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NÚMERO TEMÁTICO - CRITICAL PEDAGOGY AND EDUCATIONAL RESEARCH

WORLD READING: STRENGTHS BETWEEN AN OUTREACH PRACTICE AND THE PRINCIPLES OF CRITICAL PEDAGOGY

LEITURA DE MUNDO: ENTRELAÇAMENTO ENTRE UMA PRÁTICA EXTENSIONISTA E OS PRINCÍPIOS DA PEDAGOGIA CRÍTICA

LECTURA DEL MUNDO: ENTRELECCIONES ENTRE UNA PRÁCTICA EXTENSIONISTA Y LOS PRINCIPIOS DE LA PEDAGOGIA CRITICA

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ABSTRACT

This article aims to analyze elements of the experience lived bases on a hands on practice inspired by the principles in Critical Pedagogy. We try to answer in what way the principles of this Pedagogy were experienced in the scope of the Reading the World outreach project. Based on a qualitative approach, we use narratives of the students who participated in the above mentioned educational practice as adult literacy teachers. We realize that the Freirean postulates have proved import-

ant, proving not only in theory but also in practice that knowledge is only liberating if it is associated with a political commitment on behalf of the oppressed.

KEYWORDS

Critical Pedagogy. Outreach Practice. Literacy Method by Paulo Freire. Social Pedagogy.

RESUMO

O presente artigo objetiva analisar elementos da experiência vivenciada a partir de uma prática extensionista inspirada nos princípios na Pedagogia Crítica. Procuramos responder de que modo os princípios desta Pedagogia foram vivenciados no âmbito do Projeto de Extensão Leitura de Mundo. De abordagem qualitativa, utilizamos narrativas das e dos estudantes que participaram da referida prática educativa como alfabetizadoras/es de adultos. Percebemos que os postulados freireanos se mostraram importantes,

permitindo comprovar, não somente na teoria, mas também na prática, que o conhecimento só é libertador se estiver associado a um compromisso político em favor dos oprimidos.

PALAVRAS-CHAVE

Pedagogia Crítica. Prática Extensionista. Método de Alfabetização Paulo Freire. Pedagogia Social.

RESUMEN

El presente artículo objetiva analizar elementos de la experiencia vivenciada a partir de una práctica extensionista inspirada en los principios en la Pedagogía Crítica. Buscamos responder de qué modo los principios de esta Pedagogía fueron vivenciados en el marco del Proyecto de Extensión Lectura de Mundo. De abordaje cualitativo, utilizamos narrativas de las y de los estudiantes que participaron de la referida práctica educativa como alfabetizadoras / es de adultos. Se percibe que los postulados freireanos se mostraron

importantes, permitiendo comprobar, no sólo en la teoría, sino también en la práctica, que el conocimiento sólo es liberador si está asociado a un compromiso político en favor de los oprimidos.

PALABRAS CLAVE

Pedagogía Crítica. Práctica Extensionista. Método de Alfabetización Paulo Freire. Pedagogía Social.

1 FIRST THEORETICAL-METHODOLOGICAL NOTES OF AN OUTREACH PRACTICE

This study is based on the theoretical and practical framework of the discipline Social Pedagogy, which comprises the portfolio of disciplines of the Pedagogy major at Tiradentes University, located in the Northeast of Brazil. Considering the articulation between research, teaching and outreach – three pillars of higher education – it was possible to perform through that discipline, a second phase of the outreach projects titled Reading the World⁴. The Project aimed to work with reading and writing, from the perspective of a critical awareness, serving the young and adult audience who were not literate according to the system of alphabetic writing present in the Portuguese language.

This initiative was undertaken because we consider illiteracy to be the “maximum expression of educational vulnerability”, according to José Rivero (2009, p. 17), and such vulnerability is widespread in socially underprivileged locations. It is the case of the Manoel Preto, located in the district called Industrial, at the outskirts of the city of Aracaju, locus of the implementation of the project.

This university outreach practice intends to create bridges between research and teacher education. It also intends to contribute to the reduction of illiteracy rates in the state of Sergipe. The data indicates the persistence of high rates of illiteracy, especially in towns in the interior of Sergipe and in the outskirts of Aracaju, capital of Sergipe. This social fact is visible for those who wander through places outside the axis of Brazilian capitals, or go to the outskirts of the metropolis, which is confirmed by the statistics.

The National Household Sample Survey (PNAD, 2017) indicates that 7% of Brazilians who are 15 or older are illiterate, which corresponds to 11.5 million

people. As for the population of the Northeast of Brazil, this same survey indicated that the illiteracy rate is even higher, corresponding to twice the national rate: 14.5% of the population is illiterate. According to the Socioeconomic Yearbook of Sergipe/UFS (2017, p.39), 17.1% of the people above 14 years of age are illiterate.

It is widespread that being literate causes impact on a person’s life. Literacy is an indispensable condition or requirement for a full citizen participation in a democratic society.

Literacy is the first step in achieving the right to educate oneself and to participate in a democratic construction. To enable an individual or social group access to reading and writing is to provide them with the means of political expressions and the basic tools that are necessary for their participation in the decisions concerning their existence and their future. (RIVERO, 2009, p.15).

From this perspective, the outreach project Reading the World has drawn an expressive path, discussing and systematizing with its target audience, words that underpin the reflection and action of the dialogic process of learning that were selected by the participants – educators and students - in the cultural environment where they live, within the vocabulary universe of the literacy students involved in the project. Therefore, it is important to mention that trust in the principles of Critical Pedagogy “[] refers to the ability to recognize the Other as truly human, knowledgeable in their diverse ontologies and epistemologies, and capable to lead us toward our common liberation” (KINCHELOE; MCLAREN; STEINBERG; MONZÓ, 2018, p. 238).

Thus, the aim of this study is to analyze the elements experienced in the scope of the Outreach Practice, which was designed according to the principles of Critical Pedagogy and that will be here unveiled through the narratives of the undergraduate students who took part in the project as adult literacy teachers.

Critical Pedagogy, founded on Freirian principles, is a philosophy of praxis in which theory is formulated

⁴ The Project had the first phase (Pilot Project) in the first semester of 2017 through the discipline Philosophy of Education, under the guidance of Dr. Flavio Tonetti and through the discipline Supervised Practice of Elementary School, under the supervision of Prof. M.Sc. Ma. Leyla Menezes de Santana. In the second semester of 2018, the Project is in the second phase through the discipline Social Pedagogy, under the guidance of Prof. M.Sc. Viviane Andrade de Oliveira Dantas and Prof. M.Sc. Leyla Menezes de Santana who used the Paulo Freire method in order to put the project into practice.

through action and further refined and developed in a continuous loop. Important to a critical-pedagogy research is the aim of conscientizacão, which arises in dialogue that emerges out of mutual respect and trust and leads to social transformation. (KINCH-ELOE *et al.*, 2018, p. 238).

Such narratives are revealing of this process of literacy that was materialized in the collective during the exchange of experiences of some and in the inexperience of others. In a continuous movement that generates learning, one said, “I have learned that literacy is much more than teaching how to decode the letters, I have learned that it is a process of reflection, awareness and transformation” (PE15, 2018).

The undergraduate students involved in the project were in the 7th semester of the majors of Pedagogy, History and Languages/English, officially enrolled in the discipline Social Pedagogy. This discipline intends to lead to reflection and action on subjects who are on the margins of the society, taking into account their personal histories of subsistence, targeting critical conscience and socio political development.

It is through this opening that we postulate a debate that allows establishing a space of knowledge that interconnects themes of historical awareness and active citizenship, connecting the theoretical and practical. I also emphasizes the shared knowledge that is born in dialogue and debate, as “the more problematic are the students as beings in the world and with the world, the more they will feel challenged” (FREIRE, 2005, p. 80).

We may say that the major dimensions of Social Pedagogy permeate the liberating characteristic, enabling the collective construction of knowledge through the empowerment of the subjects as protagonists in the development of their personal stories. This characteristic of a liberating pedagogy reminds us of the principles of Critical Pedagogy that direct

⁵ The quote refers to one of the undergraduate student who participated in the outreach project as teacher, and by the end of the discipline Social Pedagogy all of the participants answered questions related to the Reading the World Project. Therefore, the identification (code) referenced here by the letters “PE”, means “Participant Educator”, followed by numbers, such as PE1, PE2, PE3 and so on.

us to Paulo Freire (1921 – 1997), as one of the exponents of this pedagogy, which precedes us and is representative of a place and time.

This place is also marked by outreach practices, according to its trajectory in the 1940s and 1950s. “Then, I created the Cultural Outreach Service at the Federal University of Pernambuco [Serviço de Extensão Cultural da Universidade de Pernambuco], which exists until today, for teacher training for young and adult people [...]” (FREIRE, 2014, p. 342). From these and other experiences, Paulo Freire began to discuss freedom as an operant path in educational processes, as well as he reflected, practiced and defended education as a libertarian act.

Based on the discipline Social Pedagogy and on the outreach project, which essentially reflects the prerogatives of the critical pedagogy - to think critically and to continually produce the existence of the subject and help him/her understand that he/she is the constructor of his/her own history - we dared to think of a guiding question to this text: how can we experience the principles of Critical Pedagogy on the Reading the World Project?

In order to answer this guiding question and considering our observance of the Freirean principles that sustained the development of this project, we chose to conduct the narratives of the undergraduates who were participating in the project from the following triad: i) personal learning; ii) use of the literacy Method by Paulo Freire; and iii) insertion in local/social reality. To acquire such perceptions, we adopted a qualitative approach methodology, using a form created in Google Drive (GOOGLE DOCS)⁶ with three questions already mentioned.

We chose the electronic questionnaire as a technique for the collection of empirical data because we considered it a safe and practical way of ensuring that the 41 (forty-one) undergraduates who took part in the project as literacy teachers had access to the questions. According to Gil (1999, p. 128), the objective of the questionnaire is “[...] the knowledge of

⁶ It is a Google tool that allows the creation of free forms.

opinions, beliefs, feelings, interests, expectations, experienced situations etc”.

The questionnaire was available through a link at the closing of the Social Pedagogy course and the outreach project activities for the students. Twenty-two, out of the forty-one participants of the project, around 53%, answered the questionnaire.

Thus, from the data collected with a Freirean posture, we adopted concepts and categories based on what the students had said. Therefore, we organized the answers into empirical categories, producing an analysis structure to answer the central question. In turn, the analogous information in function of the common specialties was structured based on the essential elements of the research, and from the applied questions that constituted the entire composition of this research.

It is important to understand that the outreach practice provides relevant aspects of relational devices, challenging to promote a transformative participation and committing itself to a pedagogical work constituted around human solidarity. The path described here is a possibility to understand a pedagogical practice open to an aware and liberating educational process.

We can see, therefore, that the structure of teaching and learning develops the dynamics what literacy is all about to raise awareness, in the simple effectiveness of pedagogical thought and in the political commitment of the intersubjectivism of awareness. Paulo Freire influence on this outreach project can highlight necessary meetings in the originality of the communication, starting from the subject, believing in his/her capacity to act in and on the world, the subjective understanding of perceiving himself/herself in this expressive movement of human criticism.

At this moment, it is important for us to highlight to all those who consider education based on the universal human principles of solidarity, compassion, justice, reception, and who believe, whether through this practice described here or other educational practices, that it is possible to experiment “[...] a new sense of the World, a new hope in Man. A new belief, also, in the value and power of Education” (BRANDÃO, 1981, p.8).

Therefore, what follows are incursions of a libertarian outreach practice, revealing the symbolic power of an education that transforms realities and perceptions, and that has been practiced by different subjects, but which we see here as snapshot of the words from a group of adult neo-literacy teachers to be.

2 SNAPSHOTS OF THE WORDS: NOTES ON THE LESSONS LEARNED THROUGH THE PRINCIPLES OF THE CRITICAL PEDAGOGY

The Reading the World project has awakened in me the sensibility of perceiving the adult student fully, valuing their everyday life, which has traces that can contribute to the appropriate development of the learning process (PE12, 2018).

Considering what was said above as a principle of the exercise of Critical Pedagogy – see the other fully - it is worthy to analyze an approximation between the revival of a problematizing pedagogical action and the relevance of everyday knowledge, which may lead to a reflexive and conscious practice. Therefore, from the answers given, we put ourselves in a sensible universe of satisfaction and, at the same time, vindicate in the interweaving of the educator’s perception and the endless learning of his/her words and emotions, because “[...] when man speaks his word, he consciously assumes his essential human condition” (FREIRE, 2005, p. 12).

Thus, as the word is fundamental, we are concerned in understanding how these educators’ impressions can contribute in the perspective of expanding our struggling repertoire, our experiences and the right circularity in the close relation between the critical nature of the context and the constant search for a dialogue with hope, as “[...] I am moved by hope and if I fight with hope, then I can wait (FREIRE, 2005, p. 95). When we place hope as the engine, we realize that learning transforms through time and space, and that starting over is just a matter of strength and courage. Willingly, when we pay attention to the ed-

ucators' writings, we will be aware that "[...] we must always be prepared for everything" (PE5, 2018).

As we mentioned above, the participants were questioned about the use of the literacy Method by Paulo Freire during the outreach practice, its potentialities, its limits, and its recreations. We know that the method is "[...] like something alive that is made and remade while being used" (BRANDÃO, 198, p. 14). Thus, we also create it in the recreated use that happens in each encounter.

About the method, the participant educator said: "I knew and could put into practice [...], I learned the 5 steps" (PE1, 2018). Legitimized by the possibility of re-creating the method, as we progressed in the encounters, and considering the reality as well as the flexibility of existing facts, we included a sixth step that provided space for discussion, bringing encounters and re-encounters of words and syllables discussed in previous moments.

In fact, by perceiving this process as important, the participants involved in the project understood that "[...] it is not enough to teach reading and writing, but to make social and political use of this knowledge in everyday life, stimulating their life experiences, and words present in their daily lives. (PE10, 2018). In this respect, the educator's criticism is based on the understanding that the literacy process should have a conscientious posture based on the generating themes (FREIRE, 2005), recognizing the pedagogical meaning of freedom.

Therefore, the ability to be present in this literacy process as an educator can highlight the naivety represented in the essence of the subject and in the eternal search for being. However, we hope that, from the liberating dialogue, critical awareness prevails over naive conscience in the teaching and learning process. In fact, when we presented personal learnings from the participants in the project, there were contradictions when they made comments like "I have learned a lot. How important it is and how rewarding it was to be able to teach those people who wanted to learn from our small amount of knowledge!" (PE3, 2018). We understand through these words that

teaching is dominant in learning, and it is still rooted in the antialogue and its characteristic objectives of the world vision. Hence, highlighting "I have learned a lot" (EP3, 2018), we realized an incoherence with the rest of the text when it claims that knowledge will be taken to those who do not possess it.

Another incoherent point is when the educator emphasizes education within a discussion of knowledge transmission, without actually understanding that the awakening is organized by the subjects themselves, so that, the participants contradict himself/herself when he/she says that "[...] everybody has the right to education [...]" and that we should awaken the act of wanting to learn in the learners in the transmission of knowledge and at the same time that we teach, we also learn. (PE17, 2018).

From what was mentioned above, we could see how far we are from making the transition between the educational practices that affect people and those educational practices that are committed to social and political transformations. The obvious agenda of Critical Pedagogy is precisely this passage, and although, sometimes it seems slow to us, the strength and meaning that this passage contains is not reduced in any way. It is imperative to recognize it in a continuous apprehension of the concept that "teaching is not merely transferring knowledge but creating possibilities for its own production or construction" (FREIRE, 1996, p. 4).

As strong as this imperative transmission of knowledge is, likewise, the latent desire we have to change the other is, assuming the posture of rebuilders. We noticed how this sounds when the participant educator claimed to have learned with the collective and says that learning to change the other is possible: "[...] and it is always very good to participate in these projects, I learn a lot with the professors, students and colleagues, but most of all, that it is never too late and that we can change people's lives" (PE2; 2018).

Is the educator here to change the other or to change the conditions of life in which the other is subjected to?" It seems more coherent to adopt the second position, which is anchored in the critical

principles, because “no one frees anyone, no one frees himself/herself alone: men are freed in communion” (FREIRE, 2005, p. 58). The posture required from the educators implies the appropriation and mastery of their practical learning in the dialectical movement with the other, since

The Pedagogy of the oppressed, as a humanist and libertarian pedagogy has two distinct stages. In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, this pedagogy ceases to belong to the oppressed and becomes the pedagogy of all people in the process of permanent liberation. (FREIRE, 2005, p. 46).

This discussion opens the way to the development of each person as protagonist of the pedagogical process, sharing the everyday knowledge with essential needs of humanization. This is definitely an important collaboration for the educational work, and, from there, we observe in the participants’ personal learnings that we can “[...] with fresh eyes aimed at contributing to new ideals in the context of forming a more just and humane society.” (PE15, 2018).

This prerogative of seeing other possibilities for the world, of affecting the other critically is, at the same time, solidarity and demonstrates the pedagogical relationships experienced in this educational practice, where we try to follow the Freirean principle that “[...] education can only be liberating when everyone takes possession of the knowledge as if it were a plantation where everybody has to work.” (HOOKS, 2017, p. 26). Thus, “there is no knowledge ready and finished, it is always under construction” (PE20, 2018).

Some learnings described by the participant educators happened from the discipline that fomented the development of the outreach practice. We realized that the social educators expanded the concept of themselves, placing themselves as a political subject, “[...] being aware of their option and of the reduction of the distance between the verbal expression and their social practice” (GRACIANI, 2014, p. 33). A participant educator has said: “I’ve learned the importance of Social Ped-

agogy in the transformation of the social context” (PE6, 2018), and also “we’ve learned in the best possible way (in practice) the importance of Social Pedagogy in an informal environment (outside the traditional school). We have been able to widen our teaching perspectives in a general way” (EP19, 2018).

The focus on Social Pedagogy provides essential elements from its dimensions: democratic, solidarity, transformative and participative (GRACIANI, 2014), attributing to an appreciation of the participation of the subjects in the collective construction of a social order from a dialogical relation, since “the reward when we participate in social projects is not what we get from them, but what we become with the experience. To stand ready for a cause is dignifying. It is social commitment to the problems that affect our society” (PE21, 2018).

It is through the Critical Pedagogy vision that Social Pedagogy is constituted, as it sees education as a social commitment, always broadened by reality and permeated by justice and by dialogue, which is intertwined with humility, and as said by Paulo Freire (2005, p. 92): “[...] dialogue cannot exist without humility. The naming of the world, through which people constantly re-create that world, cannot be an act of arrogance”

The literacy process, when based on critical pedagogical principles, demands from the subjects involved in the action a lucid conception of reality transformation stemming from awareness and problematization. For this purpose, the adoption of a method developed in the community, through dialogue and participation, seems to us a necessary path in this process. We rehearsed this path and we succeeded together with the participant educators in the circularity of the Freirean method. Capturing this method, they responded:

[...] the method is very effective and easy to work with, to search for a word from everyday life and use it as a strategy in teaching, turning that word into a situation problem or even into a story through which the student can become familiar and learn. This is how literacy Method Paulo Freire for youth and adults functions. (PE7, 2018).

The construction of a specific repertoire, mentioned above as “search for a word in everyday life” was the first step of the method. This construction took place through a culture circle with the presence of educators and students. Thus, after the community’s acceptance of being involved in the literacy project, we conducted the vocabulary universe survey, promoting one of the main prerogatives of the method: “I have learned that it is really applied from the subject’s reality.” (PE6, 2018).

There are many discourses concerning this method. We realized that the educators emphasized the subject’s reality as the beginning of the whole process of teaching and learning, “an exchange of knowledge, where everyone ended up with a new learning” (PE20, 2018), besides being “[...] an easy and great method to work, it facilitated our interaction with the students and provided us with great learning discoveries” (PE8, 2018). This revealed the educators’ awareness concerning important aspects of the method, as well as the historicity of man/woman and dialogical condition of the experience.

Based on this premise, it is important to analyze not only the method effectiveness or how many days the subject will take to learn how to read and write, but above all, we should understand that “the person who teaches also learns while teaching and the person who learns also teaches while learning” (FREIRE, 1996, p. 23). In this case, a participant educator said: “[...] I had never worked **(with the method)**, it was a kind of difficult, but I could explain and learn with them” (PE13, 2018, our emphasis). Emphasizing her first contact with the method, we also present a contrast between the knowing and not knowing aspect of another participant educator, who also thought it was difficult to apply the method.

I’ve already known the Method Paulo Freire since I was in the second semester, and I’ve always thought it was very interesting. Although my practical experience in the project was very brief and the group development in which I took part was not very good, due to some failures and unforeseen events, it was a very relevant experience. I’ve learned that first of all, we need to

know the students’ vocabulary universe and to extract the generating words that will help to form other words. It also shows us the importance of the dialogue during this process. (PE12, 2018).

Even though it is difficult to be applied and demanding more meetings, the construction of knowledge pervades horizontality in the educators’ practice, reinforcing the subject’s curiosity and critical capacity and, at the same time, they were able to participate with the literacy students in the reality of their world. Full applicability of the method is clear in the educators’ writings when three central points are highlighted: vocabulary universe, generating words, and the importance of dialogue.

We can notice that “it is an effective method, we should know the students’ reality to create possibilities for knowledge construction, for it happens during the knowledge exchanges.” (EP17, 2018). For this reason, when it comes to teacher education, the key moment is to determine the inseparability of theory and practice to the point of theoretical discourse interweaving in practice. It is when practice makes its ways as “[...] I believe that when it is about practical classes, the result is usually more profitable and undoubtedly the participant students can get more involved with the topic, they can better absorb the content [...]” (EP19, 2018).

So, it is categorical to understand that when the educators’ participation (teachers to be) takes place in the social reality where the action is developed, the practice must be associated with the context. It must be followed by the emphasis on the reality transformation as a reflexive process and moved by the subjects themselves, because “the revolutionary role is to liberate and be liberated, with the people – not to win them over” (FREIRE, 2005, p. 98).

When we ask the participant educators about the relationship established with the local reality, personal testimonies came up from their personal identifications. Therefore, we realized that the environment is not different from the educators’ reality. According to them: “they’re not much different from the people I

know, that community's reality made me reflect about the exercise future of my teaching" (PE12, 2018) and "it is not too different from my reality, I grew up in a poor neighborhood of the great Aracaju, my dad only went to the elementary school and my mother didn't finish high school. Those people's reality is more common than you can imagine." (PE7, 2018).

We realize that the relation with the context allows critical thinking to come up and, for this reason, the social nature becomes a pedagogical reflection, enabling a political and affective link with this context. By reflecting about the social and political reasoning, we can get into the difficulty that the literacy students face in their everyday struggles, because:

I've observed that it's somewhat difficult for them to overcome the barrier of "prejudice", shame, family and their difficulties. However, when they are determined, well received and stimulated, they develop more safely and a hope and liberating independence come up. (EP10, 2018).

The investigative process promoted the unveiling of this educational phenomenon experienced within the scope of an outreach practice, transcribed in the theoretical perspectives of Critical Pedagogy. With the conceptual approach pointing to the principles of an educational practice based on the historical and critical awareness and with the pulverization of the participant educators' words, it was possible to expand even further the political understanding that "commitment to the oppressed must be an essential tool to intervene in the social spaces. Education must not be guided by a company paradigm, ignoring the human being" (EP21, 2018). There is in this testimony a direct consonance with the freirean principles. A call to the commitment towards the oppressed.

We may even include the issue of political and social neglect in this discussion and, indeed, we realize there are several factors that affect the way people act in society. Those are determinant in cases of vulnerability. However, the educators' role in this context, independent of the adverse situation, is to stimulate the curiosity of the literacy student,

being aware of the subject's incompleteness and autonomy, participating together in the construction of knowledge. This exercise indicates that transformation is possible within a dialectical movement and within a hope of change, because "no one can be in the world, with the world and with others in a neutral way." (FREIRE, 1996, p. 77).

3 (IN) CONCLUSIVE NOTES OF A CONTINUOUS ADJUSTMENT

It is significant to mention that this operation/writing mode required accuracy and focus on the initial idea of the research. It demanded care in order not to escape from the axis of the analysis from the theoretical conceptions and from the tangles of the students' perceptions, which culminated in a learning movement. Besides, we do believe the act of researching means to open

Avenues that are not always linear, but with (un)certainly that writing, this writing, may be the emblem, the draft, the most significant meanings that reveal (relieving us) as rational subjects (as emotional), in the complex project of understanding the educational phenomena. (SOBRAL, 2016, p. 36).

Taking into consideration the results achieved, it is possible to identify some significant aspects. One of them is concerning the pillars that sustain higher education in Brazil: research, teaching and outreach. The conduction of this project had as educational horizon the harmonic union between them, clearly demonstrating their importance in higher education formation, specifically regarding to teacher education.

Social Pedagogy, as a discipline, corroborates the awareness that reflection and action are essential as long as combined. Together, they allow the development of critical awareness through a pedagogy that develops criticism and socio political awareness on the subjects who are at the margins of society, without leaving aside their personal stories.

Combined with the aspects mentioned before, it is clear the teachers preparation process in one of

its aspects: youth and adult education. To expose the supposedly future teachers to theory, practice and reflection on their own practice is inserted in an essential movement that generates learning and provides experiences. However, it is necessary to keep in mind that this process does not happen homogeneously, because some of those future educators may reach an understanding of how the teaching and learning process occurs and will take this experience to their professional life. Others will not, because, as it happens with any other learner, the teaching speed is different from the learning speed. Therefore, the continued formation is an essential part in the pedagogical practice.

We consider that the freirean postulates, which were essential in the throughout the outreach project, left an indelible mark on all those who were involved in the project. They allowed us to prove, not only in theory but also in practice, which knowledge is liberating only if it is associated with a political commitment on behalf of the oppressed. We should emphasize, therefore, that the method supported us in the process of interweaving between outreach practice and the Critical Pedagogy principles, broadening the understanding that it is necessary to transform literacy in a “[...] speech that has turned into writing, a social speech that has turned into pedagogical writing” (BRANDÃO, 1981, p. 22).

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