

# Prática Educativa Dialógica: um panorama retratado em pesquisas no Brasil

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## Resumo

Diversos discursos educacionais têm enfatizado a relevância e importância do diálogo. Mas como as práticas educativas dialógicas têm sido apresentadas, definidas e discutidas empiricamente no contexto brasileiro? Foi realizada uma revisão sistemática nas bases de dados REDALYC, ProQuest, SCOPUS e ERIC com base nos descritores "dialog\* prática dialógica" e "Educação dialógica". A busca que priorizou publicações de 2018 a 2023 resultou na seleção de 14 artigos. Realizou-se análise das categorias macroestruturais e análise comparativa das categorias teórico-conceituais, considerando as qualidades fundamentais do diálogo e sua expressão empírica nos cenários educacionais. A seção de resultados foi organizada em seis eixos proposicionais. Como conclusão, a pedagogia de Paulo Freire apareceu como o referencial dialógico dominante na maioria dos estudos. Além disso, buscou-se identificar e definir o diálogo na prática educativa e descrever estratégias que favoreçam tais processos educativos.

**Palavras-chave:** Educação dialógica. Prática pedagógica. Revisão Sistemática de Literatura. Paulo Freire.

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# **Dialogic Educational Practice: an overview of research in Brazil**

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## **Abstract**

A variety of educational discourses have outlined the relevance of dialogue. But how have dialogic educational practices been presented, defined and empirically discussed in the Brazilian context? A systematic review was carried out in the REDALYC, ProQuest, SCOPUS and ERIC databases based on the descriptors "dialog\* pedagogical practice" and "dialogic education". The search prioritized publications from 2018 to 2023 and resulted in the selection of 14 articles. An analysis of the macro-structural categories and a comparative analysis of the theoretical-conceptual categories were carried out, considering the fundamental qualities of dialogue and its empirical expression in educational settings. The result section was organized into six propositional axes. As a conclusion, Paulo Freire's pedagogy appeared as the dominant dialogic framework in most studies. Moreover, there was an effort to identify and define dialogue within educational practice, and to describe strategies that favor such educational processes.

**Keywords:** Dialogic education. Pedagogical practice. Systematic Literature Review. Paulo Freire.

## **Prática Educativa Dialógica: panorama de la investigación en Brasil**

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### **Resumen**

Los variados discursos educacionales han dado énfasis la a relevancia e importancia del diálogo a lo largo del tiempo. Sin embargo, podemos preguntarnos ¿cómo las prácticas educativas basadas en el diálogo se vienen presentando, definiendo y discutiendo empíricamente en el contexto brasileño? Se realizó una revisión sistemática en las bases de datos REDALYC, ProQuest, SCOPUS e ERIC basada en los descriptores “dialog\* práctica dialógica” y “Educación dialógica”. La búsqueda se centró en las publicaciones producidas desde el 2018 hasta el 2023 y resultó en la selección de un total de 14 artículos. Se llevó a cabo el análisis de las categorías macroestructurales y el análisis comparativo de las categorías teórico-conceptuales, llevando en consideración las cualidades fundamentales del diálogo y su expresión empírica en los contextos educativos. En el apartado de los resultados se organizaron seis ejes propositivos. Se llega a la conclusión que la pedagogía de Paulo Freire se figura como el aporte dialógico dominante en la mayoría de los estudios. Asimismo, se buscó identificar y definir el diálogo en la práctica educativa y se describieron las estrategias que más fomentan tales procesos educativos.

**Palabras clave:** Educación dialógica. Práctica pedagógica. Revisión sistemática de la literatura. Paulo Freire.

## Introduction

A dialogical educational practice is possible. However, this does not mean it is something easy to accomplish, nor that it does not require effort from those who intend to engage in it, an effort that results in transformation both for themselves and others. In this sense, educational practice is a field of inquiry that deserves significant attention from researchers, educators, and learners, as it pertains to the formative process that begins at the onset of schooling and continues through all levels and stages of formal education.

Here, dialogical educational practice is emphasized as the unit of analysis. We consider dialogical education as one that is founded on the encounter of subjects in the pursuit of knowledge (FREIRE, 2019). We connect this fundamental Freirean principle with socio-historical psychology, specifically the perspective that views processes of meaning-making as mediated by the relationship between self, others, and culture (FREIRE, 2018; SIMÃO, 2012; VALSINER, 2012). Therefore, socio-relational processes underpin all learning practices and knowledge systems. In these two epistemological pillars of contemporary education, the transformative nature of learning and knowing is valued, which occurs through the exchange of meanings and the negotiation of purposes by subjects engaged in the collective sense of this encounter. It is within this context that we situate the discussion of dialogical practice.

For Freire (2022), the ability to establish dialogues in education is what can elevate the educational process to a liberating sphere for the individuals involved. Thus, in dialogical education, the role of the educator is fundamental, as “in engaging in dialogue with the learners, they must draw attention to points that are less clear or more naive, always problematizing them” (FREIRE, 2022, p. 67). Therefore, it is the educator’s responsibility to create opportunities for the learner to problematize the situations they experience, as well as what they are taught, with the goal of transforming them. Consequently, critical transformative knowledge becomes a central component of dialogical practice.

In his work *Pedagogy of Autonomy*, Freire (1996b, p. 17), when listing important aspects for becoming a critical educator, emphasizes that “critical teaching practice, which implies correct thinking, involves a dynamic, dialectical movement between doing and reflecting on doing.” Hence, dialogical practice requires criticality from both educators and learners, which can be developed through critical reflective action. That is, the pursuit of knowledge is inseparable from the transformation of oneself and reality, as long as individuals are in constant dialogue about their learning and actions.

Considering the importance of the teaching process and, consequently, the learning process for human development, there is a particular emphasis on the significance of dialogue, the problematization of reality, and the quality of relationships that involve educators and learners, who are historical and learning subjects (GOMES, 2020). On one hand, dialogue, in its instrumental form, serves to bridge the gap between the systematic content presented by the educator and the learners' understanding. In its liberating form, dialogue allows relationships to be mediated by systems of knowledge that enable individuals to interpret their reality and act in a transformative manner.

Thus, it is essential to recognize that the school is a social interaction environment where pedagogical practices are developed with the goal of promoting student learning. However, investigating dialogical educational practices reinforces our commitment to expanding discussions, reflections, and fostering transformations in educational processes, with dialogue being the definitive path. According to Gomes and Guerra (2020, p. 13)

the educational space presupposes the existence of a dialogical relationship, in which individuals learn to interpret the world within a context of constant exchange of information between teacher and student. The educator must provoke the student so that, based on the information acquired during the learning relationship, they can understand and interpret reality in order to transform it.

In this view, where the school becomes a meeting place for individuals shaped by the knowledge of others, communicative action is an essential aspect. Unlike monological and univocal education, in which pedagogical communication seeks discursive homogeneity and a single perspective of knowledge delivered unidirectionally, the communication we refer to occurs through dialogicity. This creates an environment where social voices circulate, forming a polyphonic space in the sense of a plurality of meanings and knowledge. Therefore, dialogue inherently involves conflicts and disagreements within the negotiation process. On the other hand, it is a space that enables a range of possibilities for facing adversities (SILVA, 2015). Thus, when the work carried out by educators is done alongside learners, they “learn from each other, in a dialogical and consciousness-raising relationship” (GOMES; GUERRA, 2020, p. 13).

Therefore, the entire school is a space for learning and, consequently, for human development. “Development is a process of human or personality formation that occurs through the emergence of new qualities, new specific human formations at each stage” (VYGOTSKY, 2018, p. 36). Development is change, movement, and redirection. This reinforces the importance of proposing, at each stage and in every mode of education, actions that promote human development, recognizing

this process as systemic, dynamic, multi-determined, and contextual. Thus, it is important to carefully observe the teacher's role in this process, because according to Freire:

Learners' education is related to the teaching of educators, to their seriousness, their scientific competence, their capacity to love, their sense of humor, their political clarity, and their coherence, as all these qualities are connected to the more or less fair or decent way in which they are, or are not, respected (FREIRE, 1996a, authors' free translation).<sup>3</sup>

In order to conduct this investigative process on actions that promote a dialogical practice, we will attempt to understand some important concepts in this discussion. We begin by citing Freire (1996a, p. 192, authors' free translation), who states that “there is no knowledge without inquiry. Without wonder”<sup>4</sup>. In this sense, considering that education implies the shared production of knowledge through inquiry, questioning, listening, and responding to others, Freire (1996a) argues that the activities carried out in school must stem from the social practice of individuals in order to be meaningful and serve as a foundation for the appropriation of systematically and historically constructed knowledge by humanity. This inquiry is carried out through dialogue, which is

[...] an existential necessity. And, if it is the encounter in which the reflection and actions of its subjects, directed toward the world to be transformed and humanized, are shared, it cannot be reduced to an act of depositing ideas from one subject into another, nor can it become a simple exchange of ideas to be consumed by the participants (FREIRE, 2019, p. 109).

Indeed, the educational process cannot be an act of depositing concepts, but rather the construction of ideas through dialogue, in which it is possible to argue, counter, and alter one's own perspectives about oneself and the world. According to Rule (2015, p. 2)

Dialogue is a process that unfolds, a search or pursuit of knowledge and understanding, usually through spoken language, but not excluding written and visual codes [...]. Thus, dialogue presupposes a relationship and is impossible without it.

Therefore, dialogue implies a relationship. This relationship must be built in the classroom, considering the importance of both the collective and the individual in the construction of knowledge, while also paying attention to the inseparable connection between learning and human development.

We highlight some of the characteristics that need to be present in the teacher's practice, who aims for a mediated action toward learning and development. Next, we will examine how the analyzed

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<sup>3</sup> “El aprendizaje de los educandos está relacionado con la docencia de los maestros y de las maestras, con su seriedad, con su competencia científica, con su capacidad de amar, con su humor, con su claridad política, con su coherencia, así como todas estas cualidades están relacionadas con la manera más o menos justa o decente en que son respetados o no” (FREIRE, 1996a, p. 107).

<sup>4</sup> No hay conocimiento fuera de la indagación. Fuera del asombro (FREIRE, 1996a, p. 192).

research relates to some of these qualities and the gaps we have observed in these educational practice processes.

Thus, the aim of the research presented here is to investigate how dialogical education practices have been identified and discussed within the context of Brazilian research. Accordingly, the research question posed is: How are experiences related to dialogical education practices being presented in the Brazilian context? What conceptions are being discussed? What theoretical approaches underpin these studies? What strategies are being highlighted as dialogical practices?

## Methodology

The Systematic Literature Review (SLR) emerged and has been widely used in health-related research. However, over the past 20 years, this evidence-based research method has expanded into the human sciences, including education and psychology, encompassing both quantitative and qualitative studies. We consider that the SLR is an "option not only to gather information, but to track the scientific trajectory of a specific period, reaching its peak in the identification of gaps and viable directions for elucidating pertinent topics" (GOMES; CAMINHA, 2014, p. 397). This type of research is also characterized by its systematic method and record in terms of search, identification, and data analysis. In the present study, the SLR was conducted based on qualitative research that presented empirical experiences of dialogical educational practices.

To this end, the research begins with the following question: How are experiences related to dialogical education practices being presented in the Brazilian context? What conceptions are being discussed? What strategies are highlighted as dialogical practices? The objective, therefore, is to investigate how dialogical education practices have been identified and discussed within Brazilian research. To identify such studies, descriptors and a Boolean operator were defined, forming the following search expression: *diálogo*\* “prática dialógica” OR “educação dialógica” OR *dialogic*\* “pedagogical practice” OR “dialogic education” OR *dialogic*\* OR “práctica dialógica” OR “educación dialógica.” It is worth noting that the descriptors were written in Portuguese, English, and Spanish to broaden the scope of the search.

After defining the descriptors and Boolean operator, we opted to use the databases Red de Revistas Científicas de América Latina y el Caribe, España y Portugal (REDALYC) and the Institute of Education Sciences (ERIC), which are open-access. However, the number of articles found seemed insufficient to analyze the research question with greater complexity. Therefore, the search was

Dialogic Educational Practice: an overview of research in Brazil expanded to include the PROQUEST and SCOPUS databases, accessed through the Central Library system of the University of Brasília. When conducting the search in each of these databases, the following filters were applied: peer-reviewed articles, full-text availability, the last six years (2018-2023), subject – education, and the languages Portuguese, Spanish, and English. Table 1 presents the number of articles identified in each database and the number of articles selected from each.

**Table 1 – Research Sources**

Databases	Descriptors and Boolean Operator	Articles Identified	Articles in Initial Selection	Articles Analyzed
REDALYC	"dialogical teaching practice" OR "educación dialógica"OR "prática pedagógica dialógica" OR "educação dialógica"	128	17	7
PROQUEST	"dialogical teaching practice" OR "educación dialógica"OR "prática pedagógica dialógica" OR "educação dialógica"	34	6	4
SCOPUS	"dialogical teaching practice" OR "educación dialógica"OR "prática pedagógica dialógica" OR "educação dialógica"	24	10	3
Total		186	33	14

Source: Prepared by the authors.

As observed in Table 1, 128 articles were identified in the REDALYC database; 34 articles in ProQuest; and 24 articles in SCOPUS, totaling 186 articles. It is noteworthy that no results were found in the ERIC database for this search and, therefore, it is not represented in the aforementioned table.

To achieve the objective of this research, articles referencing dialogical education practices were selected, meeting the following inclusion criteria: only peer-reviewed articles, empirical articles, articles with full text available on the search platform, published between 2018 and 2022, and set in a Brazilian context. Additionally, exclusion criteria were defined, including articles specifically addressing experiences in special education, distance education, experiences in non-school contexts, and experiences in hospital classrooms. Chart 1 summarizes the inclusion and exclusion criteria for the article selection phase.

**Chart 1 – Inclusion and Exclusion Criteria**

Inclusion Criteria	Exclusion Criteria
<ul style="list-style-type: none"> <li>- Only peer-reviewed articles;</li> <li>- Empirical articles,</li> <li>-Full-text articles available online;</li> <li>- Experiences in the Brazilian context.</li> </ul>	<ul style="list-style-type: none"> <li>- Special education;</li> <li>- Distance education;</li> <li>- Experiences in non-school contexts;</li> <li>- Experiences in hospital classrooms.</li> </ul>

Source: Prepared by the authors.

After analyzing the abstracts and excluding the articles that fit the exclusion criteria, that is, from this first screening, 33 articles were selected for potential full analysis. However, in the second analysis, 19 articles were excluded for being theoretical studies (10), literature reviews (5), foreign experiences (2), and duplicates (2). Thus, 14 articles remained, forming the research corpus.

**Chart 2 – List of Analyzed Articles**

Teaching Mode/Stage	Author/Date	Title
EJA – Education of Youth and Adults (4)	RIBEIRO & GUIMARÃES, 2021	The Teacher Always Came with Prepared Content": A Reflection on the Biology Curriculum in Adult Education (EJA) and Its Interfaces with Freirean Principles
	VIEIRA & PINTO, 2019	Learning and Development of Literate Youth and Adults from a Historical-Cultural Approach <sup>5</sup>
	SANCEVERINO, 2019	The Mediating Dimension of Pedagogical Action Aimed at Addressing the Methodological Specificities in Adult Education (EJA): A Prominent Condition for Inclusive Education
	SILVA et al., 2022	Dialogical Processes in Adult Education (EJA): Reflecting from Cultural Psychology
Vocational Education (1)	VIEIRA et al., 2020	Dialogue and Teaching-Learning in Health Technical Education
Higher Education (1)	VASCONCELOS, LIRA & SOARES, 2019	University Students in Silence in the Information World: Cases of Liberation
Elementary Education I (1)	KOHLE, MILLER & CLARINDO, 2020	The Social Function of Text as Motivation for Written Production
Elementary Education II (2)	PATRINHANI & AMÉRICO, 2020	Media, Culture of Peace, and School Physical Education
	MONTEIRO et al., 2018	DECIDIX: The Encounter of Paulo Freire's Pedagogy with Serious Games in the Field of Health Education with Adolescents
Teacher Training (4)	OLIVEIRA & ARAÚJO, 2021	The Thread and the Bead: Reflecting on Teacher Training through Narratives of Experience in the Literacy of Youth and Adults
	ANDRADE & FREITAS, 2021	Literacy of Youth, Adults, and the Elderly in Dialogue with Paulo Freire: An Experience in Times of Pandemic
	MONGUILHOTT & HENTZ, 2020	"But Isn't This a Portuguese Class?!" Teaching Language in Teacher Learning
	FIGUEREDO, 2020	Sink or swim? Responsible situated agency constructed by socioeconomically underprivileged students of English in neoliberal Brazil
Early Childhood Education (1)	SILVA & MARQUES, 2019	The Circles of Culture in Early Childhood Education: Building Dialogical Pedagogical Practices

Source: Prepared by the authors.

<sup>5</sup> The BB Educar Program falls within the social responsibility policies of a foundation linked to a financial sector company and operates outside the regular education system. Therefore, it has an unofficial and non-certifying character, which the Program acknowledges, consequently demanding a more effective role from the Brazilian state in the Education of Youth and Adults.

Chart 2 presents, in general, the modalities and stages of education identified in the analyzed research: 4 (four) studies on Teacher Training, 4 (four) on Education of Youth and Adults, 2 (two) on Elementary Education II (6th to 9th grade), 1 (one) on Elementary Education I (1st to 5th grade), 1 (one) on Early Childhood Education, 1 (one) on Vocational Education, and 1 (one) on Higher Education. There is a notable scarcity of research in Early Childhood Education, Elementary Education I, Vocational Education, and Higher Education. However, it is worth mentioning that in the case of Higher Education, studies focusing on Teacher Training were separated as a specific category.

## Summary of Research

Monteiro and collaborators (2018) present an experience aimed at analyzing the contributions of using the serious game DECIDIX as a tool for educational actions with adolescents regarding sexual health and human reproduction education. As a result, DECIDIX was considered a tool that aids in the construction of horizontal and dialogical relationships between health professionals, educators, and adolescents.

Silva and Marques (2019) aimed to construct a dialogical educational practice based on circles of culture in early childhood education. The discussion focused on gender issues, as the researchers observed that this theme surfaced in the classroom during play, colors, and professions that were characterized as different for boys and girls, men and women. The results demonstrated the relevance of working with circles of culture with children as an educational practice that fosters openness to dialogue and promotes critical-liberating education.

Vieira and Pinto (2019) investigated the contributions and meanings of learning to read and write in a literacy class for youth and adults in a program called BB Educar<sup>6</sup>. They highlight that learning to read and write contributed to changes in the way the learners were, thought, and acted, making them role models in their communities and for their children. The learners adopted a reflective stance regarding their own learning process, understanding their unique way of thinking and expanding reasoning strategies for grasping reality and solving problems.

Vasconcelos, Lira, and Soares (2019) investigated strategies to overcome the logic of violence, exclusion, and silence that affect university students. They highlighted that, in the experiences

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6 "The BB Educar Program emerged in 1994 within the Banco do Brasil, stemming from a partnership with CEPAFRE (Paulo Freire Education Center in Ceilândia), in the Federal District. Initially aimed at the literacy of its employees, it was later made available to the community on a national level" (VIEIRA; PINTO, 2019, p. 10).

reported by six students, there was a lack of a dialogical process in such situations, leading these students to rely on personal strategies to confront silencing. As a result, they suggest the need for universities to promote dialogical practices in place of traditional monological practices.

Sanceverino (2019) sought to understand the meanings of the mediating dimension of pedagogical action aimed at addressing the methodological specificities in Adult Education (EJA) as a prominent condition for inclusive education. The results emphasize that this mode of education is complex and requires critical, planned, and potentially inclusive action, considering that both teachers and learners are subjects of learning. They also note the need for specific methodologies to foster the social inclusion of these students.

Kohle, Miller, and Clarindo (2020) presented an experience involving the creation of a school blog, aimed at understanding the processes of appropriation and objectification of discursive genres by children in the early years of elementary education. They found that these writing situations in dialogical contexts within the classroom enable children to learn the social value of writing and motivate them to adopt it as a cultural instrument.

Monguilhott and Hentz (2020) described a supervised internship activity in Portuguese Language within the Portuguese Language and Literature course at the Federal University of Santa Catarina, which seeks to highlight the theoretical and practical aspects of language teaching. Based on the internship reports, they observed that practical and theoretical actions are interrelated and result in successful practice, as the classes organized by the interns allowed students to participate, speak, listen, read, write, and reflect on the linguistic resources mobilized in these language use practices.

Figueredo (2020), drawing on the experiences of three undergraduate students in English Language and Literature, discussed the teaching of English as a second language for socioeconomically disadvantaged students and its relationship with the neoliberal context perceived in language education. As a result, he suggests that decolonial and auto-decolonial practices should be intensified in the second language teaching program in question, so that both undergraduate students and teachers can confront traces of marginalization and self-marginalization resulting from the hegemony of neoimperial English.

Vieira and collaborators (2020) examined a technical nursing training experience for individuals in social vulnerability contexts, where dialogue was used to foster the teaching-learning process. The objective was to analyze dialogue in the actions of the learners and the educators in the teaching-learning movement of this training course. They concluded that dialogue facilitated a close relationship between educators and learners, emerging as an idea/force that favored the sensitive and

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critical dynamics underpinning the teaching-learning process for learners in vulnerable social contexts.

Patrinhani and Américo (2020) analyzed an intervention conducted in 8th-grade physical education classes, discussing issues of violence in sports, media coverage of these events, and the concept of a culture of peace. They observed the necessity of considering communication that goes beyond merely recounting events; it should analyze causes, promote reflective spaces, and propose solutions to contribute to societal transformation.

Ribeiro and Guimarães (2021) reflected on the process of selecting biology content taught in an EJA class, highlighting the dynamics of curriculum construction. Their research findings indicated a banking model of transmitting “ready-made” biology content that remains entrenched in the pedagogical practices of teachers. When dialogue occurs, it often remains superficial, deviating from genuinely Freirean dialogue.

Oliveira and Araújo (2021) discussed how narratives of lived experiences by teachers can be considered privileged *locus* for teacher training. They portrayed the experience of a teacher who builds a dialogical relationship with a student at the beginning of the literacy process in EJA for producing a letter. They found that the dialogues experienced enhanced the student’s learning process, while also being reflective and formative for the teacher.

Andrade and Freitas (2021) presented an experience report from the Pedagogy course in an elective curricular component titled “Dialogues on Literacy for Youth, Adults, and the Elderly,” which took place during remote activities. They highlighted that the course became a space for discussions, reflections, problematizations, and many learnings constructed through various collaborative participations.

Silva and collaborators (2022) conducted a reflection on an extension project carried out by the University of Brasília in partnership with the Secretary of Education of the Federal District, where dialogical reading circles were held in EJA classes. They also aimed to discuss the role of reading mediation practices, and more specifically, dialogical reading in human development. As a result, they demonstrated how the consideration and interpretation of the values and beliefs of the individuals involved in a given activity can contribute to the dialogical processes of teaching and learning for all participants.

## **Results and Discussion**

From a detailed reading of the articles, we identified six axes of analysis, namely: (1) dialogical practices versus non-dialogical practices; (2) characterization of educators who protagonize

dialogical practices; (3) learners as co-participants in the learning process; (4) dialogical listening as a fundamental quality of educational practice; (5) the role of language in dialogical practice; and (6) dialogical practice as a facilitator of the production of meanings and significances.

### **Axis 1 – Dialogical Practices versus Non-Dialogical Practices**

The first axis refers to the characterization of dialogical and non-dialogical practices. In this sense, we identified 12 experiences as examples of dialogical practices (ANDRADE; FREITAS, 2021; FIGUEREDO, 2020; KOHLE; MILLER; CLARINDO, 2020; MONGUILHOTT; HENTZ, 2020; MONTEIRO et al., 2018; OLIVEIRA; ARAÚJO, 2021; PATRINHANI; AMÉRICO, 2020; SANCEVERINO, 2019; SILVA; MARQUES, 2019; SILVA et al., 2022; VIEIRA; PINTO, 2019; VIEIRA et al., 2020) and two as non-dialogical practices (RIBEIRO; GUIMARÃES, 2021; VASCONCELOS; LIRA; SOARES, 2019).

Considering the investigative practice in its epistemological, theoretical, and methodological alignment, we identified several strategies used by researchers in their studies that align with dialogical educational practices. We highlight: group work (VIEIRA et al., 2020); conversation circles (ANDRADE; FREITAS, 2021; VIEIRA; PINTO, 2019); circles of culture (ANDRADE; FREITAS, 2021; SILVA; MARQUES, 2019); reading circles (ANDRADE; FREITAS, 2021); dialogical expository lessons initiated from students' prior knowledge (VIEIRA et al., 2020); project implementation (SANCEVERINO, 2019); narratives from participating subjects (ANDRADE; FREITAS, 2021); activities involving students, such as maintaining a blog (KOHLE; MILLER; CLARINDO, 2020); dialogical reading (SILVA et al., 2022); and the game as a mediating, dialogical, and transformative instrument (MONTEIRO *et al.*, 2018).

We identified that ten of the analyzed articles are grounded in the theoretical ideas of Paulo Freire; four reference Mikhail Bakhtin and Lev Vygotsky; and one article is based on Cultural Psychology (VALSINER, 2012). In line with their theoretical frameworks, we highlight concerns regarding three important conceptual issues related to dialogical practices: (a) the importance of dialogue in the process of social interaction, learning, and human development; (b) the recognition of the relevance of the other - alterity and intersubjectivity - in the constitution of oneself; and (c) the importance of considering what the other brings to relationships. In summary, in the educational context, these aspects are fundamental characteristics for considering practices as dialogical educational practices.

Considering that dialogue "is a horizontal relationship between A and B" (FREIRE, 2023, p. 141), dialogical educational practice involves relationships where teachers and students express themselves and are heard. However, the opposite can also be observed.

The anti-dialogue, which implies a vertical relationship of A over B, is the opposite of all this. It is devoid of love, uncritical, and does not generate criticality precisely because it lacks love. It is not humility; it is hopeless, arrogant, and self-sufficient. In anti-dialogue, the relationship of "sympathy" between its poles, which characterizes dialogue, is broken. For all these reasons, anti-dialogue does not communicate; it merely delivers messages (FREIRE, 2023, p. 142).

This was evident in the research conducted by Vasconcelos, Lira, and Soares (2019) and Ribeiro and Guimarães (2021), which highlight practices that do not foster transformative processes of learning and development, as they often restrict the voice and participation of learners in situations where they should be recognized as active participants. For example, Ribeiro and Guimarães (2021) found that there was no dialogical practice in the constitution of the biology curriculum in their EJA research. They suggest that a type of education characterized by ready-made content is still present, which Paulo Freire defined as banking education.

From this perspective of identified non-dialogical experiences, the research conducted by Vasconcelos, Lira, and Soares (2019) presents how six university students reacted, each in their own way, to the silencing occurring in the classroom due to monological and authoritarian teaching postures. These actions were qualified by participants as: the problem of "incoherence between discourse and practice" (p. 508); the lack of "interaction between students and teachers" (p. 509); and concern over content transmission with little participation from students who aspire to a more active role: "when there is an opportunity, I discuss, debate, and ask questions" (p. 509).

In addition to these characteristics, they emphasized the necessity of resilience, engagement, and contextualization as strategies to overcome situations of violence, exclusion, and silence to which they are subjected in the university context.

The actions reported by the students align with the expectations of critical educators, where "[...] the discourse must be coherent with the practice in which their moral, ethical, political, and social positioning needs to be in harmony with the practice exercised in the classroom" (DIAS; FREIRE; COSTA, 2021, p. 50). Freire (2015) warns us of the need for educators to speak to learners and not just with them. This does not mean that educators should not engage in conversation with learners, as there are goals to be achieved, requiring a certain degree of rigor and organization. However, learners need to know that they can speak to the educator, who demonstrates through their practice that by speaking to learners, they are also available to listen to them.

It is important to highlight that both studies identified as non-dialogical experiences were conducted from the perspectives of students through interviews and experience reports. According to the authors, there is a habitual condition of passivity among students, who are seen as mere recipients of content, which may also reflect a deprivation of the right to expression and the invisibility of some learners. As Dias, Freire, and Costa (2021, p. 55) state, "a teaching practice conducted unilaterally is not a practice with revolutionary scrutiny, nor is it a revolutionary praxis, which can harm the teaching process," as it provokes the silencing and passivity of learners. It is essential to understand that learners are subjects of the learning process and not just recipients of knowledge.

Thus, after characterizing the non-dialogical experiences presented in the two aforementioned studies and the evident differences in relation to the dialogical practices summarized in previous research, we will turn our attention to the other axes of analysis, namely, the studies that, according to their authors, can be considered as dialogical educational practices.

#### **Axis 2 – Characterization of Educators Who Protagonize Dialogical Practices**

In the second axis of analysis, we refer to the characteristics displayed by educators who protagonize dialogical practices. We identified this reference in twelve studies analyzed as experiences of dialogical educational practices. However, the characteristics are not described uniformly, allowing us to list a series of attributes assigned to educators, as demonstrated below. According to Patrinhani and Américo (2020, p. 1997), the educator is considered a "mediator/facilitator between students and technology." In Monteiro et al. (2018, p. 2957), the educator is one who proposes "the use of tools that are part of adolescent daily life." Monguilhott and Hentz (2020) and Vieira et al. (2020) describe the educator as someone who mediates what learners already know with the knowledge that has been constructed and accumulated throughout human history.

The educator who protagonizes dialogical practices is one who, by understanding the context in which their learners live, reflects on their practice, knowing that they must discover what learners already know in order to teach what they do not know (FREIRE, 2015). It can also be said that this educator guides learners to "address socioeconomic injustice through dialogical educational practices filled with multiple social voices and value-based stances" (FIGUEREDO, 2020, p. 66). According to Vieira and collaborators (2020), this professional encourages learners to seek knowledge, awakening their curiosity and appreciating their attitudes and willingness to solve problems.

The educator values communication and promotes a direct and dialogical relationship with the student (OLIVEIRA; ARAÚJO, 2021) or fosters teaching that transcends traditional educational

Dialogic Educational Practice: an overview of research in Brazil work and goes beyond the perspective of stable and universal objects (KOHLE; MILLER; CLARINDO, 2020). In this way, they develop a learning environment based on cooperative and active collaboration that recognizes the importance of knowledge acquired by learners through their social interactions (SANCEVERINO, 2019).

Silva and collaborators (2022) affirm that by using conversation circles with learners, the educator also embodies a dialogical practice, as they establish a horizontal relationship with learners while acknowledging their different roles as "learner and teacher," providing an enriching experience for both. Thus, educators must turn their attention and sensitive listening to the various ways in which learners express themselves (SILVA; MARQUES, 2019). Finally, Andrade and Freitas (2021, p. 230) emphasize that, in their experience with teacher training, they employed formative and collaborative dialogue to "problematize, discuss, historicize, challenge, question, reflect, announce, and denounce, bringing to light processes and trajectories through historical, conceptual, and methodological approaches."

In Axis 2, it became clear that it is essential for educators to understand that their pedagogical practice is imbued with theory, even if this is not always explicitly recognized. In such cases, reflection must be a constant ally that influences action, making evident the objectives, strategies, and their effectiveness (FREIRE, 2022). Furthermore, educators must also comprehend that "education only occurs when the other and the knowledge of the other are recognized" (FONSECA, 2020, p. 60). Therefore, we highlight some actions that should be present in the practice of educators who wish to foster a critical, humanized, and problematizing teaching and learning process: listen, problematize, encourage, question, mediate, transgress, reflect, value, discuss, challenge, denounce, develop, awaken, historicize, and instigate.

### **Axis 3 – Learners as Co-Participants in the Learning Process**

In the third axis, we reflect on the consideration of both educators and learners as co-participants in the teaching and learning process. Among the analyzed works, this characteristic is evident in pedagogical practices that stimulate the participation and interest of learners (MONTEIRO et al., 2018); in which learners and educators recognize themselves as capable of re-signifying the teaching and learning process to combat determinism (VIEIRA et al., 2020); and in promoting transformations in society through the contributions and efforts of all (PATRINHANI; AMÉRICO, 2020).

That is, learners assume an active role as effective interlocutors in this process (MONGUILHOTT; HENTZ, 2020), where the educator returns the voice to the learner so they feel included in decision-making processes regarding study actions (KOHLE; MILLER; CLARINDO,

2020). At the same time, they seek to have their worldview respected, definitively breaking away from the silences (SILVA; MARQUES, 2019) historically reproduced in the school context.

This co-participation becomes evident when the pedagogical action is planned critically and intentionally (SANCEVERINO, 2019), grounded in the understanding that all are subjects of learning, that exchanges favor both learning and dialogue, and that interactions are produced in a context of equality. This does not imply that such interactions are devoid of moments of divergence; as noted by Figueredo (2020, p. 51), "the climax of dialogism is, therefore, the inevitable interactions between the Self and the Other, their complementarity achieved through convergent or divergent dialogical practices." Dialogical practices encompass these dimensions, as they need to respect everyone's ideas and foster discussions, defenses of positions, and arguments. For,

[...] there is no teaching without learning, and by this I mean more than simply stating that the act of teaching requires the existence of both the teacher and the learner. I want to convey that teaching and learning occur in such a way that the teacher learns, on one hand, because they recognize previously acquired knowledge, and on the other, because by observing how the curiosity of the learning student works to grasp what is being taught, the teacher helps themselves discover uncertainties, successes, and misunderstandings (FREIRE, 2001, p. 259).

It is also important to consider that school is not just a space for learning curricular content (SILVA et al., 2022), but for relationships among individuals and their connections to society. Thus, discussions held in groups or through conversation circles (VIEIRA; PINTO, 2019) based on the choices of learners, as well as those shared through circles of culture (ANDRADE; FREITAS, 2021; SILVA; MARQUES, 2019), become spaces for learning and teaching, starting from the interests and daily experiences of the learners.

An example of this is presented in the experience of Kohle, Miller, and Clarindo (2020), who emphasize that it is not enough for students to simply listen to the teacher's explanations. When the content is meaningful and part of the student's reality, and they can participate in its production, they tend to appropriate the content better than when they are treated as passive listeners in class. Often, these pedagogical practices, where the learner is considered a passive being, are based on an authoritarian pedagogical approach by the educator, in which decisions are made unilaterally.

In this sense, the axis of analysis aligns with what Freire (2019) identifies as authentic education, where educators and learners engage together, mediated by the world. According to Fonseca (2020, p. 58), "dialogue presupposes intersubjectivity, exchange, and immersion in another's cultural universe. From this perspective, dialogue is based on communication and dialectically transforms it, as they are inseparable." Thus, the learner is not considered a passive subject but

Dialogic Educational Practice: an overview of research in Brazil actively participates in the process. Oliveira and Araújo (2021, p. 10) highlight that “when we allow ourselves to listen to the other and think alongside them, we also position ourselves in the exotopic position of someone who can learn from the shared experience.” They discuss exotopy, according to Bakhtin’s (2016) conception, referring to how we place ourselves in the other’s position to gain insight into what the other perceives from their perspective, considered as the surplus of vision.

#### **Axis 4 – Dialogical Listening as a Fundamental Quality of Educational Practice**

In the fourth axis, we reflect on the fact that in dialogical educational practice, the educator needs to listen to the learner. As previously emphasized, the learner is a co-participant in their own learning process, a participant in the processes of others, and contributes to the educator’s reflection on their practice, thus favoring the continuous formation of this professional. As highlighted by Freire in his book *Professora sim, tia não*, to listen to the learner—a task unacceptable for a teacher who employs authoritarianism—means that “the democratic teacher prepares more and more to be heard by the learner. But, by learning to speak with the learner because she has listened to him, she teaches the learner to listen to her as well” (FREIRE, 2015, p. 62). This is dialogical listening, where the voices of all individuals are respected.

One possible way to accomplish this is through a preliminary assessment of what learners know about the topic to be studied. For example, Patrinhani and Américo (2020) sought to identify what learners understood about violence in sports and what they already knew about a culture of peace. In this sense, listening to others does not mean “self-annihilation” (MONTEIRO et al., 2018), but allows action to be developed in a non-authoritarian manner, thereby fostering the perception of the viability of negotiation (FIGUEREDO, 2020) between learners and between educator and learner. In addition to identifying what students already know about the topic, dialogue also enables negotiation and decision-making (KOHLE; MILLER; CLARINDO, 2020) regarding the paths to be taken.

Through emancipatory education, it is essential to amplify the voices of learners, whether they are children (SILVA; MARQUES, 2019), youth, or adults (ANDRADE; FREITAS, 2021; SANCEVERINO, 2019). Andrade and Freitas (2021, p. 223) indicate that in their study “all narratives from the training students were heard in a sensitive, careful, and respectful manner.” Ultimately, individuals are considered capable of defending their viewpoints in a process of constructing their own voice (VIEIRA; PINTO, 2019). However, for this to happen, it is necessary to consider what Paulo Freire (1996b) warns us about the true meaning of listening.

Listening, in the sense discussed here, means the ongoing willingness of the listener to be open to the speech of the other, the gestures of the other, and the differences of

the other. This does not mean, of course, that listening requires the listener to diminish themselves in relation to the speaker. That would not be listening, but self-annihilation. True listening does not diminish my capacity to exercise the right to disagree, to oppose, or to position myself. On the contrary, by listening well, I prepare myself to better express or situate my perspective on ideas. As a subject who engages with the discourse of the other, free from prejudice, a good listener articulates their position confidently. Precisely because they listen, their dissenting speech, while affirmative, is never authoritative (FREIRE, 1996b, p. 45).

This can be observed, for example, in a dialogical experience between a teacher and an elderly student presented by Oliveira and Araújo (2021), where the process of listening to the student was essential for understanding her needs and desires at that specific moment. They emphasize that the teacher's willingness to listen demonstrates an openness, as by "hearing the voice of the other, which reveals things about them that we otherwise could not know, we understand the voices of students as formative for teaching and as enabling more meaningful and democratic curricula for popular classes" (OLIVEIRA; ARAÚJO, 2021, p. 10).

Indeed, we take note of what Gomes (2020, p. 336) emphasizes when he states that "we face the challenge of consolidating an ethical commitment to humanization - reinventing school forms by recognizing and valuing the education that also occurs outside of schools." This means that the educator needs to recognize that the learner does not arrive at school knowing nothing and can significantly contribute to the knowledge production process taking place in the school environment as a co-participant in that process. In this sense, we agree with Freire (2016b, p. 47) when he asserts that the teacher, upon entering the classroom, should "be an open being to inquiries, to curiosity, to students' questions, and to their inhibitions; a critical and inquiring being, restless in the face of the task I have - to teach and not merely to transfer knowledge".

#### **Axis 5 – The Role of Language in Dialogical Practice**

In the fifth axis, we emphasize the role of language in dialogical practice. We identified in the research by Patrinhani and Américo (2020) that for communication to exist, there must be interaction between people, and this is made possible through language, which plays an essential role in the development of everyone (MONGUILHOTT; HENTZ, 2020; PATRINHANI; AMÉRICO, 2020). In this same perspective, Silva and Marques (2019, p. 6) emphasize that "the word is creative, dynamic, as it is not detached from existence. It is understood here as both word and action, therefore alive, capable of speaking and transforming the world. Thus, there is no liberation without mastery of language." It is only in the fullness of its flow that language comes to life (KOHLE; MILLER;

CLARINDO, 2020) in a dialogical process where the words of one and the other meet and begin to create meaningful connections (FIGUEREDO, 2020).

Silva and collaborators (2022) reference Bakhtin's work, which highlights the constitution of the subject as fundamentally dependent on alterity and asserts that we learn through the words of others. In the school environment, this relationship is brought to life in the social interaction process that composes teaching and learning, where different subjects establish relationships with each other and with knowledge (MONGUILHOTT; HENTZ, 2020). Vieira and collaborators (2020, p. 7) highlight that "dialogue facilitated the construction and strengthening of bonds with learners, enhancing interaction in the teaching-learning process." This characteristic was also reported by Sanceverino (2019, p. 237), who noted that educators, based on the contributions of learners during classes, promoted a dialogical movement that highlighted the "relationships between students' thinking and language in the context of school learning".

#### **Axis 6 – Dialogical Practice as a Facilitator of the Production of Meanings and Significances**

In the sixth axis, we reflect on dialogical practice as a facilitator of the production of meanings and significances. In this perspective, we identified two experiences that reference meaning, as observed in Oliveira and Araújo (2021, p. 7), who highlight that in the experience between the teacher and the student, dialogue enhanced the process, allowing the teacher to understand the student to the point of "knowing her greatest desire to learn and her most pressing need at that moment. It also allowed for understanding her history and negotiating meanings for a curriculum, rethinking a plan, and negotiating the meanings of an evaluation." This supports our understanding that we are constituted by the concepts circulating in our social milieu and that we internalize, attributing "our own meanings and senses to what previously existed outside of us" (MONGUILHOTT; HENTZ, 2020, p. 274).

Furthermore, we highlight that children, from early childhood education, engage with their worldview through daily experiences, allowing them to grasp, confront, and re-signify culture (SILVA; MARQUES, 2019). Through circles of culture, they can discuss significant issues from their daily lives. We also observe that the interaction through dialogue between educators and learners aids in conducting a meaningful teaching-learning process (VIEIRA et al., 2020), bringing content related to the lives of learners infused with significance for them (MONTEIRO et al., 2018), thereby creating new possibilities for producing meanings (SILVA et al., 2022).

We also emphasize that activities such as dialogical reading can foster better relationships, making it "possible to address school curriculum content in connection with the expression of

personal experiences and meanings produced both individually and socially" (SILVA et al., 2022, p. 10). In this sense, those who appropriate the content significantly engage in the act by responding to their interlocutors (FIGUEREDO, 2020), which does not imply that there will always be agreement between ideas. An example of this is when Kohle, Miller, and Clarindo (2020, p. 449) note that "the writing of discursive statements, when appropriated in children's activities, must go beyond the study of linguistic aspects alone, to acquire historical, sociological, psychological, and cultural meanings that are unique to them."

Thus, students are enabled to perceive that learning must extend beyond the mere memorization of content, as they begin to discover other meanings within it. In this last axis, we identified that only two studies (VIEIRA; PINTO, 2019; SANCEVERINO, 2019) presented references to the concepts of meaning and significance, but these terms are mentioned in nine of the 14 studies analyzed. The latter presents the concept of significance in a broader manner.

## **Final considerations**

From this review, it was possible to identify experiences of both dialogical and non-dialogical educational practices. While the former exhibited characteristics that, according to their authors, highlighted a humanized and transformative pedagogical approach, aligning with what Freire (2019) advocates; the latter referred to practices that display indicators of what Freire identifies as banking education. In this type of education, learners are considered passive, receiving knowledge deposited by educators who do not recognize them as subjects of knowledge and producers of understanding.

In conducting the review for this study, we found few research works at the intersection of dialogical education or dialogical pedagogical practice and the early years of elementary education, which is a field of research that particularly interests us. In this sense, we observe the need to expand research in this stage of education to also broaden discussions on the learning processes of children from a dialogical-developmental perspective.

Among the limitations of the present study, we highlight the restriction of publications to the Brazilian context and the chosen databases. Nevertheless, the analyzed items provided important support for constructing reference axes for discussing dialogue and dialogical practices in the educational environment. However, we recommend expanding the scope to include a systematic review in the context of Latin America and even globally, which could enrich the categorization and discussion of the axes of analysis, as well as foster a more complex and critical understanding of

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dialogical educational practices in the classroom. In any case, the pursuit of clarification regarding dialogicity in education leads us to affirm that, in this field, dialogue is simultaneously a process and an end, and it is inseparable from critical reflection on practice, which we believe is essential for dialogical educational practice.

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