

La Verneda-Sant Martí Adult School: dream and science in education

Escola de Pessoas Adultas de La Verneda e Sant-Martí: sonho e ciência em educação

Escuela de Adultos de La Verneda Sant-Martí: sueño y ciencia en la educación

Cristiane Fontes de Oliveira^I

Roseli Rodrigues de Mello^{II}

Adriana Fernandes Coimbra Marigo^{III}

Francisca de Lima Constantino^{IV}

Fabiana Marini Braga^V


ABSTRACT


Based on a longitudinal case study, the article aims to analyze the dynamics of classes, the didactic support material and the results of the literacy process of adults developed in a Spanish Freirian school that is a world reference both in adult education and in the participatory processes of learners. The data was analysed through the techniques of content analysis and communicative methodology, having as a theoretical basis the studies of dialogical learning. The researchers conclude that the processes carried out by the school promote strategies with potential for greater engagement of the pupils in school actions, expansion of learning and social transformations, on an individual and collective-community level. The relevance of the research is in presenting dialogical processes of learning and participation in an articulated manner, overcoming the opposition that is often made between dream and science in education.


Keywords: Dialogical Learning. Paulo Freire. Adult Education.


RESUMO


Com base em um estudo de caso longitudinal, o artigo tem por objetivo analisar a dinâmica de aulas, o material de didático de apoio e os resultados de processo de alfabetização de pessoas adultas desenvolvido em uma escola espanhola freiriana que é referência mundial, tanto na educação de pessoas adultas, como nos processos participativos de educandos(as). Os dados foram analisados por meio das técnicas da Análise de Conteúdo e da Metodologia Comunicativa, tendo

^IPrefeitura do Município de Araraquara, Araraquara, SP, Brazil. Email: cristianefontesoliveira@gmail.com  <https://orcid.org/0000-0002-1066-0235>

^{II}Universidade Federal de São Carlos, São Carlos, SP, Brazil. Email: roseli@ufscar.br  <https://orcid.org/0000-0002-1782-890X>

^{III}Universidade Federal de São Carlos, São Carlos, SP, Brazil. Email: adriana.marigo@ufscar.br  <https://orcid.org/0000-0002-8784-3478>

^{IV}Prefeitura Municipal de Ribeirão Preto, Ribeirão Preto, SP, Brazil. Email: franciscalimaconstantino@gmail.com  <https://orcid.org/0000-0002-1710-5824>

^VUniversidade Federal de São Carlos, São Carlos, SP, Brazil. Email: fabiana@ufscar.br  <https://orcid.org/0000-0002-6892-2752>

como aporte teórico os estudos da aprendizagem dialógica. As pesquisadoras concluem que os processos realizados pela escola promovem estratégias com potencial para maior engajamento dos(as) educandos(as) nas ações escolares, ampliação das aprendizagens e transformações sociais, em âmbito individual e coletivo-comunitário. A relevância da pesquisa está em apresentar processos dialógicos de aprendizagem e participação de maneira articulada, superando a contraposição que muitas vezes se faz entre sonho e ciência em educação.

Palavras-chave: Aprendizagem-dialógica. Paulo Freire. Educação de Jovens e Adultos.

RESUMEN

A partir de un estudio de caso longitudinal, el artículo pretende analizar la dinámica de las clases, el material didáctico de apoyo y los resultados del proceso de alfabetización de adultos desarrollado en una escuela freiriana española que es un referente mundial tanto en la educación de adultos como en los procesos participativos de los(as) alumnos(as). Los datos fueron analizados mediante las técnicas de Análisis de Contenido y Metodología Comunicativa, teniendo como base teórica los estudios de aprendizaje dialógico. Las investigadoras concluyen que los procesos llevados a cabo por la escuela promueven estrategias con potencial para un mayor compromiso de los(as) alumnos(as) en las acciones escolares, la ampliación de los aprendizajes y las transformaciones sociales, a nivel individual y colectivo-comunitario. La relevancia de la investigación radica en presentar procesos dialógicos de aprendizaje y participación de forma articulada, superando la oposición que a menudo se hace entre sueño y ciencia en la educación.

Palabras clave: Aprendizaje Dialógico. Paulo Freire. Educación de Adultos.

INTRODUCTION

Those of us who work in education have often witnessed the implementation of educational projects in schools, including so-called “innovative” projects or programs that do not improve learning outcomes. According to Aubert *et al.* (2016), it was common for someone to introduce a transformation in a school without knowing where it had been implemented or whether it had achieved good results.

This brings us to the fact that now, in the twenty-first century, with the advances of the information society, especially in terms of creating greater possibilities for democratizing the spheres of everyday life, arising from the importance of reflexivity and processes of dialogue between people, we can ensure that we have information resources that provide us direct contact with the international academic community and to learn about social and educational research that offer effective references for the development of practices that can overcome school failure and improve conviviality in schools (Aubert *et al.*, 2016).

In this context, we are sure that education requires theories that are oriented towards social transformation and change, focusing on their dual character, and that recognize the potential of the structure and the system as a whole, on one hand, and human action as a transformer of the world, on the other.

Social theories have demonstrated the dual character of action: system and lifeworld in Jürgen Habermas (2012), structure and human agency in Anthony Giddens (1989), while systemic and structuralist conceptions raise doubts because they consider only one of these dimensions (system-structure). If society and education are a consequence only of structures, people and movements

can have no impact. If intersubjective relations between people (life-world-human agency) also generate society and education, political and pedagogical actions must present the orientations they wish to give to the transformations they inevitably produce (Flecha, 1997).

The transition from superstition to science in education is fundamental, because if we base our actions on current and rigorous theories, our practice will have positive effects on the learning of all children. However, if we act according to superstition, we are very likely to be mistaken and therefore reproduce educational and social inequalities and increase the exclusion of the most vulnerable groups (Aubert *et al.*, 2016).

These concerns guide this article's argument about the need for school education to be based on social theories that give potential to social transformation and change, as a way of responding to social inequalities. In this article, we affirm that dreams and science are equally important and inseparable, as Freire recognized (Freire, 2010).

The book *Pedagogia dos sonhos possíveis*, [Pedagogy of Possible Dreams], organized by Ana Maria Freire, invites us, particularly we who are teachers and educators, to reflect and decide and, in doing so, to permanently pursue possible dreams, which are both ethical and political in nature (Freire, 2001).

In *Pedagogy of the Oppressed*, Freire (2005) inaugurated this discussion by creating the concept of the "unprecedented-viable". To speak about this concept is to speak about praxis, that is, a word-action that is always committed to truth, science, ethics, hope, dreams, human possibilities and, therefore, of possible dreams coming true. Thus, the more unprecedented and viable are our dreams, the more our movements will gain strength, because they are collective dreams that move us in the quest to be more.

From Freire's perspective, we often see texts and works that utopianly envision a type of school that is humanized and humanizing, dedicated to developing students' criticality and autonomy. At times we come across experiments along these lines, but they are usually short-lived. Therefore, to encounter permanent viable unprecedented ones as realizable utopias is something much rarer to see and experience. So, when we came across one of these cases — a school for youth and adults, which began in the 1970s through the initiative of illiterate youth and adult women and men, together with educators committed to improving the lives of these people —, we understood it is important to present and discuss it as a reference for generating many other spaces with similar objectives. The sustainability of the experience (which has over 40 years of successful existence) makes the case highly relevant. It is that of the La Verneda-Sant Martí school for adults, in Barcelona, Spain. What is the history of the school? How does it operate? What is the daily pedagogical practice that enables its success and sustainability? These were the questions that guided the research presented here. Our objective is to describe, analyze, characterize and categorize the experiences lived at the school, especially those of adult literacy classes in terms of methodological strategies, the main disseminator of which is a set of textbooks produced by educators and students at adult literacy schools in Barcelona, Spain.

THE LONGITUDINAL CASE STUDY

The authors of this text carried out qualitative research involving documentary analysis, interviews and observation from a communicative perspective (Gómez *et al.*, 2006), monitoring practices carried out at the La Verneda -Sant Martí Adult School, in Barcelona, Spain. The research was conducted at the school between 2001 and 2019. The first researcher was at the school in 2001 and 2002, conducting post-doctoral research, when she collected the first data for the study. Then, in 2004 and 2007, respectively, two other authors did doctoral research at the same school under the supervision of the first researcher. A decade later, two other authors did the same type of work

at the school, one as a postdoctoral student (2018) and the other as a doctoral student (2019), also under the supervision of the first researcher.

Each of the researchers produced field diaries with the same focus of observation. More recently, for the article, they compared the results of the diaries, using those produced in 2001-2002 and 2019 as the main parameters, since they were at the beginning and end of the period analyzed. This is how the longitudinal case study (Yin, 2005; Stake, 2013) was set up, highlighting aspects of the school's history of democratic and dialogical creation and functioning, as a place that fosters social movements and neighborhood transformations.

In addition to the school's history and operating dynamics, the authors highlight the literacy processes and the production of materials that support these learning processes at the school. To analyze the literacy processes, we used parameters of inference that guided the themes in the field diaries (Bogdan and Biklen, 1994). To process the data collected, we used content analysis techniques (Bardin, 2016), which are a set of discourse analysis techniques compiled and suggested by researcher Laurence Bardin (2016). The "theme" was selected as the unit of analysis. Franco (2007) identifies the theme as one of the most useful units for analyzing opinions, values, or beliefs. Thus, theme is understood as the aspect attributed to what is heard, seen, or felt, and has rational, ideological, affective, and emotional components (Franco, 2007).

THE LA VERNEDA-SANT MARTÍ SCHOOL: A SCHOOL THAT DARES TO DREAM BASED ON SCIENCE

According to Arouca (1999), this story began in the 1970s, with a small group of residents of La Verneda-Sant Martí, a neighborhood on the periphery of Barcelona, Spain, formerly considered a "dormitory" neighborhood, whose population at the time had a high illiteracy rate. However, although they had little access to academic knowledge, the local population wanted to make improvements and through a residents' association they first dreamed of setting up a school for adults.

The local neighborhood associations were decisive in making this dream a reality. Over time, they joined forces, culminating in the creation, in 1987, of the *Coordinadora d'Entitats de la Verneda-Sant Martí*¹ (VERN) — an umbrella organization that coordinates all the associations and activities (cultural, sporting, educational, etc.) in the La Verneda region.

Arouca (1999) reports that, after Franco's dictatorship in Spain, with the re-democratization of the country in 1979, the *Centro de Educación de Personas Adultas La Verneda-Sant Martí* was created, with the propositions and experiences of the Brazilian educator Paulo Freire (1963; 1983; 2005; 2008; 2014) (Freire e Macedo, 2013) as the basis of its relations. Since its inception, one of the aims of this center has been adult literacy, and successful experiences in this area have been reported by students and educators at this school (Arouca, 1999).

This Education Center was the only Spanish school highlighted by the *Harvard Educational Review* as a successful educational experience (Aubert *et al.*, 2016). The school for adults La Verneda-Sant Martí was a pioneer in the implementation of the "Learning Communities" program, which, according to Marigo *et al.* (2010), arose from the innovative experiences of the Community of Research on Excellence for All at the University of Barcelona, Spain, with the objective of transforming educational contexts through collaboration between different social agents.

Anyone who is familiar with the "Learning Community" project will quickly recognize in the Adult Education Centre of La Verneda-Sant Martí an organization typical of this educational model, which was pioneered in this school. The Verneda Adult School was organized with the proposal of being an egalitarian, democratic, deliberative, intercultural school, which would mobilize actions

1 Coordination of Entities of La Verneda-Sant Martí.

for social transformation. The school's principles and practices emerged through the action and mobilization of Verneda workers and Catalan intellectuals, who joined the struggle of the residents of the Verneda-Sant Martí neighborhood to organize a school where scientific knowledge would be widely disseminated to all people, regardless of their social class, financial condition, gender, ethnicity, color, religion, sexual orientation, country of origin, or age.

Rosa Valls, a professor at the University of Barcelona and a volunteer teacher at the Verneda Adult School, visited Brazil in 2017 and told an open class for students at the Federal University of São Carlos that one of the first dreams for this school was to offer literacy classes to adults in the neighborhood (Oliveira, 2017). To this end, Valls says that the first people who participated in the school (including herself) took a theoretical plunge into the literature on adult literacy at the time — from Spain and abroad — because one thing was certain from the start: the need to unite dreams and science. Thus, Valls and other collaborators at the school at the time, such as Prof. Dr. Ramón Flecha, also a professor at the University of Barcelona, arrived at Freirian pedagogy and chose it as the theoretical and practical foundation for structuring the Center's adult literacy classes.

The first classes of the literacy course, when the school still did not have a physical building (but had intentions and actions), took place in the street, in the open air. Later, they occupied an old, deactivated local building where, during the Franco dictatorship, the Women's Section of the Movement operated and which today houses the Civic Center of Sant Martí de Provençals, a building with seven floors, with the Adult Education Center on the 5th.

After its foundation, the school quickly grew from 15 participants (who mobilized and organized the first actions) to more than a hundred participants in just a few months, and in 2019 it had more than 1,600 participants, with approximately 90 educators.

The school is composed of two associations, the "Ágora" (which in 2019 had more than 400 people) and the "Heura" (which in 2019 had almost 1,400 participants). The first is an entity open to the participation of anyone from the school, and the second is an entity formed only by women. The aim of both entities is to encourage democratic participation for everyone in the school's administrative and pedagogical decision making (Escola d'Adults de la Verneda-Sant Martí, 2022).

To structure the school's management committees, weekly and monthly meetings and annual assemblies are held, and the entire school community can take part in all these meetings. There are also mixed committees, which are working groups that discuss and mobilize school participants to take action on specific issues and/or needs, such as the commission for conflict prevention and resolution, the commission for the prevention of gender-based violence, the affirmative action commission, and others. The basis of the organization is Elster's (2001) concept of deliberative democracy, which guides efforts to promote deliberative democratic relations through egalitarian dialogue, trying to create consensus in all actions aimed at seeking understanding. Thus, when participants are committed to these actions, they are also open to criticism and can, through arguments, revise their positions, refute hypotheses and improve their proposals for intervention in the world. This is only possible through intersubjective dialog in which they share their experiences and knowledge of the world, increasingly developing their respectful and sincere listening skills.

In 2019, the Verneda Adult School functioned seven days a week, all day long (morning, afternoon and evening), offering educational and cultural activities including literacy classes and preparation for primary and secondary school certification assessments, preparation for entry to higher education, computer and language courses, and also promoted social, cultural and leisure events. It had a small staff of people hired for different roles with funds received through a partnership with the Barcelona City Council, but, just as at its founding, when it relied on the actions of volunteers, most of the school's educators and other staff are volunteers (i.e. most are not paid for their teaching, administrative or operational activities). In the literacy course, for example, the

three educators working in 2019 were volunteers. The aim of the volunteers at the school is not to replace the work of certified teachers, but to add to their efforts, or to serve when a specialist educator cannot, and the diversity of interactions in teaching and learning activities is considered to have been successful.

The school's motto is "A school where people dare to dream".

THE DEVELOPMENT OF THEORETICAL AND METHODOLOGICAL BASES FOR THE SCHOOL

Through study and experience, the theoretical foundations of the educational work conducted by the Verneda School were developed through rigorous academic research, not only into literature on adult education, but also of the main authors and pedagogical ideas in the field of education and the human sciences. In this direction, Prof. Dr. Ramón Flecha (1997), who had been an adult literacy teacher at the school when it began in the late 1990s, created the concept of "dialogic learning", which has been adopted by the school. To characterize the concept, Flecha (1997) explains it through seven principles: **egalitarian dialogue** (everyone must have a space to speak and for respectful listening and sincere speech); **cultural intelligence** (which involves a connection between theoretical knowledge, experience and social context); **transformation** (of contexts of inequality and oppression); an **instrumental dimension** (for the promotion of maximum learning of knowledge, to develop academic, practical and communicative skills); creation of **meaning** (meanings must be created in collective communicative interaction, in a democratic way); **solidarity** (mutual and collective help, as an ethical commitment to overcoming inequalities); and **equality of differences** (not a homogenizing equality, which doesn't recognize specificities, nor diversity without equity, it involves valuing differences, with socially fair treatment for all). Flecha, 1997; Elboj Saso *et al.*, 2002; Aubert *et al.*, 2016). According to Aubert *et al.* (2016, p. 25):

The concepts and theories that form the basis of dialogic learning are consistent with today's information society, multiculturalism and the dialogic turn of societies. From pedagogy (Freire), psychology (Mead's symbolic interactionism or Vygotsky's socio-historical psychology), philosophy (Habermas), economics (Sen), sociology (Beck) to politics (Chomsky), there is a convergence towards emphasizing the greater presence of dialogue in different areas of social life and interpersonal relationships. This is the main characteristic of dialogic learning: interaction and communication as key factors in learning.

In the 1990s, the Community of Research on Excellence for All at the University of Barcelona laid the foundations for the structuring of the "Learning Communities" project, which materialized the principles of dialogic learning (Flecha, 1997), helping the Verneda School to implement this educational model that is now known throughout the world. Today, this group has researchers in more than 70 countries, including Brazil and other Latin American countries, who develop theory and practice that has helped thousands of children, young people and adults to, as Paulo Freire says, "be more" (Freire, 2014). In Brazil alone, more than 800 schools (Comunidades de Aprendizagem do Brasil, 2022) have been able to receive training and implement this project, and many other schools in other countries have gone through or are still going through the transformation process — this dream began at the Verneda School.

The "Learning Community" has been responsible for implementing in schools all over the world a set of "successful educational actions", which are theoretically based on the authors behind the dialogic learning perspective, and which are considered successful because they have presented good indicators of transforming contexts of inequality (educational, cultural, social)

in different contexts and, above all, with vulnerable student populations (socially, economically, culturally and educationally). These actions were described and validated by the project *Included — Strategies for Inclusion and Social Cohesion in Europe through Education (2006–2011)*, which was a large-scale study carried out under the guidance and supervision of the European Commission, which aimed to map successful actions in schools in eight of the 14 countries involved in the broader study.²

THE LITERACY CLASSES

Literacy classes are offered throughout the year, according to the Center's school calendar. There is no specific date for enrollment; the concern is to welcome at any time participants who want to learn to read and write. The classes are therefore very heterogeneous. The course is free of charge and participants receive all the teaching materials.

Another important factor is that there is no minimum or maximum time limit for the students to remain in the literacy classes. The participants establish their own time, so the literacy process can last from three months to as long as necessary. When promoted, the participants join the "New readers" class/course.³

Classes take place from Tuesday to Thursday, for two hours each, with classes in the morning and at the end of the day (late afternoon and evening). According to one of the Center's coordinators who was interviewed (here called "José"), the two-hour length was designed considering the busy routine of adults, who have work, home, and children and/or grandchildren. However, the students are encouraged to study at home and to attend other classes offered by the school (for example, they often suggest Spanish and Catalan classes to the immigrant students, since they are not always proficient in these languages).

The classes are taught by collaborators, people with or without pedagogical training, who are willing to teach literacy and, in the case of the literacy class monitored by one of the authors in 2019, the work of the educators was entirely voluntary. There is always one main educator, who conducts the classes, and, in each class, there are also one or two other collaborators to help out; each day there is a different main educator. During the period observed in 2019, as well as three main educators, the presence of three different auxiliary collaborators was noted, in addition to the researcher, who took turns participating in classes (that is, only the researcher collaborator had fixed participation during the period).

Educators receive an orientation manual called *La Palabra* [The Word], in which the method and methodological procedures used in the classes are explained. They receive guidance on how to work with the material and begin the activities.

Given the context outlined, the teaching material was designed considering the need for the participants to be able to use it independently. After all, in Verneda's literacy classes, the teacher is often unable to give collective guidance, i.e. as each student is at a different stage in the learning process, guidance and explanations are given almost entirely individually. The main and assistant educators sit next to each participant at the large rectangular table in the classroom where everyone sits, dedicating individual time to each participant during the lessons.

As far as the didactic approach is concerned, the classes begin with individual activities carried out by each participant on their own material, with individualized guidance from the collaborators,

2 The Successful Educational Actions (SEAs) are: interactive groups, dialogical gatherings, tutored library, family training, community educational participation, a dialogical conflict resolution model, and dialogical pedagogical training.

3 Elementary school education at the Center is divided into three stages: the initial literacy stage, the intermediate stage, which they call the "neo-readers" class, and the final stage, called "certification", in which participants are prepared to take a certification test to obtain their elementary school diploma.

and then an important fact is that the student's reading to a collaborator is part of the classes as a daily and permanent activity, that is, in every class the educators or assistants accompany the reading of each participant individually. The reading activity is chosen individually for each student by the main or assistant teacher, and can be words and/or sentences from the textbook or texts from the reading book. The collaborators — lead or assistant educators — must be sensitive to choosing texts according to the level of learning of the students, without allowing them to “settle” into any of the levels.

Two other activities take place on a permanent basis: spelling exercises and mathematical calculations (adding, subtracting and multiplying). Dictation and calculations are the only activities that are done collectively, with those who are already able to follow along. Those who still cannot do that observe and receive individual help afterwards. Some suggestions for spelling exercises can be found in the teacher's material. Calculations are written on the blackboard by the main teacher, who prepares them, since there is no textbook or specific math material.

Evaluation usually takes place every three months (or sooner, when a student has shown potential to be “promoted”). The main educator evaluates each student's individual learning process, and indicates whether he or she has mastered the necessary knowledge to move on to the next class, that of “neo-readers”. This assessment is then shared with the participant, who is also asked to make a self-evaluation. In this way, an assessment is created that is shared by both the educator and the student. If the participant has already completed all the activities in the didactic material and, after the evaluation, they feel they are not qualified to move on to the next stage, they are invited to take up the activities again, reviewing the exercises.

To move on to the next stage, a student must be able to read and write words and sentences, even if not yet in the standard orthographic form; they must also master some mathematical operations, mainly addition and subtraction.

In 2001-2002 and 2019, the dynamics of the researchers' participation in the classes was the same: when the researcher first arrived in each of these classrooms, she was quickly introduced or invited to introduce herself, and then sat down in a chair to watch the lessons. In the classrooms they visited, the researchers found classes made up of between ten and 20 people sitting around a table, aged 25 and over and usually speaking Spanish.

It is worth noting that the literacy classes attended by the researchers were always conducted in Spanish, although the local language used is Catalan, and in a dialogical manner, based on problematizing the content and opening up space for sharing ideas and establishing agreements in the search for solutions to the proposed questions. These problematizations and questions referred to everyday situations, historical contexts and social practices found at school. Furthermore, the concept of literacy that was observed ranged from mastery of Spanish, which is spoken throughout Spain, to some everyday mathematical concepts, as described below.

Everyday situations include mathematical calculations triggered by different problem situations, such as: “A plant is 12 cm tall and grows 8 cm a year. How long will it take to grow to 1 meter?”. While presenting this question to the class, the person in charge of literacy drew the plant on the blackboard, while the participants began to dialog, in pairs or trios, with the person sitting next to them, using mental calculations, calculators or writing operations in a notebook, to solve the proposed question. Throughout the process, the person in charge of the class followed the conversations and the solutions, asking questions to help guide the reasoning. When she saw that the answer had been found by one of the small groups, she would ask the other people to explain the solution, so that they could all do the operations in their own notebooks. Furthermore, before proposing a new problem situation, she always made sure that everyone had correctly understood the resolution of the proposed question.

Another example, taken from a field diary produced in 2018, concerns the teaching of Roman numerals based on an excursion to the Barcelona History Museum. The person in charge of the class discussed the Roman presence in the city's past and its influence on the name "Barcino" and on Barcelona's culture. During this discussion, some of the class members added details they had learned on the excursion, mentioning archaeological remains of the trade that took place there in distant centuries. Based on these dialogs, the person in charge of the class showed how to write and understand dates written in Roman numerals, and then handed out a sheet of paper with exercises for the class to solve. These exercises were also solved in the dialogues that took place between people sitting nearby, which were accompanied by interventions from the person in charge of the class.

With regard to the teaching of writing in Spanish, it's worth giving an example of a literacy class attended only by women. The volunteer in charge of the classroom proposed that the class individually write a text on the theme of "Women and the media". These texts would be read by the authors who wished to do so during the celebration of Women's Day, which was approaching at the time of this observation. Throughout the lesson, each participant read aloud the ideas they had come up with in their own notebook or on the activity sheets distributed for the lessons. Her classmates and the literacy teacher would ask her questions about the passage being read, which, when answered by the writer, could be incorporated into the writing. In this way the dialogues helped to enrich the writing of the passages that were read and to deepen the reflections on the contents that were reported by their authors.

One type of recurring guideline that all the researchers could visualize was the thematization of two main guidelines for volunteering at the school: that questions should be generated for the participants to interact with each other and that the activities should be related to everyday and social situations, some of which were promoted by the school.

These guidelines were ratified by the people in charge of the classrooms, when they instructed the researchers to give individual support to the people with most difficulty in their classes. This individual support was generally aimed at elderly people, some of whom had speech and motor impairments, at times associated with intellectual disabilities. In each of these cases, the guidance was that, as a volunteer, the researcher in question should conduct the communication in such a way as to encourage these activities to be carried out by the rest of the class. When referring, for example, to a student in a wheelchair who had speech difficulties and could not move her hands, it was pointed out that she was able to do mental calculations, so that she could signal her answers to math problems given to her, such as addition and subtraction, if the volunteer used her own fingers to count and then recorded them in the user's notebook.

As for how the activities relate to everyday and social situations, it is worth highlighting the high level of involvement and organization of the women volunteers or students at this school with issues that directly affect them and different ways of dealing with oppressive conditions in a sexist society. In this sense, a meeting was held with only women present, of different ages, to encourage the neighborhood to be represented in the collective demonstration that would soon take place in the city on Women's Day. The meeting was led by an Arab woman, who initially emphasized the need to link up with other women's organizations in the neighborhood, to improve communication among them, make the work carried out with these collectives more visible, and strengthen actions with common objectives. She affirmed the importance that all the participants encourage but not pressure other women to go to the demonstration.

In the midst of these dialogues, controversial topics arose, such as prostitution, which provoked different positions from the participants. Faced with the debate on prostitution, the leader of the meeting acknowledged the relevance of the topic and suggested that it be revisited at a later date based on qualified data, recalling the need to overcome preconceived ideas.

Finally, the description offered in this section reveals that the dialogical quality manifested in the literacy classrooms is present in other areas of the school.

Based on the analysis of the thematic index referred to in the article as part of the organization of the research data, it emerged from the field diaries and interviews that there are four main thematic indicators that structure the strategies selected for the literacy classes under analysis: 1. operational organization based on the context and demands of the students; 2. a syllabic literacy method, based on daily reading and writing activities, with execution standards⁴ and individual time allocated by the main educator to each participant, with individual plans in collective interaction; 3. autonomy in learning, i.e. all the material is based on the autonomy of the participant; it contains some graphic signs that help them understand what they need to do in each activity, thus aiming to make the student the protagonist of their own learning process; 4. learning in dialogic and solidarity-based interaction; insofar as the participants support each other, one helping the other, learning takes place in a more broadly interactive way than in other contexts, because interaction does not only occur between a teacher and the participants, or even in activities in pairs or groups predetermined by the teacher at certain moments in the class dynamic, but is frequent; whenever the participants need to, they can turn to their classmates, the volunteer support workers, or the main collaborator (teacher) to solve their doubts.

THE LITERACY EDUCATION MATERIAL

Among the didactic options, the collective construction of the didactic material used in classes seemed to be one of the most significant strategies of the dialogic learning model adopted by the school. This material was developed by educators, with the help of students and other collaborators, who are all linked to adult literacy schools in Barcelona, Spain, and consists of a set of textbooks, the first edition of which was published in 1982 and is still in use today. The textbooks employ a set of methodological procedures called *La Palavra* [The Word] (Pérez *et al.*, 1995), based on the literacy system developed by Paulo Freire (1963; 1983).

It is important to note that, according to Pérez *et al.* (1995), in addition to Paulo Freire, the creators of the methodology also based the material on the work on the “centers of interest” approach developed by Ovide Decroly (1871–1932), a Belgian educator who proposed preparing participants for life through a curriculum based on the objective needs of the students, with incentives for group learning. Thus, it is a method influenced by Freirean pedagogy, but not solely the so-called “Paulo Freire Metho”.⁵

It should be reiterated that this material needs to be thought of within the context for which it was created, that is, classes taught by non-specialized volunteers, classes with a short duration and for participants with different levels of learning, and who enter the course at different times of the school year.

The Spanish version consists of four activity books and a participant’s reading book, as well as a guide book for educators, as mentioned. The didactic material displays a certain graphic simplicity, which is explained by the group that created it as a project that has always had low financial resources at its disposal (Pérez *et al.*, 1995).

4 The repetition of similar exercises is a strategy of the didactic material, because by already knowing how to solve them based on previous activities, the participant is able to understand what needs to be done in the activity, often without having to rely on a previous explanation of what needs to be done by someone else. In other words, they are exercises with different content, but the same way of doing things as previous models.

5 Freire (1963) created what he called a “literacy system”, which is a set of theoretical and methodological propositions about the processes of teaching a mother tongue; however, the concept of “method” will also be used to highlight its methodological part.

The literacy material used in the Center's classes at the time of the data collection that analyzed it was the Spanish version (first semester of 2019). The material in Catalan,⁶ although more recent and in a colored version, is not used in the literacy classes at the Center, because the immigrant and migrant participants, who made up a larger portion of the students in the literacy classes in 2019, have a greater oral appropriation of Castilian than Catalan, according to what was explained by Teresa (fictitious name), one of the main educators in the class being monitored.

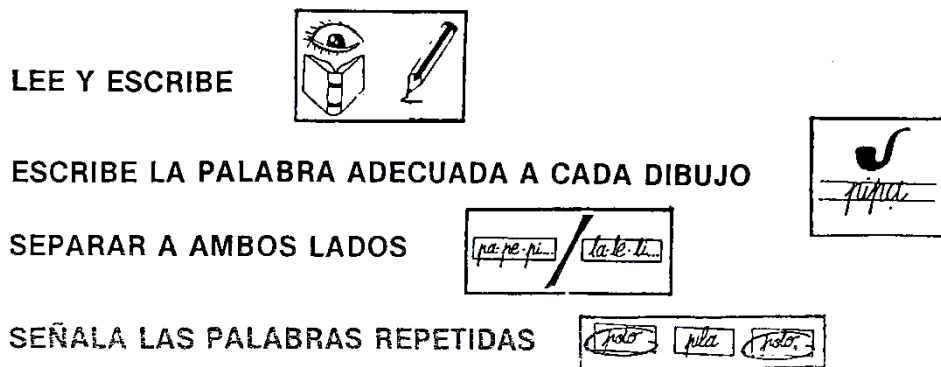
The current edition was first published in 1982 and has been reprinted 14 times. The textbooks include activities typical of the syllabic method. Each session is introduced by a generative word (Freire, 1983), broken down into its syllabic families and then various exercises are proposed to establish the phonetic value of letters.

There is a significant amount of work with non-verbal language to guide the participants in the textbooks analyzed, because throughout the material various symbols are used to indicate what the students should do. These indicators are presented in the teacher's material (Pérez *et al.*, 1995, p. 09) (Figure 1).⁷

Figure 1 – Instruction codes: in the *La Palavra* textbook.

RELACIÓN DE CÓDIGOS

Como ya hemos explicado anteriormente, la función de los códigos cumple un objetivo que para nosotros es fundamental, no presentar nada que todavía no puedan leer. Se irán eliminando a medida que ya puedan ir leyendo los enunciados de los ejercicios. Estos códigos requieren una explicación previa hasta que se acostumbren a interpretarlos.



Source: Pérez *et al.* (1995, p. 09).

It should be noted that the books do not initially introduce the alphabet or even include activities to develop motor coordination. These initial activities are presented by the main educators, as necessary, through exercises taken from other textbooks or other various sources and reproduced by means of copies printed for the participants.

The educator's book is called *Didáctica del método de alfabetización para adultos: La palabra* [Didactics of the adult literacy method: The word] and its authors are representatives of four different adult schools in Barcelona, Spain, who participated in preparing the material.

6 We recommend examining the Catalan version of the books, which has a free public digital version and is similar to the Spanish version, with a few differences. To access the participants' books: Alcalá *et al.* (2011).

7 The quality of the images presented here was affected by the quality of the original material consulted. In the case of the teacher's book, only a photocopy was available.

In addition to general explanations of the proposed activities, the educator's book also provides suggestions for other activities and teaching resources that can be used by educators, to develop orality and reading and writing.

The method used was inspired by the so-called "Paulo Freire system of literacy" (Freire, 1963), so it is syllabic and eclectic as is the method proposed by Freire (Frade, 2005). Freire (1983) proposed the use of "generative words" to teach literacy, which, in short, are words that are related to the context of the students' existence and have the potential to generate reflections on the reading-writing of language and also discussions about the social context in which language occurs (in which it constitutes and is constituted by people) and where the students are inserted. However, research participant Maria (fictitious name), who participated in preparing the material, pointed out in an interview given for this research project that, in the process of choosing the words to open each section of the *La Palavra* method (Pérez *et al.*, 1995), the group that developed the proposal opted in some cases for words with phonetic potential and which are usually used for teaching literacy in Spanish schools, even though they have little semantic potential, because they understood that the critical debate could take place at other times, using other words or even the texts contained in the reading book.

The main specificities of the method proposed by Freire (1963; 1983) and the one used at the Center are:

- The Culture Circles, which were the basis for the creation of the "Paulo Freire Method" of literacy, according to Brandão (2010), characterized by moments of critical discussion of the generative word, i.e. a word taken from the lexical context of the literacy students and which has phonetic potential (it provides progress on knowledge of the phonetic constitution) and for critical discussion (semantic and pragmatic potential), take on a more dynamic and horizontal format at the La Verneda-Sant Martí Adult School. The intention of providing an understanding of social, political, economic and cultural relations, in the circles of culture, with debates triggered through the study of words, phrases, texts and images, was proposed by Freire and collaborators to be done by an "animator", that is, an educator responsible for the classes as the central figure; the person who will be responsible for leading the unveiling of the world and promoting awareness. In the literacy classes at Verneda-Sant Martí, the literacy books were developed through a process of research and analysis of words, phrases, and texts together with the students, generating the sequence presented in the book. However, the thematization and dialogue is not centralized by the educator, but at the large rectangular tables, in the work among pairs, trios, groups, with the presence of collaborators, the words generate dialogues among participants in which the educator gets involved, but in which everyone shows their readings of the world and deepens their reflections based on oppositions, disagreements and agreements. Educators and collaborators propose research and new conversations with data in hand to clear up doubts, and clarify fake news or opinions based on distorted social material. This procedure is related to the awakening and development of "reading the world" and "reading the word" (Freire, 1983; Freire e Macedo, 2013). Thus, the teaching and learning of written language in its entirety, in its morphology, syntax, phonology, semantics and pragmatics, as proposed by Freire (1983), is maintained in a dynamic manner.

Below is presented a text from the reading book, usually introduced together with the student's Book 3, which has the objective to stimulate reading and a critical understanding of social relations. The texts were written by participants who had graduated from the adult literacy course in Barcelona (Figure 2).

Figure 2 – Text of the book *Historias* [Histories].

La mujer trabajadora

El día 8 de marzo se celebra el día de la mujer trabajadora, en recuerdo de lo que sucedió en la fábrica Cotton de Chicago en el año 1908. Las trabajadoras de esta fábrica se declararon en huelga para defender su puesto de trabajo y se encerraron dentro de ella. El patrón le prendió fuego con las trabajadoras dentro, matando quemadas a 129 mujeres.

Desde el año 1910 se celebra el día internacional de la mujer trabajadora, siempre luchando por sus derechos.



25

Fonte: Pérez et al. (1994, p. 25).

- In Paulo Freire's method (1983) the educator has a central role, that is, it is up to him/her to teach the classes. At the Verneda-Sant Martí Adult Education Center, however, each participant has their own time frame; they start at different times and have different development times. The educators do not teach collective classes, they are supporters of the literacy process, which must take place in interactions between the participant not only with the collaborators, but also with the other participants in the class and with the didactic material. It was found that this option does not diminish the role of the educator, but rather enhances mutual collaboration in the teaching and learning processes, as verified by Mello (2003).

ANALYZING THE EXPERIENCE OF DREAMING AND SCIENCE OF THE LA VERNEDA-SANT MARTÍ SCHOOL FOR ADULTS

By analyzing documents, interviews, and field diaries, we were able to see that, through the principle of "egalitarian dialogue" (Flecha, 1997), educators who joined the Center in permanent dialogue with students arrived at the administrative and pedagogical model used at the Verneda-Sant Martí Adult School.

The description given in the previous section of the school's administrative, political, and pedagogical workings has made it possible to identify three central categories that are expressed in an interrelated manner in the school's functioning over its 40 years of existence. These are:

- *Egalitarian dialog as a promoter of individual and collective rights and dreams* — this refers to the promotion of school strategies in the administrative, political, and pedagogical spheres that can increase participants' interest in and adherence to learning, because they refer to the requests, needs, and life projects of the students themselves. By listening to the

needs of the participants, the school promotes an egalitarian dialog, making the provision of its services more suitable to the needs of the students.

- *Solidarity as a social ethic* — solidarity takes place in the listening space, to receive the individual and collective needs of the community, and it also takes place in the reciprocal support for learning, when students mutually support each other to expand their knowledge.
- *Autonomy as an emancipatory educational principle* — refers to those who have the freedom to teach and learn at their own pace (the possibility to use individual lesson plans), and have access to appropriate resources and strategies, so that the participant is the protagonist of their learning. It also relates to instrumental learning, which allows students to access a range of situations where knowledge of written language is important for exercising citizenship.

The methodological options adopted by the Verneda School are connected to the objective requests and needs of the students. In this way, the data draws attention to the link between methodological choices in the teaching and learning process and the organizational (administrative) structures of school operation that condition their applicability.

In this sense, Flecha and Mello (2012) reiterate the “social model” assumed by the Verneda school, in which the instrumental dimension is important, but is reconciled with the social one, in which individual and community interests and demands must be considered in the school’s decision making, whether administrative or pedagogical, with students therefore being active participants in this process.

It can be seen that, at the Verneda school, the strategies adopted are based mainly on the reality of the adult learner. Therefore, it can be understood that the principles of “dialogic learning” outlined by Flecha (1997) are applied in literacy classes at this school, especially the principle of *egalitarian dialog, instrumental learning, and solidarity*. It can also be said that there is a kind of “emancipatory autonomy” principle. The didactic material and the interaction of solidarity in the classes favor the autonomy of the participant in literacy at the Verneda school, composing what is understood to be a dialogical and emancipatory proposal for adult literacy. In this way, the Verneda school’s experience in adult literacy relates to the “emancipatory literacy” advocated by Freire and Macedo (2013).

Among the indicators constructed in the research, the formatting of the teaching material stands out as particularly significant for thinking about the concept of learning autonomy at school. The images that signal and thus characterize the activities of the teaching material used at the Verneda School, just like in a self-instructional manual, encourage autonomy, as the students begin to deduce the purpose of the activity, even if they can’t yet read proficiently, which, in a way, instigates the student to conduct the activity and assimilate forms of writing and deduce sounds and meanings (reading). In this way, “reading without knowing how to read” is a practice that can be used in literacy education and demonstrates good results in some situations, based on the contemporary concept of literacy (Soares, 2003).

Thus, the concept of autonomy, which is central to Freire’s work (Freire, 2015), is also a fundamental aspect of the methodology studied. According to Machado (2010), this concept is presented by Freire based on the paradox “autonomy/dependence” (Machado, 2010), because recognizing oneself as dependent, as a collective being, while also recognizing oneself as autonomous, is what promotes liberation from determinisms, as a process of humanization. Autonomy is therefore related to the power to make decisions, as an experience of freedom.

For Freire (2015), a pedagogy of autonomy is related to the ability to promote educational strategies that stimulate the power of decision and responsibility of educators and students, in

respectful experiences of living with freedom, learning with freedom — freedom that for Freire (2014, p. 208-209) is acting critically in “unity in diversity”; it is, in this way, acting responsibly and respectfully, and is not, therefore, licentiousness. Thus, this Freirean concept (“autonomy”) is expressed in a proposal for critical autonomy that is reflective and propositional, and is therefore social *praxis*.

Insofar as Freire (2015, p. 24) reiterates in his work that “to educate is not to transfer knowledge, but to create the possibilities for its production or construction”, a method that allows the participant greater autonomy in their learning process can become more democratic, because it gives the participant the opportunity to learn with freedom and, in this sense, it is understood that the experience of the Verneda School can provide indications for this reflection.

Finally, the data collected over the years and especially in 2019 confirms the report of Mello (2003) in research carried out at the school in the early 2000s, that “dialogicity” is a central factor in the literacy classes at the Verneda-Sant Martí Adult Education Centre, since learning revolves around the interaction between the students, the collaborators, the method and the teaching material that materializes it. For Freire (2005, p. 91), “dialogue is this meeting of men, mediated by the world, to pronounce it, and is therefore not exhausted in the I-You relationship”. Thus, in the Verneda adult school, the teaching and learning process is expanded, it is permeated by the relationship between the different school agents and, in this sense, knowledge is obtained through interaction, solidarity and autonomy, which takes place through egalitarian dialogue, which is why it is dialogical. In the Verneda school, a participant is also a collaborator, who helps and supports their colleagues in their learning. This does not exempt or diminish the role of the teacher, but only enhances the possibilities of teaching and learning.

Mello (2003) emphasizes that dialogic interaction is related to the concept of “egalitarian dialogue” (Flecha, 1997) which, in turn, is associated with Freirian studies (Freire, 2005) and Jürgen Habermas’ Theory of Communicative Action (2012) and must be based on pretensions of validity, that is, on valid, ethical and well-founded arguments, and not on positions of supposed social superiority.

CONCLUSIONS

At the end of the analysis carried out, based on the indicators verified and the categories developed, it is understood that the experience studied contributes to theoretical and practical reflections on youth and adult education, especially those related to adult literacy.

It is an experience based on dreams and science, an achievable utopia, as we announced at the beginning of the article. The sustainability of the experience (which has more than 40 years of successful existence) was captured by the school’s democratic and dialogical history and its operation based on these pillars. Thus, we conclude that this experience takes root from Freirian theory, but also from advances promoted by the formulation of the concepts of dialogic learning, from other successful educational actions and from the model of transforming schools into Learning Communities.

The emancipatory autonomy seen in the Verneda school for adults is constituted dialogically, through egalitarian dialog (Flecha, 1997), Freirean dialogic dialog (Freire, 2005, p. 91-99), which not only “says”, but mainly “listens” and seeks to understand the needs and dreams of participants, through free and fraternal communication that takes place in the exercise of solidarity in the learning process between collaborators and students, who mutually support each other in teaching and learning to read and write, calculate, and understand the world critically. We can therefore see the seven principles of dialogic learning (Flecha, 1997) being put into practice in the Center’s literacy classes.

There are, therefore, contributions to be drawn from the proposal adopted for the literacy classes at the Verneda-Sant Martí Adult Education Center for the context of adult literacy in Brazil. However, this presentation, far from intending to create generalizations or a conclusive report,

presents some initial reflections which will hopefully encourage future discussions on adult literacy from a dialogical learning perspective, since the dialogical approach can help to create strategies that are more in line with the learning needs of participants in Youth and Adult Education (EJA), because it is a perspective that relies on the participation in decision making of all agents in the educational process, including the production of teaching materials in the school environment.

From this perspective, it is believed that this experience can help educators to think about school organizations, methodologies and teaching materials that serve the needs of youth and adult education students more broadly, and can give them autonomy to learn, each in their own time and according to their context, needs and dreams.

For Freire (2015, p. 105), “a pedagogy of autonomy must be centered on experiences that stimulate decision and responsibility, that is to say, on experiences that respect freedom” and, in this sense, to build a literacy proposal that is truly based on a “pedagogy of autonomy”, on a dialogical education, we believe it is important to reflect, based on Freire’s propositions (Freire, 2015), on how the schools’ administrative and pedagogical options promote experiences of educational freedom for the participants during their learning.

In this way, the group of studies on dialogic learning (Aubert *et al*, 2016), with which the Verneda school is associated as a theoretical-methodological and political option, teach that listening to students is of great importance — knowing and understanding their life contexts and their needs and dreams — because only in this way is it possible to create better strategies that lead to better learning and, in this sense, interaction, solidarity and autonomy, in a dialogic dialogue, appear as strong allies in the educational process.

That said, we hope that this article can be an invitation to adult literacy teachers to get to know what we consider to be a “dialogic literacy” that is interactive, supportive, emancipatory and critical, linked to Paulo Freire’s propositions and the principles of “dialogic learning” presented by Flecha (1997), for thinking about the proposals for their schools and their work plans. We hope that they are not afraid to articulate dreams and science in the constitution of responsible and transformative education.

REFERENCES

ALCALÁ, Natália Fernández; FISAS OLLÉ, Montserrat; FORT MARRUGAT, Miquel; PULIDO RODRÍGUEZ, Cristina; SERRANO ALFONSO, M. Ángeles; VALLS CAROL, Rosa; VALLS MOLINS, Núria; VILLAREJO CARBALLIDO, Beatriz. **Didàctica del mètode d’alfabetització**. Obra Social “la Caixa” Direcció General per a la Immigració. Departament de Benestar Social i Família, 2011. Available at: <https://igualtat.gencat.cat/web/.content/Ambits/antiracisme-migracions/acollida/acollida-linguistica/enllacos-iniciatives-dpt/maleta-lletres-tothom/didactica.pdf>. Access on: Jul. 24, 2022.

AROUCA, Montse Sanchez. La Verneda-Sant Martí: una escuela donde las personas se atreven a soñar. **Harvard Educational Review**, Cambridge, v. 69, n. 3, p. 320-335, 1999. Tradução: IV Jornada de Escuela Moderna y Comunidades de Aprendizaje, mar/2017. Available at: <https://escuelamoderna17.files.wordpress.com/2017/01/la-verneda-san-martc3ad-una-escuela-donde-las-personas-se-atreven-a-soc3b1ar.pdf>. Access on: Apr. 27, 2017.

AUBERT, Adriana; FLECHA, Ainhoa; GARCÍA, Carme; FLECHA, Ramón; RACIONERO, Sandra. **Aprendizagem dialógica na sociedade da informação**. São Carlos: EdUFSCar, 2016.

BARDIN, Laurence. **Análise de conteúdo**. São Paulo: Edições 70, 2016.

BOGDAN, Robert C.; BIKLEN, Sari Knopp. **Investigação qualitativa em educação: uma introdução à teoria e aos métodos**. Portugal: Porto Editora, 1994.

- BRANDÃO, Carlos Rodrigues. **O que é o método Paulo Freire**. São Paulo: Brasiliense, 2013.
- COMUNIDADES DE APRENDIZAGEM DO BRASIL. **Quem faz parte**. Available at: <https://www.comunidadeaprendizagem.com/quem-faz-parte>. Access on: May 17, 2022.
- ELBOJ, Carmen; PUIGDELLIVOL, Ignasi; SOLER, Marta; VALLS, Rosa. **Comunidades de aprendizaje: transformar la educación**. Barcelona: Graó, 2002.
- ELSTER, John. **La democracia deliberativa**. Barcelona: Gedisa Editorial, 2001.
- ESCOLA D'ADULTS DE LA VERNEDA SANT MARTÍ. **La Escuela**. Available at: <https://www.edaverneda.org/edaverneda8/es/node/10>. Access on: May 10, 2022.
- FLECHA, Ramón. **Compartiendo palabras: el aprendizaje de las personas adultas a través del diálogo**. Barcelona: Paidós, 1997.
- FLECHA, Ramón; MELLO, Roseli Rodrigues de. A formação de educadoras e educadores para um modelo social de educação de pessoas jovens e adultas: perspectiva dialógica. **Revista da FAEPA**, v. 21, n. 34, p. 39-52, jan./jun. 2012.
- FRADE, Isabel Cristina Alves da Silva. **Métodos e didáticas de alfabetização: história, características e modos de fazer de professores: caderno do professor**. Belo Horizonte: Ceal/FaE/UFMG, 2005.
- FRANCO, Maria Laura P. B. **Análise de conteúdo**. 2. ed. Brasília: Liber Livro Editora, 2007.
- FREIRE, Ana Maria (org.). **Pedagogia dos sonhos possíveis**. São Paulo: UNESP, 2001.
- FREIRE, Paulo. **Conscientização e alfabetização: uma nova visão do processo**. Recife: Comissão Nacional de Cultural Popular, Comissão Regional de Cultura Popular de Brasília, Serviço de Extensão Cultural, Universidade do Recife, 1963. Available at: <https://nepegeo.paginas.ufsc.br/files/2018/11/Paulo-Freire-Conscientiza%C3%A7%C3%A3o-e-alfabetiza%C3%A7%C3%A3o-Uma-nova-vis%C3%A3o-do-processo.pdf>. Access on: May 12, 2020.
- FREIRE, Paulo. **Educação como prática da liberdade**. 16. ed. Rio de Janeiro: Paz e Terra, 1983.
- FREIRE, Paulo. **Pedagogia do oprimido**. 46. ed. Rio de Janeiro: Paz e Terra, 2005.
- FREIRE, Paulo. **A importância do ato de ler: em três artigos que se completam**. São Paulo: Cortez, 2008.
- FREIRE, Paulo. **À sombra desta mangueira**. São Paulo: Olho D'Água, 2010.
- FREIRE, Paulo. **Pedagogia da esperança: um encontro com a pedagogia do oprimido**. Rio de Janeiro: Paz e Terra, 2014.
- FREIRE, Paulo. **Pedagogia da autonomia: saberes necessários à prática educativa**. Rio de Janeiro: Paz e Terra, 2015.
- FREIRE, Paulo; MACEDO, Donaldo. **Alfabetização: leitura do mundo, leitura da palavra**. 6. ed. Rio de Janeiro: Paz e Terra, 2013.
- GIDDENS, Anthony. **A constituição da sociedade**. São Paulo: Martins Fontes, 1989.
- GÓMEZ, Jesus; LATORRE, Antonio; SÁNCHEZ, Montse; FLECHA, Ramón. **Metodologia comunicativa crítica**. Barcelona: El Roure, 2006.

HABERMAS, Jürgen. **Teoria do Agir Comunicativo: racionalidade da ação e racionalização social**. São Paulo: Editora WMF Martins Fontes, 2012.

MACHADO, Rita de Cássia de Fraga. Autonomia (verbetes). In: STRECK, Danilo; REDIN, Euclides; ZITKOSKI, Jaime José (org.). **Dicionário Paulo Freire**. Belo Horizonte: Autêntica Editora, 2010, p. 53-54.

MARIGO, Adriana Fernandes Coimbra; BRAGA, Fabiana Marini; CONSTANTINO, Francisca de Lima; MOREIRA, Raquel; MELLO, Roseli Rodrigues de; GIROTTO, Vanessa Cristina; GABASSA, Vanessa. Comunidades de Aprendizagem: compartilhando experiências em algumas escolas brasileiras. **Políticas Educativas, Córdoba/Argentina, v. 3, n. 2, p. 74-89, 2010.**

MELLO, Roseli Rodrigues de. Aprender a ler e escrever: sonho e coragem de mulheres. In: **CONGRESSO DE LEITURA DO BRASIL, 14.**, Campinas, 2003. Available at: https://view.officeapps.live.com/op/view.aspx?src=https%3A%2F%2Falb.org.br%2Farquivo-morto%2Fedicoes_antteriores%2Fanais14%2FSem03%2FC03046.doc&wdOrigin=BROWSELINK. Access on: Jul. 25, 2024.

OLIVEIRA, Cristiane Fontes de. **Centro de Educação de Pessoas Adultas La Verneda e Sant Martí**. São Carlos: Universidade Federal de São Carlos, 2017. Notas de Aula.

PÉREZ, Julio Aviñoa; MARTÍNEZ, Maria Jose Briansó; GARCÍA, Ramon Flecha; FERNANDEZ, Sara Ordóñez. **Historias de alfabetización de adultos La Palavra**. 9. ed. Barcelona: El Roure S.A, 1994.

PÉREZ, Julio Aviñoa; MARTÍNEZ, Maria Jose Briansó; GARCÍA, Ramon Flecha; FERNANDEZ, Sara Ordóñez. **Didáctica del método de alfabetización para adultos La Palavra**. 8.ed. Barcelona: El Roure Editorial S.A., 1995.

SOARES, Magda. **Letramento: um tema em três gêneros**. Belo Horizonte: Autêntica, 2003.

STAKE, Robert E. Estudos de caso em pesquisa e avaliação educacional. **Educação e Seleção**, n. 7, p. 5-14, 2013. Available at: <http://www.fcc.org.br/pesquisa/publicacoes/es/artigos/55.pdf>. Access on: Jun.28, 2018.

YIN, Robert K. **Estudo de caso: planejamento e métodos**. Porto Alegre: Bookman, 2005.

How to cite this article: OLIVEIRA, Cristiane Fontes de; MELLO, Roseli Rodrigues de; MARIGO, Adriana Fernandes Coimbra; CONSTANTINO, Francisca de Lima; BRAGA, Fabiana Marini. La Verneda-Sant Martí Adult School: dream and science in education. **Revista Brasileira de Educação**, v. 29, e290082, 2024. <https://doi.org/10.1590/S1413-24782024290083>

Conflicts of interest: The authors declare they don't have any commercial or associative interest that represents conflict of interests in relation to the manuscript.

Funding: This article was funded by Conselho Nacional de Desenvolvimento Científico e Tecnológico (CNPq) — productivity scholarship nº302376/2022-4.

Authors' contribution: Conceptualization, Formal Analysis, Writing – Original Draft, Writing – Review & Editing: Oliveira, C.F.; Mello, R.R. Data Curation, Methodology: Mello, R.R. Conceptualization, Formal Analysis, Writing – Review & Editing: Marigo, A.F.C. Conceptualization, Writing – Review & Editing: Constantino, F.L.; Braga, F.M.

ABOUT THE AUTHORS

CRISTIANE FONTES DE OLIVEIRA has a doctorate in Education from the Universidade Federal de São Carlos (UFSCar). She is a School Director in the Municipal Public Education Network of Araraquara/SP. She is a member of the Research and Social and Educational Action Center (NIASE-UFSCar).

ROSELI RODRIGUES DE MELLO has a doctorate in Education from the Universidade Federal de São Carlos (UFSCar). She is a Senior professor at the Department of Pedagogical Theories and Practices (DTPP) and the Postgraduate Program in Education (PPGE) and Coordinator of the Social and Educational Research and Action Center (NIASE) at the same institution.

ADRIANA FERNANDES COIMBRA MARIGO has a doctorate in Education from the Universidade Federal de São Carlos (UFSCar). She is an Adjunct Professor at the Department of Pedagogical Theories and Practices (DTPP) and member of the Social and Educational Research and Action Center (NIASE) at the same institution.

FRANCISCA DE LIMA CONSTANTINO has a doctorate in Education from the Universidade Federal de São Carlos (UFSCar). She is a Professor at the Municipal Education Network of Ribeirão Preto/SP and participant in the Social and Educational Research and Action Center (NIASE-UFSCar).

FABIANA MARINI BRAGA has a doctorate in Education from the Universidade Federal de São Carlos (UFSCar). She is an Associate professor at the Department of Pedagogical Theories and Practices (DTPP) and Coordinator of the Social and Educational Research and Action Center (NIASE) at the same institution.

Received on September 22, 2022

Approved on June 28, 2023

