

## Teaching-Learning Methodologies: The Paths To Human Formation

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### Abstract

Developing teaching-learning methodologies that contribute to human development is a necessary challenge in the current context, where education is often more focused on improving statistics than on genuinely forming critical and responsible citizens capable of reflecting on humanity's needs. In this discussions aim to outline a path toward human development through a survey of methodologies that can support this process. We discuss these methodologies with a focus on basic education, a stage that, due to the nature of its approaches and the age group of learners, is considered foundational for developing knowledge and skills that prepare students for subsequent learning stages and for life as a whole. This article presents a survey of these methodologies and explores how they can be used to promote students' human formation.

**Keywords:** active learning methodologies, human Formation, teaching-learning.

### Metodologias De Ensino-Aprendizagem: caminhos para uma formação humana

#### Resumo

Desenvolver metodologias de ensino-aprendizagem que contribuam para a formação humana, faz-se um desafio necessário diante do cenário atual, onde observamos uma educação mais voltada para elevar estatísticas do que formar de fato cidadãos críticos e responsáveis, capazes de refletir sobre as necessidades da humanidade. As discussões a seguir trilham um caminho voltado para essa formação, por meio de um levantamento de metodologias que sejam parceiras nesse processo. Discorremos das metodologias direcionando-as a etapa da educação básica, etapa essa que pela própria natureza de suas abordagens e faixa etária dos educandos, são consideradas uma base para desenvolver conhecimentos e habilidades que os preparam para as próximas etapas de aprendizagem, além do preparo para a vida como um todo. Trouxemos para o presente artigo um levantamento dessas metodologias e como essas podem ser usadas a favor da formação humana dos alunos.

**Palavras-Chave:** metodologias ativas de aprendizagem, formação Humana, ensino-aprendizagem.

### Metodologías de Enseñanza-Aprendizaje: caminos para una formación humana

#### Resumen

Desarrollar metodologías de enseñanza-aprendizaje que contribuyan a la formación humana se presenta como un desafío necesario ante el escenario actual, donde observamos una educación más orientada a elevar estadísticas que a formar de hecho ciudadanos críticos y responsables, capaces de reflexionar sobre las necesidades de la

humanidad. Las discusiones que siguen recorren un camino orientado hacia esta formación, mediante un levantamiento de metodologías que sean aliadas en este proceso. Discurremos sobre las metodologías dirigiéndolas a la etapa de la educación básica, etapa que por la propia naturaleza de sus enfoques y el grupo etario de los educandos, se considera una base para desarrollar conocimientos y habilidades que los preparen para las próximas etapas de aprendizaje, además de la preparación para la vida en general. Trajimos a este artículo un levantamiento de estas metodologías y cómo estas pueden ser usadas a favor de la formación humana de los alumnos.

**Palabras clave:** metodologías activas de aprendizaje, formación Humana, enseñanza-aprendizaje

## Introduction

Methodologies aligned with human formation contribute to processes of awareness and historical contextualization, enabling students to problematize their realities and reflect on the causes of, and possible solutions to, the social issues faced today, such as inequalities, prejudice, and anti-democratic policies. This scenario prompts reflection on what may contribute to the formation of a more humane society, with education emerging as a central element in this process. This assertion is made with full awareness of the limitations of education, recognizing that a range of public and social policies is required for education to fulfill its objectives. Even so, reflection on education remains a fundamental part of improving our practices as educators. The history of humanity must be understood as a possibility for change, for social progress, and as a means of fostering critical reflection on current teaching–learning methodologies and on how they may influence the configuration of the society we seek to build.

This article presents a bibliographic survey in which different models of teaching–learning methodologies are discussed in dialogue with pedagogical practices oriented toward human formation.

We reflect on such development from the perspective of authors who address this theme, associating the knowledge mobilized with the methodologies discussed in this study. We also draw on normative documents related to education, such as the National Common Core

Curriculum (BNCC, 2018), to investigate how this form of development is formalized for students in Basic Education, the stage to which the methodologies examined here are directed.

Regarding teaching-learning methodologies, we discuss the limitations of traditional approaches in contrast with emerging methodologies, as well as the challenges arising from technological advancements. Accordingly, we present discussions focused on the new configuration of teaching, highlighting possibilities for overcoming mechanistic and linear practices through the search for diversified, innovative, and emancipatory alternatives.

For the preparation of this text, a bibliographic review study was conducted. The research involved a review of the literature encompassing theories relevant to the topic, leading to the development of a theoretical framework accompanied by the discussion and exemplification of teaching-learning methodologies. This research method as one based on the analysis of previously published literature, in the form of books, articles, and other materials in the field. In this way, it was possible to synthesize the scientific knowledge already produced. At the same time, the authors engage in dialogue with this body of work and present examples of feasible teaching practices.

### **Pathways to Human formation**

We consider it important to draw on the perspectives of scholars in the field of education to discuss the concept of human formation, as well as to contextualize it. This form of development is not exclusive to formal schooling, as it may also be associated with other institutions and with individuals' experiences within their social contexts, such as family, religious institutions, community projects, cultural experiences, media, and other forms of social expression. The importance of associating humanizing

methodologies with learning in schools lies in the aim of fostering a more just society throughout the entire educational process, from Basic Education to higher education.

We understand that this proposed form of development is more than necessary in light of the regressions observed in relation to the tendencies to which part of society has adhered. In this context, the rise of conservative positions or a form of “false moralism” becomes evident, along with the denial of scientific evidence, such as the impact of human actions on ongoing environmental degradation, as well as discrimination against ethnic, racial, and gender diversity and religious intolerance, among other factors that hinder the advancement of human formation. In this sense, Freire (2002) argues that prejudiced practices based on race, class, and gender offend the very essence of the human being and radically deny democracy.

The recovery of values oriented toward justice is fundamental for the construction of a more critical, reflective, democratic, and emancipatory education. Paulo Freire advocated a model of education grounded in freedom, in the recognition of learners’ lived experiences, and in their autonomy.

In this sense, revisiting Freirean teachings on what it means to educate a human subject capable of reflecting on the social problems that surround them and transforming their reality constitutes an act of resistance in the face of governments and policies that persist in adopting approaches contrary to a humanizing perspective, emphasizing technical knowledge and the transmission of content. In contrast to traditional methods, Freire (1987) discusses a problem-posing and emancipatory pedagogy:

The more learners are engaged in problematization, as beings in and with the world, the more they will feel challenged. The more challenged they are, the more compelled they are to respond to the

challenge. As they are challenged, they come to understand the challenge in the very act of grasping it. However, precisely because they perceive the challenge as a problem in its connections with others, within a totalizing framework rather than as something fixed, the resulting understanding tends to become increasingly critical and, therefore, progressively less alienated (Freire, 1987, p.40).

Problematization, recognition, critical awareness, and a sense of belonging to the world as a subject capable of intervening in the problems that surround them foster engagement, a willingness to struggle, and the development of feelings of hope and freedom. Thus, an emancipatory education emerges, as advocated by Paulo Freire in his works, discourses, and practices.

According to Rodrigues (2001), the school transforms the individual from a “biological being” into a cultural being, embedded in the society that surrounds them. Education involves complexity, responsibility, and the capacity to demonstrate how human beings can shape the world around them. For Rodrigues (2001):

The human being must be educated for cooperative action, for solidarity, for the acceptance of others, for the recognition of limits, and for the construction of a sense of duty. At this level, we enter what should be understood as the formation and development of the principles of Ethics and Morality, which are necessary for all human beings. Only at this level can the task referred to as Education be considered complete (Rodrigues, 2001, p.247).

The author also highlights the importance of educating for the formation of an autonomous subject who develops the capacity to know and understand the phenomena that surround them within the context in which they are embedded, as well as the importance of fostering values grounded in tolerance, respect, and social justice. For Rodrigues (2001), “the mastery of knowledge and skills does not guarantee the humanitarian development of learners, because it does not, in itself, promote the ethical formation of the human being” (Rodrigues, 2001, p. 251). This idea is justified by the fact that even societies endowed with such forms of mastery have

been, and continue to be, capable of committing inhumane acts. Even in the modern era, human beings have not been able to contain wars, totalitarian governments, acts of barbarity, neglect of the environment, or other measures that affect humanity. Competencies, skills, and a body of content to be learned, without effective teaching–learning methodologies, do not in themselves guarantee, at present, nor will they guarantee, an adequate formation.

### **Overcoming traditional teaching–learning methodologies**

Traditional teaching methods position the teacher as the central figure in the classroom, insofar as the focus is placed on the transmission of content to students, often in a mechanical manner or based on standardized techniques historically constructed within more archaic models of schooling. Teaching is not the transfer of knowledge, but the creation of possibilities for its production or construction (Freire, 2002, p. 25). From a Freirean perspective, this understanding is linked to what he terms “banking education,” a model of learning in which the student assumes the role of a passive recipient of the information transmitted by the teacher in the classroom. According to Freire:

While, in the “banking” conception, the educator fills learners with false knowledge, which consists of imposed content, in problem-posing practice learners develop their capacity to perceive and understand the world that presents itself to them in their relations with it, no longer as a static reality, but as a reality in transformation, in process (Freire, 1987, p.41).

In this sense, we observe the need to overcome this “banking” model of education. This is justified by the objective of adopting methodologies that accompany the process of transformation of the world and of students’ realities, considering that significant changes have occurred in the configuration of our society over time.

Mechanistic and linear teaching may contribute to students' lack of interest, as they often feel insufficiently stimulated and disconnected from a contemporary context marked by technological innovation and easy access to various forms of information. When students encounter the same content and teaching practices year after year without any change, they tend to become discouraged and lose interest in attending classes.

Nearly all aspects of society have undergone processes of transformation. Means of communication, family relationships, and labor relations, in short, the ways of relating to the world, have all changed. We recognize, however, that these transformations have not occurred equally across all sectors of society, particularly when considering inequalities across different regions of the world and cultural differences. Even so, despite these disparities, the transformations have been significant in most societies.

The new configuration of society demands new perspectives on how to engage with youth in the stage of Basic Education, which serves as the foundation for subsequent stages and for the formation of students as citizens. To persist in traditional models of schooling while everything around them has changed is to affirm that the school is not keeping pace with the evolution of society.

Before the technological revolution, the school was the primary source of information, socialization, and entertainment. In the current context, students are exposed to an overwhelming flow of information from multiple sources, often without critical awareness or evaluation of those sources.

According to Oliveira (2008):

The solution to the problems created by the accelerated and ambitious development of science and technology does not lie in renouncing the benefits of technology, but in believing in and acting toward its development across all sectors of human life, in order to seek new instruments for the control and protection of nature and new forms of human interaction capable of mitigating the negative effects of productive technologies on humanity (Oliveira, 2008, p.9).

In this sense, we recognize the inseparability between teaching-learning methodologies and the technological advances of modernity. We also emphasize the importance of teaching, within classrooms, the appropriate use of technology, not as an adversary of the educational process, but as an ally. Oliveira (2008) argues that, for this to occur, it is necessary to change the perspective that sustains misguided methodological views. "It is necessary to make it clear that technologies are not bound to the logics of the social determinations of capitalism" (Oliveira, 2008, p. 9).

However, this study does not aim to discuss these theories in a specific manner as strategies for overcoming traditional teaching methods. Rather, drawing on these bodies of knowledge and grounded in the values and contributions each offers, we seek to understand, in practice, how the teaching-learning methodologies highlighted here may contribute to students' development. The intention is to promote a form of education that is free, that stimulates interest in learning, encourages the natural and intrinsic creativity of each individual, and effectively contributes to human formation.

### **Active methodologies**

The proposal consists of promoting greater autonomy within this process and encouraging students to be proactive and feel motivated to take initiatives that contribute to their personal development. According to Montessori (1965, p. 112), "education should not be merely the transmission of knowledge, but an aid to life. The teacher must limit themselves to preparing the environment and guiding the child, without ever replacing their activity."

In this context, the teacher assumes the role of a guide to the knowledge necessary for learning, acting as a mediator of the educational



process that constitutes each curriculum at the different stages of Basic Education. Thus, as the term itself suggests, the student becomes an active subject in the teaching-learning process, rather than a passive one. According to Martins and Azevedo (2022):

What has been occurring in contemporary education indicates that change is necessary, which implies that we must be ready to abandon old practices and embrace the new, including the “new normal,” with openness. Naturally, there is still some resistance from educators who are wary of such intense transformations. (Martins; Azevedo, 2022, p. 10).

According to the authors, we observe the need for change in educational processes. In times marked by the post-pandemic context and technological revolution, it becomes unfeasible to resist the changes arising from this entire process. It is a “path of no return,” and certainly one marked by many challenges yet to come, considering the rapid pace at which societal dynamics are transforming.

As highlighted by Martins and Azevedo (2022), we will (re)discover ourselves as educators. This does not mean that our role becomes less important or less necessary; on the contrary, by keeping pace with changes and adapting to them, we can become more critical of these transformations and improve our teaching-learning methodologies.

As Freire (1987) points out, the so-called “banking education” reduces the student to a passive recipient, hindering the development of autonomy and critical awareness necessary for social transformation. For Zabalza (2004), active methodologies contribute to student protagonism, requiring learners to think, decide, experiment, and formulate responses.

At the same time, it is important to emphasize the need for caution in discussions regarding the advancement of innovative methodologies. Innovation, when disconnected from an ethical and political horizon, may be reduced to superficial changes, a form of “modernization” that fails to address structural inequalities.

In this context, it is understood that the centrality of the process must lie in the ethical, political, and social foundations that guide it. As Saviani (2008) emphasizes, education should be understood as an intentional social practice, situated within a historical context, capable of both reproducing and transforming social reality.

The following section proposes examples of methodologies which, through teacher guidance, may contribute to a more human-centered formation, fostering student protagonism and the development of critical thinking.

### **Blended Learning**

In this text, we adopt the concept of “blended learning” as proposed by José Moran. According to the author, “hybrid means mixed, blended. Education has always been mixed, hybrid; it has always combined multiple spaces, times, activities, methodologies, and audiences” (Moran, 2015, p.27).

In light of these considerations, we regard blended learning as inseparable from the learning process in contemporary contexts, given that technology is significantly present in students’ daily lives, particularly through mobile devices, even though its use is restricted within the school environment. According to Law No. 15,100, of January 13, 2025, the use of mobile phones is prohibited during classes, recess, and breaks in Basic Education, being permitted only for pedagogical purposes, accessibility, health reasons, or in cases of force majeure (Brazil, 2025).

We are thus faced with a complex contradiction: the inseparability between the teaching–learning process and digital technologies, alongside the partial restriction of their use in schools. In practice, what could serve as an ally in the educational process has, in many cases, become a significant challenge for schools, as mobile phones were not being used for pedagogical purposes in most situations. The enactment of this law was

therefore necessary to prompt reflection on how technology can be used in support of teaching–learning processes, rather than being viewed merely as a “villain,” given how deeply embedded it is in society as a whole. This underscores the need for reflection on methodologies involving blended learning and their potential. Santos (2021) conducted a review of studies addressing the possibilities and limitations of blended learning. According to the author:

Although these different nuances have been identified in researchers’ formulations of what constitutes blended learning, the shared theoretical framework appears to present more points of convergence than divergence. Across the twenty studies analyzed, the prevailing definition of blended learning emphasizes the combination of traditional face-to-face instruction with online learning, without a clear predominance of one over the other, which is somewhat surprising given the solutionist perspective that often characterizes the presence of technologies in the school context (Santos, 2021, p.76-77).

In this regard, an important observation is that there should be no hierarchy between teaching–learning methods; ideally, one methodology should complement another. At the same time, it is necessary that technologies be used with caution in support of educational processes. There are numerous teaching–learning methodologies associated with digital technologies, which are essential tools for blended learning and can be effectively employed to enhance the educational process.

Examples of practices that may be incorporated into blended learning, in alignment with human formation, include ongoing extracurricular studies through reliable search engines and educational platforms that support learning; gamification, which employs game elements such as challenges, scoring, levels, and rewards adapted to different content areas; the use of group communication tools that enable collaborative work; and the organization of digital materials to be presented in the classroom, such as videos, slides, and records of diverse approaches. In summary, there are

multiple possibilities for integrating digital practices in a positive way within the context of blended learning.

Guiding students throughout this process is essential: providing instruction on the appropriate use of tools, search strategies, and research methods; offering access to high-quality content in the virtual environment; fostering critical thinking and the ability to verify information in an era marked by fake news and content generated by artificial intelligence; raising awareness about technological dependence and other risks associated with excessive screen use; and, above all, guiding students toward using technology for the benefit of education and society as a whole.

One critical issue that must be addressed concerns access. Awareness of the material conditions of those involved is fundamental to ensure that the method does not become exclusionary.

## Thinking Routines

The teaching-learning methodology based on Thinking Routines was developed by Project Zero at Harvard University. These routines were created within the Artful Thinking project (2015), which focuses on the experience and interpretation of works of art to help teachers establish connections between the arts and the curriculum.

According to Project Zero (2023), a thinking routine consists of a set of questions or a brief sequence of steps used to structure and support students' thinking. Researchers at Project Zero developed these routines to deepen students' thinking and to help make it "visible." These routines contribute to revealing students' thinking to the teacher and assist students themselves in identifying and naming specific "thinking moves," making these processes more accessible and applicable in other contexts (Project Zero, 2023).

According to Andrade (2021):

thinking Routines invite students of all ages to become attentive observers, to organize their ideas, to reason carefully, and to reflect on how they make sense of the things around them and of their own actions. The routines are flexible enough to be used to engage students in understanding an artifact, a concept, or a system. At first, they may appear simple, but it is precisely this simplicity that makes them easy to remember and use. Rather than simplifying ideas, Thinking Routines provide direct ways to support students and their inquiries in complex contexts. (Andrade, 2021, p. 20).

According to the author, these are reflective strategies structured in simple, self-explanatory formats that do not require prior experience or knowledge to be implemented.

Thinking Routines can be used for spatial analysis; the perception of landscapes and their transformations; the study of art; as well as elements of history, science, and mathematics. In short, there are so many possibilities to be explored and adapted to different lessons that it becomes difficult to list them exhaustively. It is therefore up to the teacher, as mediator in each subject area, to adapt them appropriately for classroom use.

Andrade (2021) provides an example of one of the many ways to apply Thinking Routines:

See 10 × 2: observe an image or map in two rounds. First, identify ten elements and record them in writing. Then, observe ten additional elements different from the first set and record them as well. Next, compare the two lists side by side, noting how differences in perception emerge when attention is deepened and observation goes beyond what is obvious and immediate. Finally, engage in metacognitive reflection: what does this way of observing, recording, and comparing teach us about our own thinking and about how we learn? (Andrade, 2021, p. 25).

Regarding this example discussed by Andrade (2021), the author points out that the practice of the “See 10 × 2” routine expands perceptions and reasoning, and subsequently structures a reflection on how this way of seeing and thinking progressively enhances the capacity for thought and learning in situations involving image interpretation (Andrade, 2021, p. 30).

Thinking Routines play a significant role in strengthening students' motivation and in fostering the development of self-knowledge. By enabling learners to name and understand the new capacities acquired throughout the learning process, these routines support the construction of a clearer awareness of their own ways of thinking.

Feedback provided by peers and teachers, based on the observation of these cognitive processes, contributes to students recognizing themselves as protagonists of their own learning. In this sense, beyond promoting cognitive skills, these routines also encourage dialogue, student protagonism, and the development of critical thinking by fostering self-reflection, empathy, and autonomy, which are fundamental aspects of students' holistic development<sup>1</sup>.

### **GVGO Dynamics – Verbalization Group and Observation Group**

The GVGO Dynamics (Verbalization Group and Observation Group) is a teaching-learning method that encourages students' active participation through discussion and observation in distinct groups, each with specific objectives. It was designed and developed to stimulate critical reflection, communication, and collaboration among students. According to Anastasiou and Alves (2004), the dynamic can be divided into the following phases:

1. Divide the students into two groups, one responsible for verbalizing a topic or problem and the other for observation.
2. Arrange them into two circles, one inner and one outer, distributing the number of members according to the size of the class. In very large classes, the observation group will be larger than the verbalization group.
3. In the first stage, the inner group verbalizes, presents, and discusses the topic, while the observation group observes and records information according to the assigned task. In large classes, tasks may be differentiated among subgroups within the observation group.
4. Closing stage: the observation group provides its contributions according to the assigned task, while the verbalization group records

the information.

5. In smaller classes, the outer group may switch places and roles, moving from observer to verbalizer.
6. Time should be allocated according to the extent to which the topic sustains students' engagement.
7. The closing phase, which is a fundamental responsibility of the teacher, should address the objectives and therefore include elements of both the process and the outcomes achieved (Anastasiou; Alves, 2004, p. 88).

By analyzing the phases for implementing this methodology in the classroom, we observe a strong encouragement of active participation among all students, as well as the development of skills related to observation, critical analysis, and communication, along with the promotion of a collaborative and mutually enriching learning environment, all of which are essential values for human formation.

### **Project-Based Learning and Problem-Based Learning (PBL)**

Project-based learning operates through the implementation of interdisciplinary activities, generally carried out in groups, in which students engage in solving real-world problems. According to Filatro and Cavalcante (2018), the process begins when a teacher or specialist presents a stimulating theme that guides the actions related to the project. Problem-Based Learning (PBL), in turn, “is an approach that uses problem situations as a starting point for the construction of new knowledge” (Filatro; Cavalcanti, 2018, p. 37).

We understand that these methodologies can, in most cases, be associated, since the “stimulating theme that will guide the actions related to the project” may arise from a specific problem. If there is a problem situation, it is both logical and appropriate to propose the development of a project to address it. Projects can be applied across various areas of education. Here, we present some examples of commonly addressed problem–project situations in schools, such as environmental education and

water conservation; disease prevention campaigns; bullying and cyberbullying; reducing food waste in schools; learning gaps in mathematics or other subjects; and technological dependence and mental health. There are numerous themes that can be explored through the integration of these two methodologies, and they can be easily adapted to any field.

In practice, both methodologies involve investigation, planning, teamwork, awareness, creativity, engagement, and, above all, student protagonism in facing the challenge of proposing projects that may address the problem situations they themselves investigate within the school environment or the community in which they are embedded.

By dealing with real-world problems rooted in students' daily lives and experiences, learners not only deepen their understanding of content but also learn to work collaboratively and to think critically and strategically in response to the proposed challenges.

Together, these methodologies foster students' active participation, encouraging them to apply knowledge from different areas to develop practical and meaningful solutions. Among the main benefits are the development of autonomy, critical thinking, creativity, and collaborative skills, all of which are essential for personal and academic life, as well as for human formation.

## Final Considerations

As observed throughout the study and bibliographic review conducted in our search for innovative teaching-learning methodologies aligned with human formation, numerous challenges are posed to education. Overcoming the barriers of traditional methodologies, especially those centered on the transmission of content without critical engagement or encouragement of student protagonism, and implementing innovative



methodologies is not a simple task. Achieving the form of education we aspire to, one that is human-centered, critical, and emancipatory, reflects a level of complexity that is as necessary and important as the teaching process itself.

In other words, if we do not attempt, experiment, and take risks, we will not know whether we are on the right path or whether new teaching-learning methodologies will, in fact, be effective in moving beyond traditional approaches and achieving a democratic and human-centered education.

In the methodologies examined in this article, namely active, collaborative, and interdisciplinary approaches, we observe potential effectiveness insofar as they foster autonomy, critical thinking, and student protagonism. In this context, the role of the educator is also transformed, shifting from a transmitter of content to a mediator and facilitator of meaningful learning experiences.

Furthermore, understanding education as an ethical, aesthetic, political, and affective process requires pedagogical practices that value empathy, mutual respect, attentive listening, and the collective construction of meaning. Integrating technical and scientific knowledge with the ethical and social dimensions of education is a fundamental step toward forming individuals capable of acting with responsibility and sensitivity in the world.

Therefore, by aligning innovative methodologies with a humanizing vision of education, we create more fertile pathways for the full development of students and for the construction of a more just, critical, and supportive society. “If one respects the nature of the human being, the teaching of content cannot take place independently of the learner’s moral formation. Education is, in essence, formation.” (Freire, 2002, p. 18).

By highlighting the “imperative of formative practice” and the “radicality of hope,” Freire (2002) invites us, educators and learners alike, not to give up in the face of adversity, recognizing that although reality may

worsen, there is always room for conscious and transformative intervention. According to Freire (2002), education should not be limited to the mere transmission of content, but should assume an ethical and formative role, oriented toward the development of critical and conscious subjects. From this perspective, hope becomes an active and transformative element of the educational process, ceasing to be a mere expectation and becoming a political act of resistance, sustained by reflective action and a commitment to transforming social reality.

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<sup>1</sup>Other examples of Thinking Routines can be found, translated, on the website <https://opceve.art.br/>