski	Biography and experiences
Letters to Cristina (1994).	Paulo Freire	Biography and experiences



Pedagogy of the Oppressed (2022). Chapter 03: Dialogicity: essence of education as a practice of freedom.	Paulo Freire	Dialogicity
Fear and Boldness: the Teacher's Daily Life (2021). Chapter 04: What is the "dialogue method" of teaching? What is a "situated pedagogy" and empowerment?	Paulo Freire and Ira Shor	Situated pedagogy
Pedagogy of Autonomy: Knowledge necessary for educational practice (2023). Chapter 01: Teaching practice: first reflection.	Paulo Freire	Humanization
Teacher yes, aunt, no: Letters to those who dare to teach (1993).	Paulo Freire	Do-discency
Education as a practice of freedom (2023).	Paulo Freire	Awareness
Why are they afraid of Paulo Freire at school?	Cristiano das Neves Bodart and Cassiane by C. Ramos Marchiori	Freire's denialism in Brazil
A resignification of Freire's thought in contemporary research in education (2017). In: PET in Debate: Dialogues on Education and Teaching.	Franciele Fátima Marques	Freirean common sense

Source: Authors' elaboration (2024)

It is now pertinent to highlight one of the culture circles carried out in the discipline, based on *Paulo Freire's work Education as a Practice of Freedom (2023a)*, resuming it as a significant manifestation in our discussion of the connections and ties between Pedagogy and Sociology.

The largest audience at the Federal University of the Southern Border, *Erechim Campus*, are full-time workers in the city, configuring itself as one of the institution's biggest challenges:

Fatigue is caused by the workload. Practically all students have a paid activity during the day. According to one student, "sometimes we get dizzy from sleep", illustrating the historical challenge of night courses and student-workers. Being tired and finding demotivating classes are aspects that configure a scenario that does not favor the adequate use of school life (PEREIRA, 2014, p. 204).

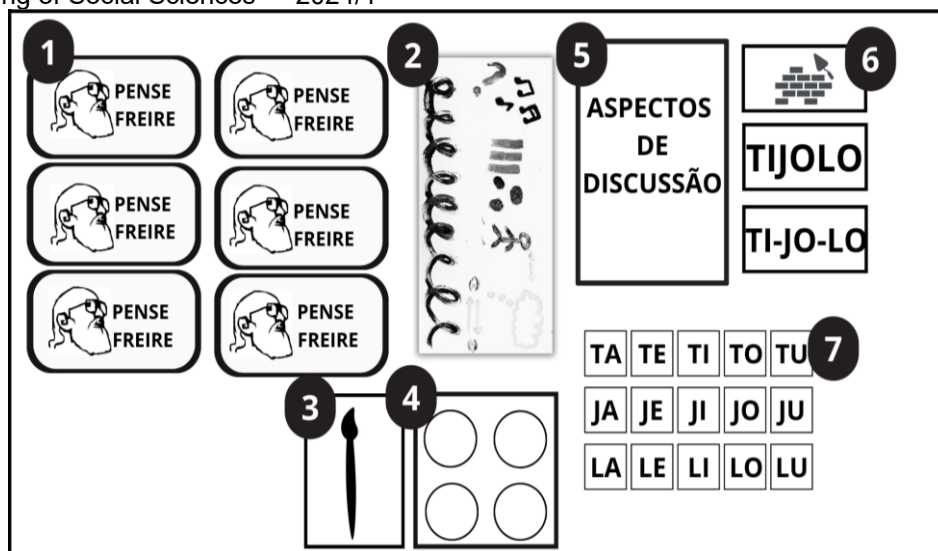
In view of this, what strategies can be developed for the mobilization and engagement of these student-workers? Freire (2023a, p. 136-137) would say that only with a lot of patience after a full day of work, it is possible to endure a class of "Eve saw the grape" at school/university, which is antialogical and banking.

When we understand the social context of these academics and welcome this during learning hours, this is a sociological foundation of Education. Now, when we think about didactics, this is in pedagogy, and it is necessary to "think, therefore, of Didactics as this

space for reflection on the intentionality of the teaching work is a crucial exercise to understand that the teacher's action takes place as a function of social and political objectives set for education" (SILVA, 2020, p. 94), naturally, didactics has three basic dimensions: why, how and to whom to teach. In the case of this discipline, every week an academic was responsible for bringing his or her knowledge to the debate.

Surrounding the reading of the reference *Education as a practice of freedom*, with regard to didactics for the circle of culture, an interactive pedagogical space was set up on the floor of the classroom, with dynamics and practical demonstrations of the contents extracted from the reference reading. A green forest fabric was spread and on top of it there were contents such as pedagogical letters, canvas, paints of different colors, brushes, and discovery sheets. The following is a virtual simulation of the space that was assembled in figure 2.

Figure 2: Virtual simulation of the space set up in the UFFS classroom, in the elective course "Paulo Freire and the Teaching of Social Sciences" – 2024/1



Source: Authors' elaboration (2024)

In number 1, we have the representation of the dynamics of the interpretation letters, each letter had a part of the reading (on the back of the letter) that was a key point in understanding the text, each academic chose a letter intuitively, after reading, they should express in the culture circle what they understood.

Meanwhile, in 2 we have a painting canvas (the one that appears is the final version), while giving the progress of the culture circle, the participants were invited to make a painting to answer the question: "What is culture?" (we will explore the work later). In number 3 and 4 we have the brush box and the paint box, with varied colors for painting.

In number 5 were the "Aspects of discussion", one of the first steps to start the culture circles, they kept aspects of the social reality of individuals, for example, the words

salary, safety, material, function, machinery and rest were chosen, aiming at a specific (fictitious) community of civil builders, "these situations work as challenges to the groups. They are problem situations, codified, keeping in themselves elements that will be decoded by the groups [...]" (FREIRE, 2023a, p. 150).

Between numbers 6 and 7, we have the construction of the "discovery cards", carried out from a concrete material of the daily life of the civil builders, the word brick was chosen, and "immediately after the visualization of the "pieces" and escaping from an analytical-synthetic orthodoxy, one starts to recognize the phonemic families" (idem, p. 153).

The space was set up and thought out didactically, based on sociological foundations, for the understanding of chapter four of the book *Education as a practice of freedom*, entitled "Education and Awareness" (FREIRE, 2023a), to from this, "[... [contribute to the training of teachers with ethical awareness and solid epistemological and methodological foundations (didactic)" (PEREIRA, 2016, p. 168), which requires scientific training, but also humility, which requires rigor, but also lovingness.

By answering the question "what is culture?", through painting, like any popular art, "[...] art and education are connected and dialogue for the formation of subjects" (SILVA, 2021, p. 167), because art is also a way of singing their readings and worldviews from outside their being to the world, it is what makes men and women communicate. It comes as a way of announcing hope.

The questioning of the painting is the question, the music is the expression (it is listening attentively), the red lines and the circles represent the culture of the indigenous village of one of the participants in the culture circle, thought is the possibility of praxis, the coming and going between eyes is the change of perspective and the linearity of the springs is the possibility of continuing, always, transforming and moving forward, these are the popular knowledge of the people who inhabit the UFFS *Campus* Erechim, they are the connections and dialogue of knowledge that are articulated between pedagogy and the social sciences. In figure 3, the collective representation carried out in class.

Figure 3: Collective work – *what is culture?*



Source: work by academics of the discipline of "Paulo Freire and the Teaching of Social Sciences" (2024)

Thus, although the discipline *Paulo Freire and the Teaching of Social Sciences* was interested in theoretically studying Freire's work articulating it with the field of teaching social sciences, in view of the presence of the discipline of sociology in basic education, through the participation of students we were recreating the space. We seek to involve the class in the readings, showing how Freire is an important author for teacher training. For this, dialogued readings, self-indication to animate the debate, highlighting aspects of the indicated reference, and the construction of a dialogical space that created an intense space for the exchange of knowledge.

Therefore, those who had more readings and those who did not were able to experience the understanding of some of Freire's works and some of the works of his commentators. The debate of ideas and experiences took place, in most of the meetings, with collective snacks, which helped to build an environment of camaraderie conducive to learning.

CONCLUSION

Planning a discipline is always a gamble. But not a random bet, but guided by a training program and with the political and pedagogical intentionality of the subjects involved. Paulo Freire is an author of worldwide reach, recognized in several countries and projects that adopt his ideas. His book *Pedagogy of the Oppressed* (FREIRE, 2022) is considered one of the main references in the area of education in the twenty-first century. However, he is a relatively little read author in the Brazilian university environment, especially in initial teacher training courses.



This situation, associated with the current context of political polarization and radicalization, in which the figure of Freire is shrouded in controversy, suggests that his treatment can be renewed in teaching degrees. In particular, the opportunity of an elective discipline, in the area of teaching social sciences, seemed interesting to focus on thematic nuclei of the author's work, awakening in students, future teaching professionals, the critical reading of our illustrious countryman.

Certainly, Freire's work, as well as that of any authors, should always be criticized, rediscussed and updated. Much work was done on this during the year 2021, as it is the year of the centenary of Freire's birth. In addition to tributes, it is necessary to carefully study and permanently seek the author's reinvention, not its uncritical repetition. No author will be able to have all the answers to contemporary dilemmas, perhaps it even resides precisely in the ability to raise good questions, more than in the answers, the importance of an author's contribution.

In this sense, the discipline *Paulo Freire and the Teaching of Social Sciences* dared to propose formative meetings about Freire's work, being (re)created during the involvement of the group of undergraduate students who, by their choice, enrolled. Far from any idealism, the meetings in the nights of the north of Rio Grande do Sul were unveiling an author, his interests, his possibilities and his limits. Far from exploring the totality of Freire's work, what was accomplished was an approximation to the author's theoretical and practical universe, not sacralizing his work on the one hand, nor carrying out fragile readings on the other.

From this experience, systematized in this article, powerful constructions emerged that unfolded into research and university extension projects, in addition to the possibility of a new offer in the medium term. Knowing a little of the pedagogical thought of the most internationally prominent Brazilian author is, without a doubt, a formative commitment that our university system should not give up. Every curricular arrangement, from early childhood education to graduate studies, is always a space in dispute, leading us to critically reflect much more on what is not than what is. In other words, working with Paulo Freire in teacher training is a political act, a choice that has methodological, theoretical, epistemic and, above all, human implications.



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