

# Pedagogic Practices in Remote Teaching in School Routine in Times of Pandemic

## *Práticas Pedagógicas no Ensino Remoto nos Cotidianos Escolares em Tempos de Pandemia*

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### Abstract

Pedagogical practices in remote teaching in school routines in times of pandemic made it possible for students and teachers to experience different experiences with the 'uses' of technocultural artifacts. In this way, the objective of this article is to problematize pedagogical experiences and practices carried out with the subject of Geography in the final grades of elementary school involving the school, community and the use of drone for the preservation of mangroves, and, with a supervised internship class degree in Geography at a federal university. Our theoretical and methodological contributions are studies with everyday life and narrative research with fictional narratives. In the first part, we will present the pedagogical practices of the Olhapassarinho project, which uses drones and other technocultural artifacts, enabling the creation of other perspectives and dialogue networks between school routines, the community, local environmental issues, on-line education, mangrove preservation and education. environmental. In the second part, we will approach the processes of learning-teaching with graduation from the cycle of conversation circles carried out by the project Narradores da Maré on experiences of teaching Geography and the supervised internship, organized by a group of students with the participation of teachers from different systems: formal education schools; rural, quilombola, indigenous schools; schools from a prison system and Youth and Adult Education. From the experiences with remote teaching, it was possible to strengthen ethical and political principles with loving dialogue, exercising education as a practice of freedom.

**Keywords:** Political environmental education. School routines. Narratives. Remote teaching.



Received 08/03/2022  
Accepted 05/04/2023  
Published 05/16/2023

### HOW TO CITE THIS ARTICLE

**ABNT:** FARIA, F. S.; GONZALEZ, S. Pedagogical Practices in Remote Learning in Everyday School Life in Times of Covid-19. *EaD em Foco*, v. 12, n. 3, e1938, 2022. doi: <https://doi.org/10.18264/eadf.v12i3.1938>

## **Práticas Pedagógicas no Ensino Remoto nos Cotidianos Escolares em Tempos de Pandemia**

### *Resumo*

*As práticas pedagógicas no ensino remoto nos cotidianos escolares em tempos de pandemia possibilitaram que estudantes e professores/as vivenciassem diferentes experiências com os usos de artefatos tecnoculturais. Desse modo, o objetivo deste artigo consiste em problematizar experiências e práticas pedagógicas realizadas com a disciplina de Geografia nas séries finais do Ensino Fundamental, envolvendo a escola, comunidade e o uso de drone para a preservação dos manguezais, bem como em uma turma de Estágio Supervisionado do curso de Licenciatura em Geografia de uma universidade federal. Nossos aportes teóricos e metodológicos são os estudos com os cotidianos e a pesquisa narrativa com narrativas ficcionais. Na primeira parte apresentaremos as práticas pedagógicas do projeto olharpassarinho, que utiliza drone e outros artefatos tecnoculturais, possibilitando a criação de outros olhares e de redes de diálogos entre cotidianos escolares, comunidade, problemáticas ambientais locais, educação on-line, preservação de manguezais e educação ambiental. Na segunda parte, abordaremos os processos de aprenderensinar com a graduação a partir do ciclo de rodas de conversas realizadas pelo projeto Narradores da maré sobre experiências do ensino de Geografia e do Estágio Supervisionado, organizado por uma turma de estudantes com a participação de professores/as de escolas de ensino formal e de escolas do campo, quilombola, indígena, em sistema carcerário e da Educação de Jovens e Adultos. A partir das experiências com o ensino remoto, foi possível fortalecer os princípios éticos e políticos com o diálogo amoroso, exercitando uma educação como prática de liberdade.*

**Palavras-chave:** Educação ambiental política. Cotidianos escolares. Narrativas. Ensino remoto.

## 1. Introduction

Pedagogical practices and the processes of learning and teaching in everyday school life in times of cyberculture have enabled students and teachers to have different experiences with remote teaching, which have mobilized us to think about them in order to write this article, in which we hope that these experiences will highlight the interlocutions between teaching practice and academic research in a context in which we didn't imagine we would be living so suddenly and frighteningly.

With the pandemic and remote learning, we have been faced with the world of possibilities provided by cyberculture, and, at the same time, with the impossibility of access to the do not Internet for part of the population, as well as our own limitations in the face of so many applications and resources unknown to the majority, causing our uses with remote classes to be concentrated on video files, PDFs, presentations and texts, generally decontextualized with the realities of the subjects involved.

We are immersed in cyberculture and surrounded by technocultural artifacts that support remote teaching and learning-teaching processes. In this way, as Professor Edméa Santos explains, when she refers to on-line education as a cyberculture phenomenon, we need to broaden our possibilities so that

we do not just post “PDF texts, linear slide shows, video lessons and/or decontextualized pyrotechnics - this is the underutilization of the digital network and curricular instructionalism” (SANTOS, 2020, n.p.). The teacher points out in her article that:

We need to create a complex web of connections and encourage students to enter the content, collaboratively producing knowledge in synchronous and asynchronous communication interfaces. Only then will we have online education (SANTOS, 2020, n.p.).

Online education, according to this researcher, is a process of co-creation, curiosity and dialog between the subjects involved, forging other curricula that do not fit on virtual platforms, as well as hypertextual interactions that emerge with communication and the production of knowledge on the net. In this article, we will look at some of the pedagogical practices carried out with the subject of Geography in the final grades of Primary Education, and in the undergraduate degree in Geography, with the subject of Supervised Internship II, at a Federal University.

In the first part, we will present the pedagogical practices of the olharpassarinho project, which uses drones and other technocultural artifacts, enabling the creation of other perspectives and networks of dialogues between everyday school life, the community, local environmental problems, on-line education, mangrove preservation and environmental education. In the second part, we will look at the processes of learning and teaching with undergraduates, based on the cycle of conversation circles held by the Narradores da maré project on experiences of teaching Geography and the Supervised Internship, organized by a group of students with the participation of teachers from formal schools, rural schools, quilombola, indigenous, both in the prison system and in Youth and Adult Education.

We have structured the article in four sections: the first of which is a brief introduction to the proposal of the text; the second section presents our theoretical-methodological framework; the third section reports on the pedagogical practices carried out with the Geography curricular component, with narratives from a basic education teacher and a higher education teacher; and we present six lives that were co-created by Geography students, in the form of conversation circles, entitled Experiences in Supervised Internship II and Geography teaching in times of pandemic. And we end with the conclusion.

## 2. Methodology

Our theoretical and methodological contributions are studies of everyday life (ALVES, 2019) and narrative research and fictional narratives (REIGOTA, 1999, 2016; GONZALEZ, 2013; GONZALEZ and RAMOS 2021), in order to problematize experiences with remote, hybrid and face-to-face teaching during the pandemic, as well as pedagogical practices that involved teaching, research and extension in undergraduate and graduate studies, with a focus on conversation networks and collaboratively produced knowledge.

In order to bring up these issues, we are betting ethically and politically on creative writing with a fictional component, because, according to Professor Reigota in his book *Ecologistas* (1999, p. 84), “the narrative always has a true, historical, collective or private component. From the moment it begins to be told, fiction becomes present”. And the author adds

However close to the truth the facts may be, each person tells the story in their own way, emphasizing or eliminating elements, leaving implicit or explicit their representations of the concrete fact, its consequences and developments (REIGOTA, 1999, p. 84).

In this way, the experiences and processes that involve learning to teach in times of pandemic with remote, hybrid and face-to-face teaching will be presented in the form of fictional narratives, which puts us in the position of recognizing the risks that permeate academic spaces, as they are considered by them to have little scientific and literary validity. However, “the elaboration of fictional narratives is related to two other less scientific and literary criteria: ethical commitment and thematic relevance” (REIGOTA, 1999, p. 84).

We agree with Alves (2003) when he states that “what really matters in research on/with/in everyday life are the people” (ALVES, 2003, p. 6), who in this research are not mere suppliers of information and data, but with whom we create networks of knowledge production, considering everyday life to be the very movement of weaving and sharing these networks.

We will present an educational project carried out in everyday school life with the use of drones and other technocultural and curricular artifacts that foster dialog with the community and its local environmental problems, bringing together cyberculture, on-line education movements, mangroves and environmental education.

We are thinking about new educational technologies aimed at remote teaching, which we call technocultural artifacts (SOARES; SANTOS, 2012), which, according to the authors, encompass current technological artifacts and processes, which are increasingly diversified and technological, from those already consolidated, as well as those recently introduced, with the pandemic, which have even greater speed and intensity. These artifacts range from TVs, satellite dishes, overhead projectors, computers, software and the internet itself, as well as the most sophisticated applications, programs and virtual learning environments, as well as the drone, which has enormous potential as an instrument for producing narrative images and local curricula.

Here we highlight aspects related to remote teaching in the learning-teaching processes and the relationships and networks of knowledge, affections, dialogicities and the movements of an on-line education established between students, teachers and the local community, both for the purposes of preserving the mangrove environmental reserve near the school, using social networks as an ally, the use of a drone and an interpretive trail signposted with a QR-Code, containing environmental and educational information.

Even in the middle of a pandemic, moments in which loving dialogues (FREIRE, 1996) contributed to enriching pedagogical processes, stimulating creativity, dialogicity and empowering students’ autonomy. “As the foundation of dialog, love is also dialog. [...]. But this commitment, because it is loving, is dialogical” (FREIRE, 1987, p. 45). In this way, dialogicity, exchanges and respectful interactions between the subjects of their own stories are valued, because, according to Paulo Freire, “dialog, which is always communication, founds co-laboration. [...]. Dialogue does not impose, it does not manage, it does not sloganize” (FREIRE, 1987, p. 96), but seeks to do together, to do with.

They are circumscribed in everyday school life, processes and methods, but above all people and their feelings, through objective and subjective relationships, as Alves (2003) points out - a dimension that in remote education needs even more attention from teachers.

We highlight the potential for dialogues between the knowledge of riverside communities and everyday school life, knowledge that is not locked away in the school institution, as argued by teacher and researcher Nilda Alves (2015), when she says that it is learning that takes place outside schools, because, according to her, walls are inventions that in practice mean nothing in everyday school life. Networks of knowledge production that enhance different environmental educations in everyday school life and that shift the traditional position of learning and teaching (ALVES, 2015, p. 126), with the constant alternation of the position of those who teach and those who learn in school contexts. Here we are adopting the joint writing of some terms, such as learning-teaching, because:

Writing these terms together also has to do with the search to overcome the marks that are on us due to the education we received within the hegemonic way of thinking, represented by modern science, in which one of the main movements is the dichotomization of these terms, seen as 'pairs', but opposed to each other. (ALVES, 2003, p. 2).

We therefore stress that, even in the face of the uncertainties and complications of this pandemic period, whether of a socio-economic nature, related to the precariousness of access to technocultural artifacts, or related to the psychological and emotional fragility of students and educators, there is the possibility of carrying out digital and contemporary pedagogical practices, while maintaining dialogicity and loving kindness.

Thus, problematizing two distinct moments in the educational processes. With the basic education students, it was necessary to look for other ways of achieving other presencialities, through interaction with the drone and the creation of an educational and interactive trail based on an informative QR-Code about the local ecological and cultural potential, which is also another educational, ecological, dialogical and community presenciality, with field classes and visits to the mangroves via QR-Code. The other moment will problematize on-line education and the networks of collective production of knowledge and dialogicity woven with the networks of conversations that were co-created by students of the Supervised Internship II discipline of the Geography - Degree course, during remote teaching in 2021.

### 3. Results and Discussion

#### 3.1. Narratives of a teacher researcher in basic education

With the arrival of the pandemic on March 16, 2020, the suspension of face-to-face activities in schools was announced, supported by Decree 4593-R, with the state government initially advancing our expected July recess from that date to March 31, 2020. And after a phase of indecision, remote school work began on April 7, 2020. This was the moment when the Non-Personal Pedagogical Activities (APNPs) were introduced, an on-line activity format, which ended up becoming printed handouts, due to the lack of connectivity of many students. The APNPs would be carried out periodically and students would be assessed on them.

Students only returned effectively at the beginning of the 2022 school year, because even though they had returned to face-to-face classes in October 2020, before the second wave of the pandemic, when face-to-face activities were suspended again, both in 2020 and at the end of 2021, students returned, with low frequency, because it was still optional, especially due to fears and traumas in relation to the pandemic. Face-to-face activities only became compulsory again and what has been called the "new normal" at the beginning of the 2022 school year, with students obligatorily having to return, but without both them and education professionals having overcome the after-effects of such a devastating pandemic, with psychic consequences that are difficult to overcome.

And this return to school without any further planning or psychosocial support, or investment in the mental health of students and teachers, has brought students back to school with perhaps irreparable learning gaps, above all with extremely fragile emotions, to the point that the number of verbal and physical aggressions has increased dramatically in the post-pandemic period, in the schools where I work and with which I have contact. The rise in cases of depressive symptoms in children, adolescents, young people and even adults has been enormous.

And how do we deal with this situation if many of us teachers and other education professionals are in the same situation, just as the whole world has been devastated by the psychological after-effects of the pandemic, whether through fear or loss of life? In addition to the fears and uncertainties about the disease and its consequences, the powerlessness in the face of loss, the most serious of which is loss of life, we have had to reinvent ourselves as educators in order to experience remote classes, face the shortage of suitable equipment, the absence or precariousness of internet connections and, above all, training, given that the majority of teachers do not have adequate training to work with on-line education.

The forced migration from face-to-face classrooms to virtual ones, expanding the use of the term classroom “overnight”, has clearly shown the injustices in access to quality internet and basic artifacts for the development of these activities, such as computers and smartphones, for example. As professor and researcher in cyberculture and technocultural artifacts Dr. Edméa Santos argues, even if such equipment and quality internet access existed, the situation would remain complex because “what guarantees online education is not the materiality of the digital, but the curriculum that we forge in the interactive and hyper-textual mediation of communication and the production of knowledge on the net” (SANTOS, 2020, n.p.).

However, the educator also encountered serious problems, not only because of the educational system, which was very late in providing a subsidy for the purchase of equipment, and which did not reach all professionals. I myself had to take out a loan to keep working and studying, because my wife, children and I had to keep working and/or studying.

Technological artifacts are already part of everyday school life, and are increasingly diverse, opening up multiple possibilities for ‘uses’ in educational networks (ALVES, 2019), given the metamorphosis we are going through to ‘learn-teach-create’ in the current educational context, in times of the new coronavirus pandemic.” (FARIA, 2020).

Looking for other possibilities of learning-teaching-creating with the use of artifacts, packed with creativity, inventiveness and loving kindness and looking for other educations practiced from interactivity, on September 23, 2020, right at the height of the pandemic, our school decided to carry out an activity to bring students and their families closer to the school’s teaching staff.

So, following the protocols of social isolation, we held a parade, making use of different media, both physical and digital, to practice other presences capable of dialoguing with everyday school life and local curricula. The Saudade parade, as it was called, was a good name, because we missed the students and they missed the school. Even those who were most discouraged by the education system and the absentees hated being forbidden to go to school, imagine the feeling of those who loved studying and living together. It was a real struggle.

So, since the students could not go to school, the teachers and management team decided to go and meet the students. So, everyone in their homes, on their balconies, in their backyards, in the streets in front of their homes, waited for the school to pass, honking their horns and shouting with euphoria. It was beautiful to see the students’ reaction to feeling that they are important and loved by us. In contrast to cyberculture relationships, which are generally impersonal and sometimes very cold.

As the processes of learning and teaching in remote education in times of pandemic have undergone constant processes of resignification and adaptation, we believe that technologies, social networks and narrative images produced with drones are very powerful, as they are “artifacts that help us create lines of escape in official curricula, giving way to other local curricula in different educational networks.” (FARIA, 2020).

Like most education professionals, I was taken by surprise by the pandemic, working in two schools, taking the subjects of the Professional Master's in Education at a federal university, carrying out research for my dissertation (FARIA, 2021; FARIA, GONZALEZ, 2020) and writing the report for the qualification; my wife studying for a degree and my children students of basic education, the youngest in the early grades of elementary school, and the eldest in the penultimate grade of high school.

Imagine four people studying and/or working with just an old notebook and an equally obsolete desktop to carry out so many tasks, so many hours of synchronous and asynchronous activities, research, writing, etc. Can you imagine that? It was more or less like that, rushing around and being overwhelmed. I myself often had the early shift - although for a working master's student (without study leave, even though this is a right provided for by law) it is very different at any time. The laptop "crashed" after an unsaved night and early morning of work. I literally cried! The consigned loan was the solution to acquiring another piece of equipment and, in the meantime, two cell phones supported four members of the family.

Now let us do another exercise of imagination: If it was not easy for me as an education worker, earning a salary and already using technology in pedagogical and academic practices, how much more so for families in general, many of whom are digitally excluded, either due to inaccessibility, poor internet connection quality or a lack of skill in using these artifacts for such purposes.

### 3.2. Narratives of a teacher researcher in higher education

In the initial phase of the pandemic, we experienced dramatic moments, afflictions, fears and many uncertainties, both in relation to our lives and our work. In the first remote meetings with the Supervised Internship II class, we commented on the recent book by indigenous thinker and intellectual Ailton Krenak, *Ideas for Postponing the End of the World*, in which the author asks: "Are we really one humanity?" (KRENAK, 2019, p. 10), as we consume the planet, pollute rivers, oceans and the atmosphere, putting our lives and those of animal and plant species at risk. In the case of supervised internships, we did not know whether or not they would be carried out remotely. It is as if our sky had fallen and we were with it, with all the discomfort caused by the fall. But as the wise indigenous thinker warned us:

Why does the feeling of falling make us uncomfortable? We haven't done anything else recently but fall. Falling, falling, falling. So why are we now worried about falling? Let us use all our critical and creative skills to build colorful parachutes. (KRENAK, 2019, p. 30)

Faced with so many doubts and uncertainties, we launched colorful parachutes, to think of proposals for the internship practice: to follow the activities and remote classes of teachers? Or to plan a series of round table discussions with invited Geography teachers, to find out about their teaching careers, the pedagogical and curricular practices they have created and how the processes of learning to teach Geography remotely in basic education are going in times of pandemic?

The class opted for the round table cycle and we defined the central theme as: Experiences in the supervised internship and teaching Geography in times of pandemic. The class organized itself into groups, and together we listed the activities and responsibilities for preparing the conversation circles, of which there were six in all, according to the number of groups.

The six lives, organized as conversation circles, brought together different experiences, presences and themes relating to the teaching of Geography in times of remote teaching. The mediation included groups of students from the Supervised Internship in Geography and the participation of guest teachers, covering eight different municipalities, both inland and on the south coast, in the north and metropolitan region,



and who teach in regular-formal schools, rural schools, quilombola schools, schools for young people and adults and in places where people are deprived of their liberty in the prison system.

The pedagogical experiences and practices shared in the roundtable discussion with formal education teachers took place in different spatialities and face-to-face settings, including field classes held before the pandemic, with participatory mapping aimed at mapping water quality, the dissemination of the maps drawn up by the student-cartographers, using platforms and applications that allow interaction, editing and inclusion of photos, audio, videos, the routes taken (on foot, bus, car, bicycle, motorcycle, skates, skateboard) and notes such as a field diary.

In the learning spaces of the prison system, those aimed at EJA students and those living on the streets, the limitations of pedagogical work and daily creations, the prejudices experienced, their memories, dreams and life stories were presented, as well as the pedagogical and didactic strategies carried out in a space where there is strict control over the use of all pedagogical artifacts.

In the round table discussion with the rural schools, pedagogical strategies adopted with technological artifacts and the curricular co-creations of teaching materials carried out by the teaching teams were shared. In both the rural and quilombola schools, the networks of solidarity and dialog with families were strategies to ensure that the teaching materials reached the students, either through home visits or made available on Google Classroom, or even sent via WhatsApp groups, guaranteeing the care and protection of life.

According to the indigenous teacher invited, indigenous school education takes place in everyday relations with the village and the territory, which is fundamental to the identity and existence of indigenous peoples. Paradoxically, in our state, indigenous school education and the territories where it is located have historically been marked by processes of land invasion since 1970, self-demarcation and territorialization to house all the villages, including processes of deterritorialization and resistance to the invasion of indigenous lands; followed by reterritorialization, to guarantee the care of the "Land without Evil" and consequently the strengthening of school education and the indigenous school, preserving its singularities which consist of bilingualism, interculturality and collective work with the village.

The school and indigenous school education are connected to the village and, in this collective, dialogical and cultural network, the village's problems are listed and are the basis for teaching practices, which involve workshops on handicrafts, utensils and indigenous clothing, as well as living, fishing and hunting, myths, territories and identities. During remote education, the problem chosen was to create alternatives to combat the evils caused by the social isolation of elders, who are sources of ancestral knowledge and references for the village and indigenous school education. The school suggested writing letters to their grandparents or creating short videos using apps.

In the case of Quilombola school education and Quilombola schools - one located on the south coast of the state, with a strong influence from the sugar industry and the only one in the state network. The other school is located in the Sapê do Norte Territory, surrounded by eucalyptus monoculture and known as the "green desert" - both involve the participation of families, elders and elders in pedagogical practices, using Laws 10.639/03 (BRASIL, 2003) and 11.645/08 (BRASIL, 2008) to strengthen indigenous identities - especially the Tupiniquim and Guarani ethnic groups present in our state -, African cultures, histories and the struggle for territory.

Thus, among the themes addressed by the guest teachers, we highlight the movements of an on-line education in which networks of knowledge, curricula, interactions, tensions, conflicts, solidarity, dialogicity, affections, joys and curricula are forged. As for indigenous and quilombola schools, pedagogical and curricular practices stem from a historical and ancestral process marked by the struggle for their territories and the survival of their cultural, ecological and daily expressions, which are expressed in the daily school life of quilombola and indigenous education.



## 4. Conclusion

The different face-to-face interactions that encompassed the pedagogical practices carried out and shared here made it possible to create knowledge networks and on-line education mediated by the use of technological, technocultural and curricular artifacts, which contributes to producing other readings of the world and other perspectives on the mangroves and their ecologies and local environmental education, as well as in the artistic co-creations of the promotional material and the script for each round of talks, the Saudade parade, involving the community and the school, filmed by a drone, which, instead of controlling and monitoring, creates bonds of solidarity, affection, emotions and joy at the height of the pandemic.

The discussions brought up the complexities, limitations, challenges, anxieties, but also the daily resistance of education professionals and students' families, in the face of a political context that is also challenging. In addition to the teaching of Geography in the city, in the countryside, in the prison system and in quilombola and indigenous territories, narrated by the guest teachers who inhabit and practice everyday school life, other topics such as accessibility, inclusion and specialized care for people with disabilities with remote teaching, the processes of learning and teaching mediated by interfaces, computers, smartphones and apps, added to the processes of exclusion and the threat to the right to education and learning; educational and curricular policies that disregard, silence and make the different and diversity invisible; the rise of private sectors in public education policies through the commercialization of technological, technocultural and curricular artifacts that are out of context with the concrete reality of the entire school community.

Given all this, to paraphrase the indigenous leader and thinker Ailton Krenak, the lives, considering the moment we were living in with the pandemic, were conversation circles that involved us and invited us to suspend the sky and launch colorful parachutes. And may there be colors on the near horizon!

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