

ARTICLE

TEACHER TRAINING IN NON-FORMAL CONTEXT: THE EXPERIENCE IN POPULAR PRE-UNIVERSITY COURSES¹

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ABSTRACT: The article presents the results of a doctorate research in Educational Sciences. The aim was to analyze the relationship between non-formal education in the context of higher education and teacher training. This investigation has a qualitative nature; data collection consisted of conducting 21 interviews, whose data were treated according to thematic content analysis. The research allowed the study of educational and training practices developed in two popular pre-university courses, *Rede Emancipa* and *Conexões de Saberes*, which aim to prepare groups from economically and socially disadvantaged classes to take the Enem test. Considering the functions that non-formal education can play, namely complementing formal and non-formal education, the results indicate that the analyzed educational practices are essential for training Teaching undergraduates since they enable the learning of theoretical and practical knowledge. These experiences studied are close to popular education, as the teaching practice follows a critical view. Furthermore, they are essential tools to democratize higher education in Brazil.

Keywords: popular education, education democratization, university education, teacher training, non-formal education.

FORMAÇÃO DOCENTE EM CONTEXTO NÃO FORMAL: A EXPERIÊNCIA NOS CURSINHOS POPULARES

RESUMO: Este artigo apresenta os resultados de uma pesquisa realizada no âmbito de doutorado em Ciências da Educação. O objetivo foi analisar a relação entre a educação não formal realizada em contexto de ensino superior e a formação de professores. Esta investigação é de caráter qualitativo; para a coleta de dados, realizaram-se 21 entrevistas, cujos dados foram tratados conforme a análise temática de conteúdo. A pesquisa possibilitou estudar as práticas educativas e formativas desenvolvidas em dois cursinhos populares, que têm por objetivo a preparação de grupos de pessoas provenientes de classes

¹ Article published with funding from the *Conselho Nacional de Desenvolvimento Científico e Tecnológico* - CNPq/Brazil for editing, layout and XML conversion services.

econômica e socialmente desfavorecidas para a realização da prova do Enem, sendo estes cursinhos o Rede Emancipa e Conexões de Saberes. Tendo em vista as funções que a educação não formal pode desempenhar, nomeadamente no que se refere à complementação da educação formal e não formal, os resultados indicam que as práticas educativas analisadas são importantes para a formação dos alunos de licenciaturas, uma vez que possibilitam a aprendizagem de conhecimentos teóricos e práticos. Estas experiências estudadas aproximam-se da corrente da educação popular, pois a práxis docente ocorre de acordo com uma vertente crítica, além disso são importantes ferramentas que visam à democratização do ensino superior no Brasil.

Palavras-chave: educação popular, democratização da educação, ensino superior, formação docente, educação não formal.

FORMACIÓN DOCENTE EN CONTEXTO NO FORMAL: LA EXPERIENCIA EN CURSOS POPULARES

RESUMEN: Este artículo presenta los resultados de una investigación realizada en el contexto de un doctorado en Ciencias de la Educación. El objetivo fue analizar la relación entre la educación no formal realizada en el contexto de la educación superior y la formación docente. Esta investigación es de carácter cualitativo, la recolección de datos consistió en la realización de 21 entrevistas, cuyos datos fueron tratados según los análisis de contenido temático. La investigación permitió estudiar las prácticas educativas y formativas desarrolladas en dos cursos pré-universitários populares, que tienen como objetivo preparar grupos de personas de clases económica y socialmente desfavorecidas para realizar la prueba ENEM. Estos cursos són Rede Emancipa y Conexões de Saberes. Considerando las funciones que puede desempeñar la educación no formal, es decir, en lo que respecta a complementar la educación formal y no formal, los resultados indican que las prácticas educativas analizadas son importantes para la formación de los estudiantes de grado, ya que permiten el aprendizaje de conocimientos teóricos y práticos. Estas experiencias estudiadas se acercan a la educación popular, ya que la praxis docente se da según un aspecto crítico, además son importantes herramientas que apuntan a la democratización de la educación superior en Brasil.

Palabras clave: educación popular, democratización de la educación, enseñanza superior, formación docente, educación no formal.

INTRODUCTION

In Western cultures, the role of education is, among others, to transmit the scientific knowledge accumulated by humanity. Besides this, some countries have established specific objectives for their educational systems. In Brazil, which only legally regulates school education, the law "aims for students' full development, their preparation for citizenship, and work training" (BRASIL, 1996, Art. 2º). In Portugal, the educational system integrates public, private, and cooperative institutions. It aims to "favor the global development of personality, social progress, and the democratization of society" (PORTUGAL, 2005, Art. 1º).

These examples show us that the systems foresee that education should prepare for citizenship, life in society, and, explicitly or not, work. However, what about when it does not prepare people or this preparation is not enough for these aspects of life in society? And, when it does, what ideology guides such educational practices? Are students, future professionals, taught to question society

or conform to its cultural configuration? We agree with Suanno (2021, p. 88) when stating that "as educators, we have the commitment and the responsibility to favor social justice in our pedagogical practices, with the clear aim of contributing to building peace and human dignity having social justice also in its objectives"

Education, seen as a broad process throughout life (CANÁRIO, 2001), occurs in non-formal environments, such as social movements, unions, and associations, in which individuals learn about citizenship and rights (GOHN, 2006). It is often a place where people learn to see and criticize society, having other theoretical bases to do so, such as popular education currents.

The typology formal education, non-formal, and informal emerges from the need to characterize the different educational forms. This conceptualization is usually established in comparison/denial of particular characteristics of school education, in which schooling corresponds to formal education and the educational processes outside the school environment refer to non-formal and informal education. Paulston (1972), as Bekerman and Silberman-Keller (2013) before, illustrates the relationship between formal education, non-formal, and informal, considering the first as central and the last two as peripheral.

Thus, Trilla, Gros, López, and Martín (1993) identified relationships, such as complementarity, that non-formal education establishes with the other types of education, especially, with the formal one. This complementarity relationship has functions depending on the content, that is, on what grounds the educational practice. Some experiences, despite having a prevailing role, also have other objectives.

The pre-university courses [*cursinhos*, in Brazilian Portuguese] Rede Emancipa and Conexões de Saberes aim the democratization of higher education in the country, based on a practice that seeks to promote social justice, are simultaneously a time-space of teacher training and participants learning of scientific knowledge, having convergent roles of non-formal educational practices.

POPULAR PRE-UNIVERSITY COURSES AND THE DEMOCRATIZATION OF HIGHER EDUCATION IN BRAZIL

Higher education is considered a right that should be guaranteed in international commitments, such as the World Higher Education Conference held in Paris in 1998, and in regional agreements, such as among the Ibero-American university presidents in the Santiago Agreement in 1999.

However, as shown by statistical data, access to higher education, both public and free, in countries such as Brazil is still excluded. As Pereira, Raizer, and Meirelles (2010, p. 87) "having a place in a public – federal or state- Higher Education Institution (HEI) is almost unreachable to those who did not access enough educational, Family, affective, and emotional resources to win this dispute".

Thus, the so-called "minority" groups, as Indigenous and African-Brazilians – the last comprising more than half of the Brazilian population (INSTITUTO BRASILEIRO DE GEOGRAFIA E ESTATÍSTICA – IBGE, 2015), have the smallest share of places in public HEIs, due to an educational trajectory that do not favor them when disputing places in the admission exams.

As measures to intervene and guarantee the democratization of higher education some public policies were created, such as the Fundo de Financiamento Estudantil – FIES [Student Funding],

sanctioned by Law 10.260, from July 12, 2001, and the Programa Universidade para Todos – PROUNI [Program University to All] that offers scholarships in private institutions since 2004 (MINISTÉRIO DA EDUCAÇÃO, 2010).

Another important measure to effectively democratize the access to public higher education was the approval of Law N° 12.711, from August 29, 2012, known as the Quotas Law, during the mandate of former president Dilma Rousseff, which establishes that at least 50% of places by course and shift must be reserved to students from public high schools. Out of those places, half should go to students from families with a *per capita* income of 1.5 minimum wages or less.

Despite these measures, popular classes' access to higher education mainly takes place in private institutions. In 2020, the Brazilian higher education census, released by Instituto Nacional de Estudos e Pesquisas Educacionais Anísio Teixeira – INEP [National Institute of Educational Studies and Research Anísio Teixeira], pointed out an increase of private institutions in the country. Of the 2,608 institutions offering higher education courses, only 302 were public, so, out of each four students, three were enrolled in private establishments. The data also shows that online courses prevail, as out of the 16,425,302 places offered, 10,395,600 were conducted in this format (CENSO[...], 2020).

Regarding higher education in Brazil, public education access is inverted when considering students' trajectories. Students from the best K-12 schools, normally private, are those who get places in the most competitive and prestigious undergraduate courses—medicine, law, and engineering—mainly in public universities. On the other hand, students from less privileged families and lower cultural levels normally go to private institutions with lower results in the national evaluations.

The preparatory courses for higher education admission exams emerged in a paradoxical moment of widening access to K-12 education when the number of high school graduates became greater than the places offered in the universities, around the 1920s. Thus, to better prepare students for these exams, the *curso pré-universitário* [pre-university courses] were created (SALATA, 2018).

According to Whitaker (2010), society started to demand community pre-university courses as a way to guarantee the admission of young people from popular classes to university. According to the author, this demonstrates an appropriation of elite habits by less privileged classes, as it happened with the festivity now called *Carnaval* and the fashion trends nowadays. This demand results from fights for the democratization of higher education and affirmative actions created by governments since the late 20th century.

Since their emergency, popular pre-university courses were organized by social groups and actors with different pedagogical conceptions and political orientations seeking a common objective: to approve students for higher education admission exams. According to Pereira, Raizer, and Meirelles (2010), most of these courses were organized by higher education students; some of them politicized their actions, i.e., saw the courses as key to fight for democratization, while others only wanted to have classroom experience.

However, though some of these teachers did not politicize their practice and denied the objective of those popular courses, Whitaker (2010, p. 290) defends that these initiatives have a peculiar role of "neutralizing the barriers that the capitalist system claims to have destroyed, such as the stratification composed of 'open' classes but that, at the same time, reconstruct it from the creation of instances accessible only by those that already occupy the best positions in the social pyramid."

When perceiving the efficiency of the university preparation, guaranteed by the pre-university courses, the popular classes start to appropriate this practice to promote social justice through

different organizations, such as social movements. In this context, the pre-university courses *Rede Emancipa* and *Conexões de Saberes* were created, as spaces of non-formal education. *Rede Emancipa* proposes to be a Brazilian social movement of popular education. Its action focuses on democratizing higher education through popular pre-university courses, offering a quality education for socially marginalized populations. However, it does not restrict participants' admission, including all those wishing to attend, regardless of social class. *Rede Emancipa* started in the state of São Paulo, after a fall out among some members of another pre-university course, the *cursinho* Poli (USP polytechnical student council). The latter was founded in the 1980s by the student council of engineering students from Universidade de São Paulo – USP, one of the pioneers in the state (MENDES, 2011).

Nowadays, the course *Rede Emancipa* is completely free with no restriction to participants' admission. All teachers, coordinators, and other collaborators work voluntarily. In July 2021, the organization's site informed that there were units of the course in eight Brazilian states: Bahia, Ceará, Distrito Federal, Minas Gerais, Mato Grosso do Sul, Paraná, Rio Grande do Norte, and São Paulo. Some of these states hold more than one unity.

Conexões de Saberes started in Rio de Janeiro, when young people from less privileged backgrounds admitted to public universities started to offer free classes in their community, the Favela da Maré. Due to the high success rate of their work, the Universidade Federal do Rio de Janeiro and the Universidade Federal Fluminense formalized a proposal of non-formal education alongside the Ministry of Education, in the early 2000s, creating the pre-university course “*Acesso e Permanência de Jovens de Origem Popular na Universidade*” [Access and Permanence of Young People from Popular Classes in University]. Thus, *Conexões de Saberes* —a partnership between public universities, the Favelas Observatory, and the Secretary of Continuous Education, Literacy, and Diversity of the Ministry of Education – SECAD — started to be implemented in 37 Brazilian universities (OBSERVATÓRIO DE FAVELAS, 2021).

Today, the unit developed at the Universidade Federal da Paraíba – UFPB is a pre-university course connected to the Programa de Educação Tutorial – PET [Tutor Education Program] called “*Projeto PET/Conexões de Saberes. Acesso e permanência de jovens de origem popular à universidade: diálogos universidade – comunidade*”, connected to the Education Center of UFPB in the city of João Pessoa, in the state of Paraíba.

The courses *Rede Emancipa* and *Conexões de Saberes* are spaces of non-formal education. Such spaces are institutionalized in the Brazilian context as legitimate spaces of non-formal education. The Law of Directives and Bases for the National Education (1996, art.1º), since the late 20th century, recognizes that education encompasses "the formative processes developed in the family life, in human sociability at work, in education and research institutions, in social movements, civil society organizations, and cultural manifestations."

In both experiences of non-formal education, the teachers – who work voluntarily or receive a small grant – live the experience of learning competencies and abilities to be teachers, such as planning and giving classes. At the same time, students have an environment to learn the school content needed to fight for a place in public universities, contents that were insufficiently offered in their trajectories. However, as we will see, education in these places do not follow the market logic of education, such as the acritical memorization of contents, as in other pre-university courses. Learning takes place dialogically and aiming emancipation.

METHODOLOGY

Due to its methodological path, this is a qualitative research. Thus, it seeks to understand the social phenomenon studied with its universe of meanings, considering the interviewees' perceptions, opinions, and interpretations about the investigated object, i.e., human experiences.

According to Godoy (1995, p.58), qualitative research "involves obtaining descriptive data about people, places, and interactive processes through the direct contact of the researcher with the studied situation, aiming to understand the phenomena according to the subjects' perspective, that is, those participating in the situation studied"

Thus, we conducted 21 semi-structured interviews through videoconferences as they took place in the first semester of 2021, a period of social restriction due to the Covid-19 pandemic and the resulting sanitary measures.

Regarding data treatment, the interviews were recorded with the participants' authorization and later transcribed. The data was analyzed following the technique of content thematic analysis, according to which:

A theme is a unit of meaning that naturally emerges from an analyzed text following the criteria related to the theory that guides reading. The text can be cut into constitutive ideas, statements, and proposals that carry isolatable meanings.

Making a thematic analysis means discovering the meaning nuclei that compose communication and whose presence or frequency of appearance can affect the analytical objective chosen. (BARDIN, 1977, p. 105).

As previously mentioned, besides asking what people think about learning in the educational experience, we seek to perceive the trajectory of these lives and the relationship between this life story and the construction of these knowledges because "the object of the qualitative study is always considered in its historicity, regarding the individuals' developmental process and the context in which the individual has grown" according to Günther (2006, p. 202).

In this research, we interviewed voluntary and grantee teachers, students of Teaching Undergraduate courses who worked in the pre-university courses approached in this study, coordinators, and some students who experienced these educational practices.

They are identified by their role in the pre-university course studied, followed by the acronym of the course, "RE" for *Rede Emancipã* and "CS" for *Conexões de Saberes*. They declared their age at the moment of the interview. The state refers to the place they work and not their birth or residence place.

Table 1 gathers the main information to characterize the subjects participating in the research.

Table 1 – Interviewees' characterization

Interviewees	Age	Formation	Pre-university course	State
Teacher and coordinator 01 - RE	49	Undergraduate and Doctorate in Communication Sciences	Emancipa	RN
Voluntary teacher 01 - RE	35	Undergraduate in Physics	Emancipa	RN
Voluntary teacher 02 - RE	21	Undergraduate in Physics	Emancipa	RN
Voluntary teacher 03 - RE	22	Undergraduate in Social Sciences	Emancipa	RN
Voluntary teacher 04 - RE	24	Undergraduate in Philosophy	Emancipa	RN
Voluntary teacher 05 -RE	25	Undergraduate in Social Sciences	Emancipa	RN
Coordinator 02 -RE	32	Ongoing undergraduate in Social Communication	Emancipa	RN
Student 01 - RE	30	High school	Emancipa	RN
Student 02 - RE	32	High school	Emancipa	RN
Student 03 - RE	36	High school	Emancipa	RN
Teacher and coordinator 03 - RE	26	Teaching Undergraduate in Chemistry	Emancipa	RN
Former student and voluntary teacher 06 - RE	21	Ongoing undergraduate in History	Emancipa	RN
Teacher and coordinator 04 - RE	37	Undergraduate in Biology and Doctorate in Education	Emancipa	RJ
Teacher and coordinator 05 - RE	32		Emancipa	RJ
Teacher and coordinator 02 - CS	52	Undergraduate in History and Doctorate in Education	Conexões de Saberes	PB
Grantee teacher 01 - CS		Ongoing undergraduate in Letters	Conexões de Saberes	PB
Grantee teacher 02 - CS	24	Ongoing undergraduate in Geography	Conexões de Saberes	PB
Grantee teacher 03 - CS	25	Ongoing undergraduate in Biology	Conexões de Saberes	PB
Student 04 - CS	24	High school	Conexões de Saberes	PB
Student 05 - CS	24	High school	Conexões de Saberes	PB
Grantee teacher 04 - CS	30	Undergraduate in Letters and MMaster's in Human Rights	Conexões de Saberes	PB

Source: created by authors

Though each life story has its particular characteristics, the social contexts of each individual lead to similar experiences, mainly on the themes of this study, such as the educational problems experienced in the public school and the hardships to enter in higher education.

TEACHER AND STUDENT FORMATION IN A NON-FORMAL EDUCATION CONTEXT: SPACE OF REFLEXIVE CONSTRUCTION

The pre-university courses studied were organized as university outreach courses. Thus, on the one hand, the subjects of the educational actions are external to the university and, on the other, Teaching undergraduates work as teachers. Hence, for the first group, the educational experience allowed the construction of scientific knowledge regarding K-12 curricula and more.

According to the interviewees, the main learning for the undergraduates in these non-formal education experiences refers to their professional training. However, as we will see, this practice does not follow the current market logic of pre-university courses whose education practices consist of methods

to memorize content for the Exame Nacional do Ensino Médio – Enem [National High School Exam] but first and foremost, a pedagogical concept as social practice, according to the elements of Popular Education. Here, Popular Education is an educational current that belongs to Western and Latin American critical thought that conceives the pedagogical dimension as a field of knowledge and power devices, leading individuals to reflect and resist unfair realities through a permanent practice of critical readings, based on local, national, and continental contexts (CARRILLO, 2013).

According to Manfredi (2013), the formation of reflexive subjects, able to intervene in social injustice and inequality presupposes an educational process that the author associates to some Freirean proposals, such as:

- an epistemological view of building knowledge from a dialectic perspective;
- the perspective of education as an act of collective through dialogue, exchange between educator and educand, and among educands;
- the value of dialogue and joint systematization of knowledges as heuristic instruments to deepen the understanding of reality and appropriate themselves of instruments to read more critically the realities lived and glimpse, from this process of social-historical process, actions to intervene and transform what was lived towards what was projected (MANFREDI, 2013, p. 82).

Hence, as we will perceive, there are several theoretical and practical aspects in the studied educational actions that related to this specific pedagogical current. Our analysis consider the descriptions, perceptions, and reflections of the subjects about the educational practice they experience and is organized to present how individuals are involved in the educational experiences, their constitution as sociopolitical subjects, the adoption of the popular education conception as a theoretical-methodological option, the approximations between non-formal education and the elements of popular culture and, finally, our reflections about the roles of non-formal education in the cases studied.

Thus, initially, we present the principles that guide the pedagogical formation; after, the teaching practice aspects are presented on the perspective of teachers and students and, lastly, the professional competencies developed.

Popular education as a theoretical-methodological option in teacher training in a non-formal context

In their educational experience, the interviewees reported how the teacher training process occurred in a non-formal education environment, so that it would be transforming. Therefore, for these social actors, the educational work is not grounded on demarginalization or community development. However, teachers perceive themselves as educators in a process of transforming a social injustice condition that maintains oppressed and oppressive roles (CARRILO, 2013).

Teachers highlight the importance of Paulo Freire's theoretical and practical elements. He was not the only one who reflected on theoretical, methodological, and mainly emancipating aspects of popular education. Nonetheless, he was a theoretician who knew the challenges of the Brazilian social context and developed theories and practices of a freeing education with and for young people and adults, especially in non-formal education environments.

The aspects cited by the educators illustrate that an education that wants to transform society and not only reproduce power relationships needs a tripod involving transforming, forming, and acting

elements (FORTUNA, 2015). However, it is interesting to notice that the theoretical-methodological options of popular education, as a base for the educational practice, are not given *a priori* but were conceived during the reflection process. According to the Teacher-Coordinator 02- CS, though the public involved in the educational process are youngsters and adults and that they also approach the concept of popular education based on Paulo Freire in educators' training and study groups, the perception that this educational concept would be implemented has only emerged throughout the years:

[...] the project works with a teacher training proposal. Not just any teacher, it is a teacher training to educate young people and adults. Our choice for this model of education was not established from the get-go...Understanding that our work field was the education of young people and adults, that was quite characterized, quite explicit for us. Understanding that we start from a dialogic education and that Freire's ideas gave us the condition to do what we believed for the access and permanence of underprivileged young people in the university (Teacher and coordinator 02 – CS, 2021).

Hence, perceiving that the target public comprised young people and adults and having the educational objectives clear in mind, they concluded that their work should follow popular education principles and methods. Thus, when working with this public and in this perspective, there are some key elements in the educational practice. The first is dialogues, which is the base for a:

Fruitful anthropological view that produces a radically humanistic and freeing thought. When placing dialogue as the first condition to free the oppressed, Freire ground the project of social transformation in renewed bases that converge to the sociocultural humanization of humanity as a whole (ZITKOSKI, 2003, p. 10).

Freire (1987) believed that dialogue should be present in the pedagogical practice because it is inherent to the human condition itself. According to Pires (2002, p.39), “the ‘I’ does not exist individually, but as an opening to others.” Through dialogue, a relationship of respect between educator and educand is established, a practice that allows the recognition and valuing of educands' knowledge, which emerge from their social contexts and should be part of the teaching-learning process. To Freire (1987, p. 51), “dialogue cannot exist, however, in the absence of a profound love for the world and for people.” Therefore, every educational practice not based on a domination and imposition relationship should have dialogue as a grounding element. Dialogue does not mean a permanent consensus of ideas, but a way to face difference. Thus, we know the external world and establish ourselves as a social being through the perceptions of others:

When producing discourses, we are not their sources but intermediaries that dialogue and problematize with other existing discourses in our society, in our culture. As said, the dialogic relationship is polemic, there is no passiveness. Within it, the discourse is a game, a movement, an attempt to transform and even subvert the senses. The meaning of a discourse is never the last one: interpretation is endless. What makes a dialogue between statements evolve is this endless possibility of forgotten meanings that return to memory, provoking on them a renovation within other contexts. (PIRES, 2002, p. 42).

Another important principle for teacher training is understanding education as a collective

movement of transforming an unequal reality:

Involving those arriving and teachers and students, there is a purpose of thinking social inequalities through the educational agenda. This agenda mobilizes them because they are teachers and want to teach; because these are teachers who want higher education, they are connected with the demand of educational needs in the educational agenda. Through this agenda, we start thinking how society is structured and seek its...to question this order, the indignation towards this order and, mainly, the ability to establish trust connections and that they can believe they can do it, that through collective organization we can guide social transformation (Teacher and coordinator 05 – RE, 2021).

First, it is important to know the theoretical bases that ground educational practice in this process of popular education teacher training. This process includes recognizing that there are different social classes, or, as Freire (1987) defined them, the oppressors and the oppressed, and that the university space is a place of rights and an environment of social and cultural transformations.

The educational process that seeks social transformation and involves the development of a critical awareness is an individual process but related to the collective organization. Individual because it encompasses the subjectivity transformation of each subject in an educational process and social transformation, the emancipation of subjects, what should be built collectively. Thus, for the teacher and coordinator 05 – RE, this process starts in the educational experience of the pre-university course but does not end there:

The word *Emancipa* [Emancipate] is not a coincidence. It is the process, what emancipate is. This emancipation is not individual but collective. So...and social fight. Because *Emancipa* moves towards fight, we guide...there is the aspect of being in the demonstrations, to fight a concrete fight, to participate in the process, to be solidary, well, much is related to teaching to act in reality...

...the collective organization and the capacity to build a concrete fight and the intervention in reality itself. (Teacher and coordinator 05 – RE, 2021).

To Freire (1987), this process is reflexive in the individual scope and also involves a collective action:

It is only when the oppressed find the oppressor out and become involved in the organized struggle for their liberation that they begin to believe in themselves. This discovery cannot be purely intellectual but must involve action; nor can it be limited to mere activism, but must include serious reflection: only then will it be a praxis. (FREIRE, 1987, p. 33).

An education seeking to be emancipating goes through planning an education that allows students to reflect about the world. Thus, it is a process that starts by thinking about the curriculum and classroom methodologies:

Because we need to think of a curriculum that is...because, like, this case is from a meritocratic point of view, but there are some things that are even unconscious, " I give the same class I would in a private course" with the best of intentions. "because it is the only experience of pre-university course I have, so, I'll give this class." But this class is structured in a curriculum conception, so we have to think of the curriculum in a different way, to think about time differently, the time of people there, in a different way. So, this is also a conception of popular

education. I think this is the most difficult thing to do, thinking is easy, saying it is easy (laughter) (Teacher and coordinator 04 – RE, 2021).

Besides this, the testimonies show that the teacher training took place in a dialogical process with the other teachers. So, as Nóvoa (2019, p. 6) affirmed, becoming a teacher "forces us to reflect about personal dimensions and teachers' collective dimensions. It is not possible to learn the teaching profession without the presence, the support, and the collaboration of other teachers":

[...] So, based on this experience of the organization, formulation of steps, and their principles, and I also have a moment to observe the colleagues, then, I observed the classes of other colleagues-teachers.

So, thinking a class collectively since...like...how we would share the content, who would give what class, what we considered important, listen to students...I think it was this way, I think (Teacher and coordinator 05 – RE, 2021).

The educational and learning context does not involve only the dialogical relationship teacher-student but also teacher-teacher. It is a political decision based on cooperation in the training process, which, according to Thurler and Perrenoud (2006), does not prevail in teachers' professionalization.

Thus, according to these authors, if individualism is predominant in teacher training, the representations of cooperation should be part of the initial training of these professions according to two axes. The first is related to understanding that individualism is not an issue of character but the product of a common culture rooted in the teaching profession. The second axis consists of "working one's personal relationship with cooperation, one's own view about the profession, the relationship with power, with other, with control, competition, and solidarity" (THURLER & PERRENOUD, 2006, p. 368).

Having cooperation as a principle, the teacher and coordinator 04 – RE, who worked in the same unit as teacher and coordinator 05 – RE, describes how she learned with the educational practice, how she stimulated teachers to learn with each other, and, besides this, the repercussion that these different types of learning had in her own academic and professional trajectory:

[...] I say that there are several learning levels. From the perspective of living with diversity, the perspective of learning to be a teacher, to teach, also to learn to think in education, because the process of being a coordinator was much more the issues of trying to establish a common dynamic to different classes. So I watched many classes, made many suggestions, recommended people to watch each other's classes, make didactic experiments, teach in pairs, give a different class, so this was also an opportunity to learn several different possibilities of how to teach and coordinate, they made me think quite a lot about teacher training (Teacher and Coordinator 04 – RE, 2021).

We can see in the testimony of Teacher and coordinator 04 – RE what Thurler and Perrenoud (2006) had already observed. Cooperation does not mean an idealized view of the relationship between teachers but an essential element in the process of forming professional competencies and abilities because it implies overcoming communication problems, power and interest conflicts, key to a practice of transforming education.

Pedagogical praxis in popular pre-university courses seeking social transformation

The concept of praxis is present in Karl Marx's (1845) theory and resumed by Paulo Freire (1981). For the first, theory should surpass the speculative thought, establishing a dialogue with different contexts and historical moments because, in this encounter between theory and practice, "man must prove the truth, i.e., the reality and power, the this-sidedness [*Diesseitigkeit*] of his thinking, in practice" (MARX, 1845, p. 1). About the praxis, Pereira, Rocha, and Chaves (2016, pp. 32-33) add:

Its critical sense comes mainly from the processual possibility of overcoming common sense, as it allows a new statement that says much about the participation of men in life and of the world in men. This strongly unsettles the traditional concept of theory and practice. Practice is no longer restructured to the embryonic action of the empiric, from the mere routine, the contingency that can be understood as the traditional conception of theory. Men's practices start to be their material production of existence, thus, similarly, of his thought and understands man as a historical subject (PEREIRA, ROCHA; CHAVES, 2016, pp. 32-33).

Hence, human beings need to know their own history, how it is established, the dynamics, and contradictions of this process, so as to be in the world. This way, the understanding of praxis means that the human being is the product of circumstances and education but these circumstances are also changed by human action (MARX, 1845).

To Freire (1981), praxis is a dialectic movement involving action-reflection, theory- practice and should be part of the professional practice of an educator committed to social transformation because "as beings that, transforming the world with their work, create their world. This world, created by the transformation of a world they did not create and that establishes their context, is the world of culture that extends in the world of history" (FREIRE, 1981, p.17).

This movement of social transformation should not be disconnected from intellectual development, i.e., from the construction of knowledge, nor from human relations. So that educators can exercise such pedagogical practice the action needs to be grounded on theory and, similarly, the pedagogical theory should be close to reality.

Though it might seem evident that education should establish a relationship between theory and practice, a connection highlighted by the theoreticians of Education Sciences, this is still a challenge in teacher training that, according to Nóvoa (2019), has collective and individual aspects. The common aspects to all undergraduates are in the policies of university training, which foresee a curriculum with knowledge and abilities that should be apprehended in spaces such as universities. The individual aspects refer to how each teachers build their individual identities, according to their own pathways. Considering that teacher training does not occur only in the classroom, nor is restricted to it, but is a process that happens throughout life, some elements that are part of an educational praxis committed to social transformation were reflected and practiced by teachers in the training context of the studied experiences.

Thus, as in teacher training, dialogue was an important principle in the educational practice in the classroom, seen as a humanization element that allows educators and educands to learn with each other:

It is about understanding education as a process of people for people, in this dialogical perspective, democratic, solidary, of confronting and discussing a lot this issue of hierarchization,

which is very strong in the university and that I've never perceived in this way, and each time less, isn't it? I get really sad because it is a recurrent behavior among university professors. (Teacher and coordinator 02 – CS, 2021).

[...] I really like to listen them, I really do, listening them teaches me a lot. Environmental racism, for instance, was a theme, in a way a new theme but it was something that I've never stopped, never stopped to really think. About environmental racism. And then we see that environmental racism is close to our, to our experience, it is...close not to me but to people close to me or that I socialize with. So, it is a project that teaches me until today. (Grantee teacher 03 – CS, 2021).

Through a dialogical relationship it is possible to relate the content with students' context, allowing them to analyze their own realities and contexts critically:

Bring texts that help us think, reflect about this place they are, right?! For instance, one of the most interesting works to work with them are from Lima Barreto. Those social novels that focus on this society that, in a way, were erased by the social elite. (Grantee teacher 01 – CS, 2021).

First, what I think is important, to me at least, was the critical perspective about everything. Because, like, for example, the History class was not a traditional History class that we say in school, that you just sit down and listen, it was something more participative. He [teacher] knows how to listen to us, he questioned how History was told, you know... (Student 04 – CS, 2021).

Coordinator 02 – RE presents methodological strategies that were used for students to develop discussion abilities and favor the development of a critical sense towards daily political and social problems:

We mainly hope that our students can become critical subjects, right?!...

I followed a bit of this process and it was amazing. I'm talking about students that had never opened their mouths in class and that, suddenly, from the discussions, the Circles, the spaces, our incentives, they were there, debating with people... (Coordinator 02 – RE, 2021).

Besides learning the content to do the Enem test, the Grantee teacher 01 – CS reports which aspects of the educational experience contribute to the formation of sociopolitical subjects:

[...] these are quite underprivileged people that, often, have no citizenship formation, that thinks they are always in that oppressed place. So, the pre-university course really seeks to...so much that the course is not only comprised of subjects for Enem but there is a whole pedagogical, citizenship, and political formation that the course wants to encompass with all this people. So, then, normally between the classes, on Fridays, there is a political and citizenship formation. These area lectures from professionals in the area that the teacher generally creates and, then, takes these students to the university auditoriums, there is a whole engagement with the political and citizen issue and, of course, in students'critical perspective (Grantee teacher 01 – CS, 2021).

In addition to the content to be approached in a political and critical way, other postures are adopted in the political sphere related to the concept of education itself. Among them is the democratization of space, i.e., decision power:

And I think that the fact that they are not alienated, that they can do it... To the student, you are invited to participate in coordination meetings, you are invited to think the dynamic of the space, to act over it. So, if you are dissatisfied with something, you have the chance to guide this transformation, new ideas, things that you want to happen. Then I think that this could also be raised (Teacher and coordinator 05 – RE, 2021).

Then, for the educational practice to be freeing, there are some important principles that differ them from other practices that do not serve this liberation. These non-freeing practices are present in a great part of the educational systems, that do not promote problematization and reflection over society but that guide the educational process in a homogenous and standardized way. Contrary to this homogenization of social practices that standardize life experiences, there is an educational practice that conceives education as a continuous process, in a democratized educational space because “no one teaches another, nor is anyone self-taught. People teach each other, mediated by the world”(FREIRE, 1987, p. 44). Thus, this practice occurs in an education that is critical and dialogical, through horizontal and solidary relationships.

The know-how in the pedagogical praxis

Added to the already mentioned aspects, the subjects participating in the research and who taught in the pre-university courses also reported other types of teaching knowledge acquired from their educational experience. These knowledges can also be interpreted as competencies for the pedagogical exercise. Thus, they refer to the capacity individuals have, with their academic formation, to exercise a certain activity (COSTA, 2019).

Therefore, some theoreticians analyze the guiding competencies of teachers' continuous education that should be present in the constant formation process, from when they leave the university throughout their professional practice. According to Perrenoud (2000), these competencies should be:

Organize and guide learning situations; manage learning progression, conceive and developed differentiation devices; involve students in their learning and work; work in teams; participate on school management; inform and involve parents; use new technologies; face professional duties and ethical dilemmas; manage their own continuous education (PERRENOUD, 2000, p. 1).

As we can see, the author believes it is important for teachers to be constantly in formation regarding technical and scientific knowledge, as well as interpersonal abilities. Furthermore, ethics should permeate all the training trajectory and teachers' work.

Based on the interviews conducted with the teachers in the training contexts studied, it is possible to group some of these knowledges in which the developed competencies are based:

I've learned exactly this, to be a teacher. From this issue of having a more humanized and humanizer formation, to the practical issues, the techniques, knowing how to deal with the class, to make a class plan that answers the objectives I want, you know?!... (Grantee teacher 03 – CS, 2021).

To the practical knowledges to be a teacher, Voluntary Teacher 02 – RE adds a greater

mastery of the contents in his area due to the challenges in the classroom:

I improved my oral skills, my posture in front of the class, to know how to behave, know how to communicate with the students, and have a certain control of the class, you know?! Because you cannot be alienated, as if you were not here, talking to yourself in front of a camera....so that was something really important to me (Voluntary Teacher 02 – RE, 2021).

When questioned about what he learned in the non-formal educational experience, Voluntary Teacher 02 – RE highlights that, through the experience at *Rede Emancipa*, it was possible to experience an inclusive practice involving students with special needs:

[...] an experience that I had and liked, it was cool, I had a deaf student...For example, before that I had a style of class, but it is quite hard for the interpreter to get what I was saying, I don't know, kinetic energy, mechanic energy, and to teach this to that student, you know?! And, so, yeah...from this, I researched things that I could do, ways I could help the interpreter, to ease her work, to explain what I was saying to this deaf student...my slides were quite clean, I started to add things that could help her and so on... (Voluntary teacher 02 – RE, 2021).

Also concerning the learning of teaching, interviewees also reported the recognition of educands' original contexts and the ability to deal with a strongly heterogenous classroom as acquired knowledge:

I can say that it was a very good school, a school where I got many things and saw that... I got in contact with many people, with many students, several realities, situations much different from the ones I had lived... (Voluntary teacher 01 – RE, 2021).

I've learned, in this training question, to be patient, to have this care, to transform content into something understandable from people of different ages because it is one thing to have a high school student, who is living the same phase as you and use a number of examples, or colocations, words, jargons, fears, body movements, whatever, to make them understand. It is something else to teach, I don't know, a 60-year-old woman who decided to return to her studies after 30, 40 years (Voluntary teacher 03 – RE, 2021).

Voluntary teacher 04 – RE, who taught Philosophy, shared how he learned to contextualize the classroom contents and how students reacted to his teaching practice:

[...] ethics and knowing how to live, I talked a lot about stoicism, to the younger ones, with the older ones, it was about what Paulo Freire used to say, to root people in their sociocultural context. The work conditions in Brazil, the working-class condition, about workers' rights, about how the State can keep the democratic right, for example, the political situation in general, ah, we talked a lot about this, so, I liked it, it was one of the best parts, to talk to the older people about this (Voluntary teacher 04 – RE, 2021).

Grantee teacher 01 – CS and Voluntary teacher 03 – RE report that, in their non-formal educational experience, it was possible to create a self-image as teachers, i.e., they recognized themselves as teachers:

I think the first thing I learned was that I could give a class. Second, I learned that the classroom is something surprising and it is never the same, isn't it?! Because every time you enter [the classroom] there is something new, always a challenge...with the course, besides this certainty that...this doubt was over, I was really capable of teaching (Grantee teacher 01 – CS, 2021).

I started seeing myself as a person worthy of giving classes, you know?! Because I was there. Because I didn't want to be just a person with a teaching undergraduate degree that teaches carelessly, who pretends to teach and the students pretend they are learning. So, I really noticed that I was on the right path. (Voluntary teacher 03 – RE, 2021).

Therefore, besides favoring reflection on their professional posture concerning social injustice situations and ways to intervene in this reality, this educational experience could also help teachers learn other elements, especially more practical ones involving their professional practice.

Incidence of functions and social transformation of non-formal education in *Rede Emancipa* and *Conexões de Saberes* practices

The testimonies show that several different types of knowledge were built in the educational practice. We use the term build because, according to the testimonies, the coordinators, teachers/undergraduate students, and pre-university students developed learnings in their educational practice.

We will focus on some points about these learnings, regarding mainly those built by in-training teachers and students. About the in-training teachers, the knowledges developed ground competencies that are important for teachers' practice but that, as we can see by the nature of the elements cited, do not follow the market logic of capitalist society.

The very concept of competence carries this appropriation of education by economic interests because it is associated with the notion of tacit and social knowledge (DREWINSKI, 2009), which allows individuals to be more employable. The training through competencies is also present in the teacher training curriculum. Besides this, the improvement of education started to be associated – more strongly since the beginning of the 21st century in Brazil – with teacher training, establishing a new educational paradigm in the education of these professionals (DIAS & LOPES, 2003).

Therefore, pre-service teacher training starts to be guided by the development of competencies in three areas: professional knowledge; professional practice; and professional engagement (MINISTÉRIO DA EDUCAÇÃO DO BRASIL, 2019). These three groups of competencies refer to the capacity that teachers must have to master scientific knowledge and know how to teach it to students, to plan the pedagogical activity so that it leads to learning, and to be committed to their professional development, working together with the school and the community.

Hence, according to the *Conselho Nacional de Educação* [Education National Council], this set of competencies is articulated to a global agenda:

Teachers will have to develop a set of professional competencies that qualify them for a teaching in-synch with the educational demands of an increasingly more complex society, which demands continuous learning, and whose characteristics and challenges were well established in the United

Nations 2030 Agenda to which our country has committed. (CONSELHO NACIONAL DE EDUCAÇÃO, 2019, p. 1).

The document from *Conselho Nacional de Educação* (2019, p.11) also highlights that teachers' competencies should articulate learning, content, and teaching regarding students' knowledge and their sociocultural contexts, specific knowledges on the current curriculum, "pedagogical knowledge about the relationship between teachers and students and the teaching and learning processes that, when in practice, favor the integrated development of cognitive and socioemotional competencies."

That said, we agree with Dias and Lopes (2003) when affirming that teacher training in Brazil follows a professionalizing model, complying with the tendency of economic globalization and internationalization of culture, establishing a close relationship between education and market and not encompassing an intellectual and political formation that considers local needs because international models are implemented in the country to train national teachers.

Thus, teacher-training policies started in the 1970s following a new paradigm for education. According to Ball (2001), a conception of worldwide competitiveness guided a model of local education. However, this was disconnected from the specific policies of each nation regarding their social, economic, and educational areas.

Therefore, associated to these initiatives of teachers' professionalization is the finding of schools' inefficiency in fulfilling its role of democratizing academic knowledge and, consequently, education professionals were blamed by the inefficiency of this institution (PUENTES; AQUINO; NETO, 2009), ignoring macrostructural issues, such as income concentration and social inequalities, which are strongly associated to quality education (DOURADO; OLIVEIRA, 2009). These questions are perceived though

frail family bonds, material poverty, "ruralization" diffuse violences, drug use, humiliations and mistreatment, child labor, lack or deficient preschool education, school dropout, high levels of functional literacy, and repeated grade failures, to name just a few (FUHRMANN; PAULO, 2014, p. 552).

Considering the tendency of teacher training based on competencies guided by the shaping of education by economy, we observe a counter-hegemonic tendency regarding teacher and student formation in the non-formal education practice analyzed.

Though a significant part of the competencies built — such as the daily practice of "being a teacher" contents of a specific area; working with students with special needs; communication ability; construction of a self-image as teachers —, are important for the CV/resume and for the personal experience of these future teachers in the job market, i.e., refer to the pedagogical action, another part mainly relates to a professional work grounded on the principles of an education seeking social transformation.

Similarly, when analyzing the elements that students reported learning, besides the needed scientific/school knowledge for the approval in Enem, there were many other essential elements to develop autonomy and a new way of being in society, including critically analyzing the social context and mobilizing key knowledge for political and citizenship practice.

Therefore, the curricula of pre-university courses are created based on the knowledge field of school content, which will be demanded in Enem. These fields cover four areas: human sciences,

natural sciences, languages and codes, mathematics and related technologies. However, besides the learning of the scientific curriculum, the educational experience developed is inherently an awareness process because it implies a transforming pathway “that foresees (...) structural changes that can promote the rights for a full citizenship, that is, social justice, equality, freedom, fraternity, solidarity, etc.”(GOHN, 2013, p. 8). Furthermore, contemporary societies have been challenging these school knowledges due to the need to critically analyze the current moment (PALHARES, 2014).

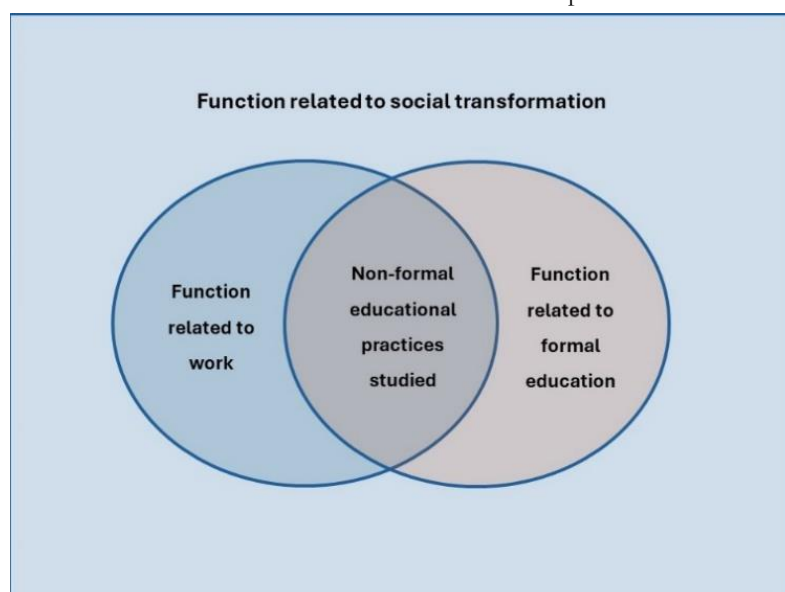
This transforming process occurs because, in the educational practice developed, teachers approached the contents contextualized with the reality of the subjects so that they can study the contents and relate them with what they see around them, thus establishing meaning for what they learn in the classroom and observe outside it. The non-formal education developed allow subjects to build the knowledge insufficiently studied in school but in a critical way, establishing complementary functions. We can perceive interrelations between the functions of formal education that seek to train for work and also to complement formal education.

The function of non-formal education referred in this study were established based on Trilla (1998). According to the author, no institution is enough to provide an integral education to individuals, thus, there is a complementary relationship between formal, non-formal, and informal education.

Thus, there are five ways of functional relationships between the types of education: replacement; substitution; reinforcement and collaboration; interference; and complementarity. The latter has emphases that can be in formal education (substitution, compensation, and reinforcement); work (occupational training); leisure and uninterested cultural formation (activities in clubs, conferences, physical activities, theater, and other artistic activities) and aspect of the daily and social life (parental education, voluntary work, camps, churches, among other activities) (TRILLA, 1998). Besides these, we add the function of social transformation, described by Freire (1987), through an educational process that is humanizing and aims the emancipation of the partaking subjects.

The analysis of the developed learnings in the educational practices studied allow us to establish the functions that non-formal education play in the popular pre-university courses:

Figure 1 – Functions of non-formal education identified in the educational experiences *Rede Emancipa* and *Conexões de Saberes*



Source: Created by the authors.

Hence, in the perspective of undergraduate students training to become teachers, their learning refers to the formation to work because the knowledges built allow the development of a series of competencies that will be useful at their future work and professional choices.

We built the understanding of pre-university courses as spaces of professional training through what the Ministry of Education establishes about the tutorial programs – as is the case of *Conexões de Saberes* – being a context of professional work based on citizenship and the social role of higher education (MEC n° 976, 2010, art. 2°).

Rede Emancipa, which is not established as a PET but as a social movement of complementary education to the schooling of underprivileged subjects, is also a space for teacher training.

Therefore, when considering the role played by non-formal educational practice and the knowledge the students acquire, we find the function related to formal education building a series of knowledges on the scientific contents that will be needed for university admission. However, the functions the non-formal education establish in the studied practice are permeated by a logic of social transformation because they presuppose that in-training teachers and students build knowledges to mobilize them to transform their reality, that is, offer them a collective gaze. Thus, these knowledges allow for a critical reading of the word, the recognition as subjects of rights and duties, and the formation of principles that will guide the professional practice and life in general.

The topicality of Freirean thought and popular education, as well as the important principles that should guide the formative processes of education professions, occurs because, as Gohn (2013) affirms, the current pedagogical logic, strongly influenced by neoliberalism, is opposed to democratic thought and freedom because human beings are seen as mere economic agents in a context of relationships established by competitiveness and not by solidarity.

FINAL REMARKS

Pre-university courses have a high rate of approval, being, for a long period, the privilege of a class. However, the type of learning adopted in these spaces focuses on memorization of content and the use of strategies to the admission in the universities' selection processes.

This study highlighted aspects that in-training teachers and students perceived about the educational practice they lived by in popular pre-university courses for Enem.

For the teachers working in the popular courses studied, giving sense to the practice through theoretical grounding is a highly important factor in their formative processes. Through the integration of epistemology and pedagogical praxis, they can give a broader purpose to the educational practice. This aim goes beyond the transmission of school content, allowing them to position themselves in the educational process when noticing an effective possibility of transformation. Hence, human condition, seen in the perspective of the educational process, is perceived as an intervention possibility (FORTUNA, 2015).

Implementing a dialogical education that aims the emancipation of subjects implies relating classroom content with social, cultural, and political contexts, understanding the human being an "active, social, and historical" being (POLI, 2008). This conception of men permeates all the process of a critical education because the school contents to be studied should not be disconnected to the perception that society builds and is built by human beings, therefore it is a complex phenomenon. Studying academic

and school contents based on an interpretation of society is also a process that demands understanding and interconnecting the historical process of this society.

Furthermore, the testimonies point out that the formative process experienced by teachers allowed them to acquire competencies that are essential to their profession and refer to practical abilities for everyday life, such as class management (attention and discipline), a greater knowledge on the contents to be taught, creating a class plan that answers the proposed learning objectives, adaptations to the class plans to attend students with special needs and publics with different ages, political positions, and social class, and more subjective aspects, as the teaching challenges and frustrations.

However, besides developing competencies, there is also learning regarding the educational praxis committed to social transformation. These types of knowledge are also educators' commitment to higher political positioning in how to implement education. Based on the testimonies, we can perceive that the education they imagine and practice is related to how they conduct content learning in a critical way, with no hierarchy in the relationship teacher-student, nor the types of knowledges of both groups. Besides this, learning is dialogical. All types of learning, regarding teachers' competencies or pedagogical praxis, occur in an environment of cooperation and solidarity among professionals.

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Submitted: 10/26/2023

Approved: 03/05/2024

Preprint: 01/02/2023

CONFLICT OF INTEREST

The author declares no conflict of interest in this article.