


Teleclassroom methodology as a tool for correcting school flow with emphasis on the principles of solidarity economy

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ABSTRACT

One of the major concerns in the area of education has been the low teaching-learning ratio. As a result, some tools have been used in the classroom to increase the efficiency of student learning. The Telessala methodology bets on the technology of video classes to enable the completion of basic education. Thus, the present work aimed to analyze the possible use of this methodology in the teaching of the Solidarity Economy theme in a class of the Alumbrar project, in the final years of Elementary School, in a state school in the municipality of Sumé-PB. This project focuses on promoting the correction of the school flow of students aged between 13 and 17 years. To this end, bibliographic and field research and qualitative methods were used. For data collection, a semi-structured questionnaire was used, which was applied to the students and the teacher of that class. According to the data analysis, it was concluded that the project developed from the perspective of the Telessala methodology brought numerous contributions to the formation of the students, as there was progress both in the personal and social spheres, as well as in the educational one. Thus, it was realized that the methodology used in the project is viable for the teaching of Solidarity Economy, since it provides an alternative for insertion in the world of work, as well as the strengthening of the perception of citizenship by students.

Keywords: ALUMBRAR Project, Youth Education, Telessala Methodology, Solidarity Economy.

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INTRODUCTION

From colonial Brazil to the present day, several changes have occurred in the history of education, all to meet the demands of each era, as well as to meet a specific audience, such as the Alumbrar project, which was introduced in the educational context of Paraíba since 2014, with the objective of correcting the school flow for a group of students aged between 13 and 17 years, who are or were attending the final grades of Elementary School.

To serve this clientele with regard to education, the Telessala methodology is used, which proposes a teaching-learning based on the use of some media, such as television and DVD. This methodology is adaptable according to the needs of each group, that is, it allows a flexible curricular organization, which allows the inclusion or exclusion of some curricular content from its structure to meet a specific reality.

In a society marked by social inequality, caused by the capitalist system, the Solidarity Economy (HE) comes as a possibility of changing life and it is through education that it will gain strength to expand, becoming more than an alternative for generating employment and income, that is, a different way of living with more quality. Such an economy presents itself as a form of organization that the subjects have in a collective and solidary way to maintain themselves or insert themselves in the world of work, generating employment and income, where everyone has the same rights and duties.

The school environment is conducive to discussions about HE, since it is where students are graduating in Basic Education. In this teaching perspective, there is the Telessala methodology which, like the Solidarity Economy, has an education focused on the transformation and development of the student.

Thus, in order to identify the relationship between the Telessala methodology and the teaching of Solidarity Economy, the following question is asked: *What are the characteristics of Solidarity Economy that are also present in the pedagogical practice of the Alumbrar project, more precisely in the Telessala methodology?*

Thus, the theme aroused the interest for this study, which aims to analyze the possible insertion of the Telessala methodology of the Alumbrar project in the development of the Solidarity Economy theme in a school of the state education network, in the municipality of Sumé-PB.

STRATEGIES FOR LEARNING EFFICIENCY

It is known that the challenges proposed in the world of work are several and, therefore, education needs to take into account the transformations that occur in this environment. Therefore, teaching-learning should prove to be efficient with regard to the formation of the citizen.



In this sense, learning strategies are presented as sequences of procedures and activities that outline facilitating the acquisition, selection, storage or use of information (POZO, 2002).

In order to be successful in the use of strategies to ensure the effectiveness of learning, it is necessary to consider the student as a subject of learning. Therefore, the teacher needs to place the student in situations in which his global activity is mobilized, which manifests itself in intellectual activity, activity of creation, verbal, written, plastic or other type of expression. The center of school activity is not the teacher or the subject, it is the active student and researcher (LIBÂNEO, 1994).

In this perspective, the Alumbrar project is presented, which was implemented in the state education network of the state of Paraíba through Resolution No. 167/2014. The project aims to promote the correction of the school flow of students enrolled in the final years of elementary school, that is, it presents itself as a stage of basic education focused on elementary school. It is worth mentioning that, according to Resolution No. 167/2014, it is not configured as a modality of Youth and Adult Education, but only for young people, presenting its own methodology and schedule. In addition, the project is defined as an integrated pedagogical action. To form a class, it is necessary to have 20 to 30 students and they must be at least and maximum in age, respectively, 13 and 17 years old, with the learning environment being a single room with specific materials, with the implementation of telerooms and with the teacher as a learning mediator (FUNDAÇÃO ROBERTO MARINHO, 2013).

The Alumbrar project is developed in partnership between the Government of the State of Paraíba and the Roberto Marinho Foundation. Its curriculum is subdivided into three modules, the first lasting two semesters, the second and third lasting one semester each, in which the curricular components are introduced, which are taught by a single professor trained by the Roberto Marinho Foundation in the Telessala methodology. Other multidisciplinary activities and Complementary Pedagogical Projects can also be added to each module, with the theme chosen according to the needs of the clientele (FUNDAÇÃO ROBERTO MARINHO, 2013).

The project presents in its curriculum the complementary pedagogical project in order to relate Education and Culture in the context of sustainable development. In this way, during the development of the project, the student and also the teacher will together value the local culture, in order to observe sustainable development in practice.

In the development of the classes of the Alumbrar project, students always work as a team, which is of fundamental importance for them to develop this competence, since when they are inserted in the job market they will need to interact in a group, whether to exchange ideas, cooperate in activities, among others. In the course of an interview, Perrenoud (2000) defines competence as the ability to mobilize a set of cognitive resources (knowledge, skills, information) to solve a series of situations with pertinence and effectiveness (GENTILE; BENCINI, 2017). Thus, knowing how to



orient oneself in an unknown city mobilizes the ability to read a map, locate oneself, ask for information or advice, which entails the following knowledge: having a notion of scale, elements of topography or geographical references (PERRENOUD, 2000).

Learning situations in the classroom should provide the student with the development of skills so that he is able to solve situations present in his daily life.

The classes of the Alumbrar project, lasting 4 hours a day, are divided into three distinct moments: in the first moment, the teams are summoned to carry out an integrative activity, inserting the problematization related to the two teleclasses; Then, the first class is shown, followed by the image reading and, finally, a group activity is carried out with the textbook. In the second moment, the second teleclass is shown, followed by the image reading and group activity with the textbook referring to the second class. This is followed by the third moment, which is dedicated to the socialization of learning and the presentation of synthesis and evaluation (FUNDAÇÃO ROBERTO MARINHO, 2013).

The entire program is based on books and DVDs from the elementary school of Telecurso 2000, from the perspective of the Telessala methodology.

TELESSALA METHODOLOGY

The educational process has been going through several changes and implementations of educational modalities over the years, in order to correct the school flow, among them the Telessala methodology, which is understood as a result of a collective, organic and evolutionary process that, since its beginning, feeds on the implementation process, transforming itself by transforming those who use it, being at the service of Basic Education (FUNDAÇÃO ROBERTO MARINHO, 2013).

The Telessala methodology has the following characteristics:

- **Progressive:** contributes to social transformation with sustainable development and justice.
- **Libertarian:** contributes to people developing autonomy to make choices and grow by solving problems.
- **Multicultural:** contributes to the appreciation and dialogue between different cultures in the neighborhood, in the city, in the country, in the world.

For the Roberto Marinho Foundation (2013), the Telessala methodology is a proposal aimed at the world of work, for the development of competence and for the formation of citizenship, which enables access to the completion of Basic Education, with quality and at flexible times.

Gadotti (2003) highlights sustainability as a necessary and urgent theme to be dealt with in the educational scenario for its relevance, that is, education, in the multicultural sense, is presented as proposed by the Telessala methodology, since education its objective is to make the student no longer



an accumulator of knowledge, but learn to think and share a greater good, which is planet earth, understanding the need to value it.

The Telesala methodology has been applied since 1993. All the activities developed in the classroom result from a set of processes, methods, procedures and materials that have roots in the practices developed in the 1970s and 1980s in Brazil, inspired by Paulo Freire, Freinet, Piaget, Anísio Teixeira. This methodology is divided into five movements: integration; contextualization; socialization of the Telesala Methodology; problematization and reflection; and practical application. This methodology is applied at the initiative of governments, as a public policy to end the age-year distortion, promote youth and adult learning in schools, or at the initiative of community entities, companies and NGOs (FUNDAÇÃO ROBERTO MARINHO, 2013).

The Telessala methodology has been gaining space in the education scenario and, in 2009, it was included in the MEC's educational technologies guide, more precisely in the Igarité Project, in the State of Amazonas. This was possible due to the fact that this methodology has as a strong point the use of audio and video by satellite, as well as internet connection, and in 2011 the teleclasses were made available on the Globo.com, on the Telecurso channel on YouTube and on the Telecurso website. In 2012, the classes were made available on "facebook" and "twitter" (FUNDAÇÃO ROBERTO MARINHO, 2013).

In this way, the Telessala methodology uses some technological resources that are available to society in various spaces of the student's daily life, which, according to Belloni (2005), it is necessary to bring this resource closer, although one cannot lose the focus of teaching, but provide opportunities for use as a learning strategy. Such resources allow the viewing of classes that are on DVDs or can be purchased over the internet.

In this sense, an education with applicability needs to refer to the ideas defended by Freire (1987), with regard to education. Freire was against banking education, which classifies the student as a receiver of knowledge and the teacher as the one responsible for transmitting knowledge. The Telessala methodology suggests a model of education focused on the transformation of the being, since there is a model of participation in the classroom in which every teacher learns (is a student) and every student teaches (is a teacher), that is, teacher and student learn together (FUNDAÇÃO ROBERTO MARINHO, 2013).

The educational process emphasizes teaching that meets social practices in the context of the world of work, which value sustainable development, solidarity, training for citizenship, justice and, above all, dialogue.



EDUCATION AND SOLIDARITY ECONOMY (ES)

According to the Federal Constitution, in its chapter III, education is "a right of all and a duty of the State and of the family, it will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, his preparation for the exercise of citizenship and his qualification for work" (CONSTITUIÇÃO FEDERAL, 1988, p.148).

Regarding school education, the Law of Guidelines and Bases (LDB – law nº 9394/96) states that it should be linked to the world of work and social practice (LDB, 1998, p.31), that is, both national and school education should contribute to the formation of the subject in the sense of providing sufficient conditions for the future professional to be able to act in the social context and in productive activities.

The LDB highlights that access to education is a subjective public right, and any citizen, group of citizens, among other forms of organization or individual, can demand access to education from the public authorities. In addition, in its article 4, item VII, it states that it is the duty of the State to offer regular school education for young people and adults, with characteristics and modalities appropriate to their needs and availability, guaranteeing those who are workers the conditions of access and permanence in school (LDB, 1998).

It is in this perspective of subjective right and in the search for the effectiveness of school education that needs to have as its objective not only basic training, but the direct contribution to training focused on the world of work, that Solidarity Economy is presented, in the sense listed by the Brazilian Forum of Solidarity Economy (2011).

For a long time, the economic scenario was dominated by a so-called capitalist economy that is characterized, according to Singer (2005), by the concentration of ownership of the social means of production in a few hands, that is, the employee had no right to participate in any decision within the company.

In the course of this scenario, another form of economy is proposed, whose basic principles are collective or associated property and the right to individual and collective freedom. According to the Brazilian Forum of Solidarity Economy (2011), it is understood in its economic sense as being a way of carrying out the economic activity of production, supply of services, commercialization, finance or consumption based on democracy and cooperation, which is called self-management: that is, in the Solidarity Economy there is no boss or employees, because all the members of the enterprise (association, cooperative or group) are at the same time workers and owners.

According to Gadotti (2009), what differentiates a solidarity company from a capitalist company is that the Solidarity Economy focuses on improving the quality of life of the associates while the other only has the owner as a beneficiary. There are several ways of expressing a solidarity enterprise, understood as: initiative of collective productive projects, popular cooperatives,



cooperatives for the collection and recycling of recyclable materials, production, commercialization and consumption networks, financial institutions focused on popular solidarity enterprises, self-managed companies, family farming and agroecology cooperatives, service cooperatives, among others, which boost the local economies, guarantee decent work and income to the families involved, in addition to promoting environmental preservation (BRAZILIAN FORUM OF SOLIDARITY ECONOMY, 2011).

For Singer (2017), an enterprise is considered solidary if all those who are part of it can have the same rights to participate in decisions that affect the company and, therefore, each one of them. In this way, each member is the owner and also responsible for keeping the company in operation and the principle of equality must still prevail in the sense that all work must be shared, and each member performs a specific activity, and the work is completed in a shared way (SINGER, 2002).

In this same perspective, Kruppa (2005) sees the Solidarity Economy as an economy with the defense of equality and inclusion of all, not postulating, however, the defense of the identical. An economy that considers that people are different and should have space for the exercise of their differences, which refers to the idea of a strategy of job generation fueled by respect for differences as a strong point of the enterprise.

In general, the Solidarity Economy is understood as being a different way of producing, selling, buying and exchanging what is needed to live. While in the conventional economy there is a separation between the owners of the business and the employees, in the Solidarity Economy the workers themselves are also owners. They are the ones who make the decisions on how to run the business, divide the work and share the results (MINISTRY OF LABOR AND EMPLOYMENT, 2016).

For Singer (2005), collective re-education represents a pedagogical challenge, as it is about passing on to each member of the group another vision of how the market economy can work and of the cooperative relationship between partners. Thus, re-education highlights as a principle the valorization of work and shared withdrawals so that everyone feels valued, which raises self-esteem and directs them towards self-management.

In a similar sense, Arruda (2005) highlights the importance of the individual understanding that in this way of promoting the Solidarity Economy, now self-managed, he needs to recognize the importance of solidarity exchange considering that everyone, that is, buyer and seller must seek collective gain and the main objective of a solidarity market is that the financial part circulates in the surroundings of the community since production, Sale, commercialization and exchange should directly benefit the population. Another fact to consider is that the moment of commercialization must go beyond the sale and also contemplate social and human relationships.



THE TELECLASSROOM METHODOLOGY IN THE TEACHING OF SOLIDARITY ECONOMY

The Telessala methodology consists of a pedagogical practice based on an education committed to three dimensions: progressive, libertarian and multicultural, which allows teaching aimed at meeting the needs of life and work of young people and/or adults (FUNDAÇÃO ROBERTO MARINHO, 2013).

According to the Guidelines of the Alumbrar project, students, in a period of two years, in which the three modules take place, build documents based on the Telessala methodology, such as: memorial, PLLP (Free Portuguese Language Path), PLM (Free Mathematics Path), PPC (Complementary Pedagogical Project) and Teams. In the organization of the methodology, according to the guidelines of the Alumbrar project, there is the formation of teams consisting of four groups with specific attributions, namely: socialization, which consists of carrying out the initial moment by proposing a reflection that can be a song, reflection text, among other means; coordination, which is a team responsible for organizing the room and distributing the materials necessary to develop the activities; synthesis, responsible for synthesizing what was taught in terms of concepts and presenting them; and, finally, the evaluation, which analyzes the process at the end of each class, according to the agreement with the group. In other words, the teams during the classes mobilize in the search for a collective learning environment, thus making each one responsible for the whole, with an emphasis on personal, social, school and professional training (GUIDELINES OF THE ALUMBRAR PROJECT, 2014).

For the teaching-learning process to occur, it is necessary to think about the methodological proposal used for the development of the contents. In this sense, the Telessala methodology is a relevant methodological proposal for the teaching of Solidarity Economy, since it highlights the fundamental role played by the teams that are formed with the class. These teams become responsible, together with the class mediator, for the activities that occur during the class, play a role in the class and at the same time study the contents, this means that everyone is responsible for the teaching-learning process. In this methodology, students are encouraged to share, to perform collective work, to be supportive. The methodological procedures developed in the classroom become similar to what occurs in solidarity enterprises where everything depends on the collaboration of the members. Thus, teaching based on these procedures would lead to the same education that the subjects who participate in the Solidarity Economy enterprises should have.

METHODOLOGY

The present research is characterized as bibliographic and also field, according to Medeiros (2010). It is bibliographic, as its research source is a scientific document characterized as primary and secondary, which presents updated information found in books, newspapers, articles, reports. It



is a survey of the bibliography related to the subject that is intended to be studied, having followed the following steps: *Identification*, which deals with the bibliographic collection that exists on the subject in question; *location*, which is the phase after the bibliographic survey and means the location of specific works, in order to obtain the necessary information and *compilation*, which is characterized as the phase of obtaining and gathering the desired material.

It is a qualitative method, as it aims at an attempt to understand in detail the meanings and situational characteristics presented by the interviewees, instead of producing quantitative measures of characteristics or behaviors (RICHARDSON, 2009).

For data collection, a semi-structured questionnaire was used, applied to a class of the Alumbrar project of the final years of Elementary School belonging to the state education network, in the municipality of Sumé-PB and to the respective teacher of the class. The class focuses on age/year correction for students in the age group of 13 to 17 years who are enrolled in the final years of elementary school. This class belongs to the State School of Elementary and High School Professor José Gonçalves de Queiroz, and is composed of 13 students. Five (5) students from the class were interviewed. It is worth noting that of these 13 students, only 08 attended classes. Tables, charts and graphs were used for the presentation of data.

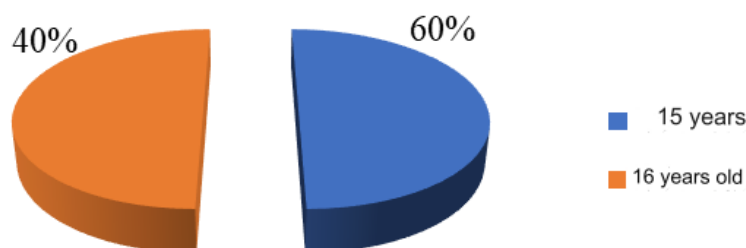
The pedagogical proposal of this class is modular, and in the first module the guiding theme is "The human being and its expression: WHO AM I?". The second portrays "The human being interacting with space: WHERE AM I?" and the third "The human being in action: WHERE AM I GOING?". In this case, the objective is an education for the development of the being (FUNDAÇÃO ROBERTO MARINHO, 2013).

RESULTS AND DISCUSSION

To present the results obtained from the questionnaire, the participants were called alphabetical burn (A, B, C, D, E), so that their identity is preserved.

Regarding the age of the participants, the results are illustrated in Figure 1.

Figure 1 – Age group of the beneficiaries of the Telessala methodology in a school in the municipality of Sumé-PB.



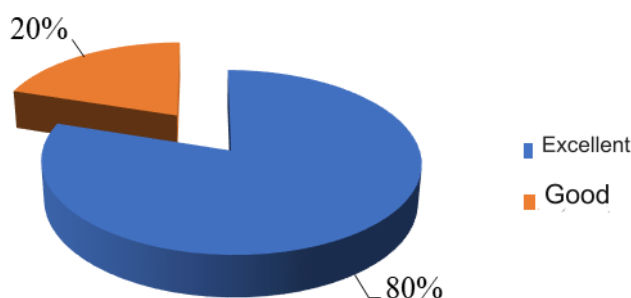
Source: Survey data, 2017.

From Figure 1, it can be observed that 60% of the student public in the class, benefited by the Telessala methodology, are 15 years old and 40%, 16 years old. It is a homogeneous group in relation to age group. Resolution No. 167/2014, which deals with the implementation of the Alumbrar project, highlights that these students would be in a different age group from the one that would be considered appropriate, according to the LDB 1998, to be enrolled in the final years of elementary school.

According to the students' reports, one of the main reasons for the students to have been enrolled in the project was the advanced age group for them to enter regular education.

The evaluation of the project by the students is illustrated in Figure 2.

Figure 2 – Evaluation of the project from the students' point of view.

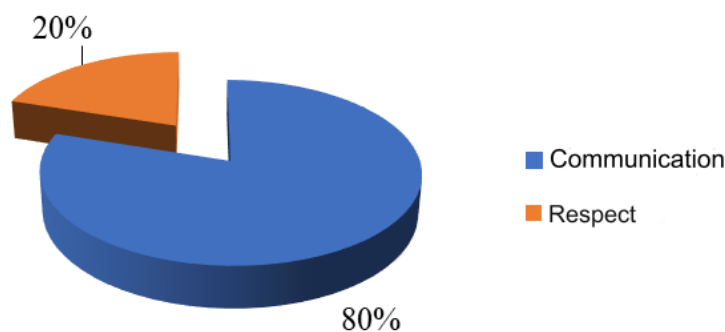


Source: Survey data, 2017.

Figure 2 shows that the program is well accepted by the students, since 80% evaluated the project as excellent, 20% evaluated it as good and none evaluated it as bad.

Regarding the competencies developed, communication and respect stand out, as observed in Figure 3.

Figure 3 – Skills developed from the Alumbrar project.



Source: Survey data, 2017.

As illustrated in Figure 3, it can be seen that the students list that the main competence developed was communication (80%), as was already predicted by the Roberto Marinho Foundation when it presented an education in the multicultural sense, in which dialogue was present. The remaining 20% indicated that respect was the main competence developed from the project.

Regarding liking or disliking the project's classes, the students stated that they like it.

Regarding the knowledge of the project's objectives, the students associated the project with learning and adapting the study series to the age group of the target audience.

The importance of group work was also highlighted, with the students highlighting the importance of group work for the development of all, both in relation to the knowledge acquired and in social relationships.

When asked if their opinion was respected during the classes, all of them answered that they were always respected.

Regarding the appreciation of the student in the classroom, with the application of the Telessala methodology, the answers were positive. The students of the Alumbrar project feel valued because they are not discriminated against due to the homogeneity of the class.

When asked about the benefits of the project, the students' conclusion was unanimous that the project was extremely important for their social and educational development.

Regarding the changes that occurred after participating in the project, the answers were positive and the students presented in their writings that the project was very important, since it contributed to them rescuing the desire to continue their studies, in addition to contributing to personal development.

The students were also questioned about the relationship between the learning acquired through the project and their contribution in the work area, having concluded that the project



collaborated for a better relationship with society, in addition to increasing their knowledge, which is very beneficial for the development of their work.

Regarding the option of group or individual work, most answered that group work is better, as there is greater interaction between people, as well as the exchange of knowledge.

Regarding the positive and negative aspects that students perceive in the Telessala methodology, the students pointed out as positive points the approximation of people, working together, help in school development and better learning. As a negative point, one student points out the lack of material.

Regarding the behavior of the students in the class, all the students interviewed stated that half of the class was attentive to the classes.

Regarding the improvement in the social context from the study in the Telessala methodology, the interviewees highlighted that they developed an improvement in the performance in the social context from this methodology, since they report the development of communication and the improvement in the understanding of other situations.

The students described that the Telessala methodology contributed to them thinking about their life project. In addition, they mention the project as a learning opportunity.

As for the contribution of the methodology for them to become a critical being, the answers obtained showed that the Telessala methodology contributed, since some students developed the dialogue, leaving aside shyness. In addition, their opinion was always requested in the works.

Regarding the students' knowledge regarding the meaning of SS, it was observed that the students have some knowledge about the objectives of the Solidarity Economy.

Regarding the questioning regarding the importance of HE for contemporary society, the students found the presence of the Solidarity Economy in today's society important. According to them, HE will bring benefits, such as: mutual aid, reduction of social inequality, equal rights for all, in addition to generating work and promoting social inclusion.

Considering that associations and cooperatives are the trademark of the Solidarity Economy, it was asked if the students believe that all of them are genuinely solidary and all answered no.

Considering that, based on equality and solidarity, the Solidarity Economy values the collectivity, the common good, it was questioned whether the students see the capitalist system in this way and, for the students, the Solidarity Economy does not follow the same ideas as the capitalist economy, because they consider that the individuals who participate in the capitalist economy do not think about the good of others, there is exploitation.

For the students, it is important to discuss HE in the school environment, as it would lead them to learn about another form of work, in addition to knowing values such as equality.



CONCLUSIONS

According to the data presented in the research, it was noticed that the project developed from the Telessala methodology brought numerous contributions to the formation of the students, since the project contributed to the personal, social and educational development and development of skills, such as: communication, respect, collectivity, cooperation; development of dialogue, which can favor the student to become critical in the face of the various situations present in his daily life.

In addition, the development of teamwork is important for everyone's progress, as well as the exchange of knowledge. With this, the students developed relationships among themselves, which provides a better relationship in society within the social context and in the world of work. It was also found that the methodology used in the project values the student and respects his opinion.

The content was not worked on in the classroom, however the investigated public considers it relevant to discuss it in the school environment.

It is understood that discussing the Solidarity Economy in the school environment for students is to offer the opportunity to obtain knowledge about this alternative economy so that, when they enter the world of work, they have knowledge of an economy different from the capitalist one, which can provide them with another alternative for generating work and income.

It is concluded, in general, that the education proposed for students from the perspective of the Telessala methodology and contemplating the teaching of Solidarity Economy, provides the conclusion of Basic Education and, in addition, an alternative for insertion in the world of work.



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