

Connections and Conversations: education professionals transgressing

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ABSTRACT – Connections and Conversations: education professionals transgressing. Live internet broadcasts have been used as civil mechanisms to bring subjects together in times of isolation, creating a space for sharing experiences. This article aims to analyze the narratives of Portuguese-speaking Education professionals, in the context of conversation circles in the form of live internet broadcasts, seeking to unveil their creative insubordination actions. This investigation constitutes a case study, carried out with twenty-two Education professionals who participated in the broadcasts, using the content analysis methodology as a tool for data collection and analysis. The results show that the transgression of educators is essential for the emergence of professionals engaged in the well-being of students.

Keywords: Transversality. Creative Insubordination. Live Internet Broadcasts.

RESUMO – Conexões e Conversas: transgressões de profissionais da educação. As transmissões ao vivo pela internet têm sido usadas como mecanismos civis para aproximar sujeitos em tempos de isolamento, criando um espaço de partilha de experiências. Esse artigo tem como objetivo analisar as narrativas de profissionais lusófonos da Educação, em contexto de rodas de conversa em forma de *lives*, buscando desvelar ações de insubordinação criativa desses. Essa investigação constituiu-se em um estudo de caso, realizado com vinte e dois profissionais da Educação que participaram das *lives*, tendo a metodologia de análise do conteúdo como ferramenta para coleta e análise dos dados. Os resultados mostraram que a transgressão dos educadores é fundamental para a construção de profissionais engajados no bem-estar dos alunos.

Palavras-chave: Transversalidade. Insubordinação Criativa. Lives.

Urgencies and Unpredictability

Humanity has been a victim of a pandemic scenario since December 2019, which has affected the ways in which citizens relate to and interact with one another. In addition to Hobsbawm's historical-methodological milestones (1995), the COVID-19 pandemic would mark the symbolic end of the twentieth century and the beginning of a new era, due to the exposure of vulnerability and inequality (Schwarcz, 2020). In this sense, we highlight the magnitude of the crisis that has emerged in social relationships and continues to leave lasting effects, such as the exponential rise in individualistic attitudes among citizens (Fischer et al., 2021).

Due to the suspension of in-person activities at educational institutions to contain the spread of the virus, the educational field and its various dimensions were negatively affected. As an attempt to recover the dynamic component of in-person teaching and learning processes, remote teaching was implemented as an emergency alternative (Rondini; Pedro; Duarte, 2020). Regarding this educational model, it is known that there was not an adequate preparation given to the educators, and digital literacy was left to the professionals themselves. Concerning the imposition and consequent unpredictability of new situations (Costa; Muriana, 2020), psychological strain and mental exhaustion emerged among education professionals, which would consequently affect their physical health (Almeida; Alves, 2020).

While the pandemic has brought many lasting effects, pains and difficulties, it has also highlighted the capacity those involved in educational and academic settings have for invention and creativity (Rondini; Pedro; Duarte, 2020), as was the case with the great amount of live streaming, seen as an informational, cultural and educational tool characteristic of this pandemic period (Di Franco et al., 2020).

We highlight the use of live streams as an appropriate tool to foster education in this pandemic period (Neves et al., 2021), as it is a creative alternative for the development of teachers as well as for the dissemination and collaborative construction of knowledge with student bodies. Through such live streams, it is possible to obtain a unique engagement from the public, which not only overcomes the limitations of physical distance but also allows relevant and simultaneous discussions with the guests, making the recording of these debates available on social media for later access/viewing.

In this context of virtualization of education making, uncertainty and unpredictability have emerged as determining characteristics (Costa; Muriana, 2020). Remote teaching, implemented as an emergency measure (Rondini; Pedro; Duarte, 2020) and in a contradictory way (Santos, 2019), was one of the factors responsible for revealing uncertainties and unpredictability, as it added other variables to the traditional teaching and learning processes. As an example, we have pointed to the necessity of networks, the demand for connection

among people and among study topics (Assemany, 2020), the adaption to a new environment and the urgency of psychosomatic issues related to this adjustment. Amid the technological and social changes that happened in the world, unpredictability stands out prominently in education.

Starting from the attempt to circumvent these uncertainties and unforeseen events, and with the aim of fostering intercultural exchange as a possibility of benefiting from physical distancing by bringing technological resources closer together, an extension project was created, with the goal of investigating virtual sharing moments among education professionals, in the context of conversation circles. Linked to a federal public school in Rio de Janeiro, the project *Conexões em Conversa* (in English: Connections in Conversation), designed by two professors, one Brazilian and one Portuguese, encouraged, among other things, the encouragement of scientific knowledge dissemination and the sharing of experiences among social groups from different cultures.

The development and dynamization of the aforementioned project are guided by the construction of connections between educational themes and the promotion of interdisciplinary and intercultural discussions. Beyond that, we have related its urgency to the attempt to modernize discussions in the broad area of education, highlighting its contribution to mitigate some of the harmful effects coronavirus had in the educational field, through live streams (Di Franco et al., 2020).

We also highlight the encouragement of creative insubordination actions (D'Ambrosio; Lopes, 2014; 2015), since the essence of the project stems from the necessity to think of education as a tool of freedom (Freire, 1991; 2005; 2019) and as the main insubordinate creative mechanism for social transformation (D'Ambrosio; Lopes, 2014; 2015), through the combining of various concepts that belong to teaching, such as ethics, autonomy, collaboration, freedom, solidarity, social justice and democracy, as conceived by D'Ambrosio and Lopes (2015) and Teixeira (2022).

Through the adoption of responsible subversion practices (Hutchison, 1990) and the premise that non-violent actions generate change with a much higher chance of establishing in a lasting manner (Sharp, 1983) we explored the possibilities of social actions that break limiting rules in favor of a greater good, in an ethical (D'Ambrosio; Lopes, 2014) e freeing (Freire, 2005) way, attitudes clearly presented by those invited to the debates in the conversation circles.

The aim of this article is, therefore, to verify and unveil the creative insubordinate narratives – of ideas or actions – of education professionals, in the context of conversation circles and raised in the development of the extension project *Conexões em Conversa*.

To achieve this, a qualitative study (Aires, 2011) was carried out, using the case study method (Yin, 2005). To process and analyze the data, content analysis methodology (Bardin, 2011) was used.

This article is divided into six sections: Urgencies and Unpredictability; Weaving Reflections on Transgressions; Methodological Design; Creative Insubordinate Narratives and Actions; Data Analysis; Reflections and Considerations; and References.

Weaving Reflections on Transgressions

Education is a fundamental human right and it is characterized as a foundation of democracy (Teixeira, 2002). As a network of processes, Santos (2019) points out that education consists in developing the capacity to strengthen human potential, spreading historically constituted social knowledge and enabling the acquisition of knowledge that allows us to know, understand and transform the concrete reality of individuals.

Amid the disarray surrounding existing educational actions due to the growing conservatism, neoliberalism (Mariano, 2019) and uncritical consumerist logic (Krenak, 2019), the true valuing of the educational field necessarily involves the creative insubordination of teachers and education professionals, in the ethical search for general well-being (D'Ambrosio; Lopes, 2015), for social justice and equal opportunities (Teixeira, 2002).

As a political act (Freire, 2005), the concept of creative insubordination is a result of the teacher's endeavor to act in favor of their students' learning, even if they, consciously or not, break rules and norms that are labelled as counterproductive, bureaucratic or even incoherent (Lopes; D'Ambrosio, 2016).

The first instances of creative insubordination (originally called civilized disobedience) emerged between the late 1970s and early 1980s. When Morris et al. (1981) published an ethnographic study involving sixteen headmasters from different schools in Chicago. Amid a strong bureaucracy, imposed by authoritarian mandates from higher authorities, these headmasters initiated debates on the necessity to disobey dehumanizing orders in favor of the general well-being of the community, since they strived to meet the demands and needs of students, teachers, staff and parents, while preserving ethics and social justice in their transgressions.

Innovative ideas related to creative insubordination went beyond the educational field and were found in other fields, such as Nursing, under the name responsible subversion which, according to Hutchinson (1990), is characterized by situations in which professionals break rules in order to secure better conditions for their patients.

Sustained by internal processes of diligence, awareness, unfinishedness and incompleteness (D'Ambrosio; Lopes, 2014; Freire, 2005; 2019), an action of creative insubordination takes place, essentially, from the creative and metaphorical exit from one's own professional (D'Ambrosio; Lopes, 2015) and/or epistemological (D'Ambrosio, 2016) cages.

In this sense, we highlight some parameters defined by Lopes, D'Ambrosio and Corrêa (2016), which exemplify the actions of creative insubordination.

[...] breaking of prescribed curriculum; placing students at the center of the educational process; attending to students' understanding, in light of the complexity of the topic; proposing challenges for students to elaborate the problem; presenting students with a situation in which they could live a reality different from their own and intervene in it; incentivizing students to draw their own conclusions and share their ideas with others (Lopes; D'Ambrosio; Corrêa, 2016, p. 290).

With the aim of reshaping the practices of educators and encouraging teacher autonomy, D'Ambrosio and Lopes (2015) emphasize the importance of having insubordinate attitudes amid limiting rules, based on the necessity for educators to improve their students' learning by creatively stimulating them to attribute meaning autonomously. Thus, the authors consider the concept of creative insubordination as a synonym of responsible subversion (Hutchinson, 1990).

In line with actions of creative insubordination in education (D'Ambrosio; Lopes, 2014; 2015), we highlight the political theory of nonviolence (Sharp, 1983), which predicts nonviolent action and is based on the assumption that "[...] people don't always do what they are told to do and sometimes they do things they are forbidden to do [...]" (Sharp, 1983, p. 111). The author defends nonviolence in the face of authoritarian imposition and all types of violence, be it explicit or symbolic¹, understanding its durability and unity in the form of civilized disobedience.

According to Sharp (1983), a nonviolent action is a social, economic and/or political activity of resistance to a social problem and is based on the interpretation that an intervention is only effective when it acts on the sources of power, in other words, when it acts where power is established in a situation of social interaction. According to the author, power is "[...] exercised by individuals and groups that are in the positions of greatest command and decision [...]" (Sharp, 1983, p. 19), and, therefore, a direct action on the nature of power, through actions of civilized disobedience, allows for the possibility of urgent changes to be more effective and lasting.

Occasionally, in order to highlight the political aspect, the transgressive nature and the essence of civil disobedience, present in educational practices that strive for the lasting changes in institutional orders and/or limiting norms, we will use, in this study, the terminology nonviolent action/attitude/practice of creative insubordination/responsible subversion (Sharp, 1983; D'Ambrosio; Lopes, 2014; 2015; Lopes; D'Ambrosio, 2016).

Methodological Design

The investigation we proposed is based on a qualitative approach (Aires, 2011), based on a case study (Yin, 2005), given the ob-

jective of observing and describing the narratives of education professionals in the context of conversation circles, identified as ideas about creative insubordination and actions considered responsible subversion. To process and analyze the data, content analysis methodology (Bardin, 2011) was employed, in which five categories of analysis were highlighted with the recording units, classifying the data and contributing to the perception of the evidence within the narratives of actions of creative insubordination.

Context of the investigation

The research took place in an extension Project, linked to a federal university in Rio de Janeiro, Brazil. Seven conversation circles were observed, through live streams, throughout the coronavirus pandemic.

The project *Conexões em Conversa* aims to conduct investigations into a remote space for dialogue among educators, researchers, students and the community in general, from different cultures and countries, with a special focus on those who share the Portuguese language.

Presented through live streams and transmitted on the YouTube² channel, the conversation circles had between two to four guests that were specialists, such as researchers and professionals from the education area from Portuguese speaking countries, being mediated by one or both project coordinators. In addition to that, the public also interacted through the chat available in the platform.

The interactions through the chat, being read by the moderators and guests, fostered new perspectives, frequently redirecting the focus of the debate and introducing additional questions, both theoretical and practical. Such practice didn't only stimulate the active participation of the public but also incentivized the intercultural and interdisciplinary exchange among the participants, who found themselves challenged to bring their perspectives through new demands and reflections.

The conversation circles were organized by two mediators – one Brazilian and one Portuguese – that, in each meeting, would define a central theme for the discussion. The theme was chosen beforehand and, after that, two to four specialists, preferably from different fields, were invited to approach the question through their professional perspectives. There was an intentional balance in the number of participants from different nationalities, especially between Brazilians and Portuguese, to maintain an equal representation.

During the conversations, the mediators would introduce the theme and start the debate with triggering questions, that would guide the guests in their exploration of the main subject. The contribution of each participant was heard with attention, and all showed to be present and engaged throughout the conversation, building a dynamic and collaborative exchange of ideas. Such structure allowed each specialist to contribute with their own experiences and

knowledge, while also stimulating an environment of respect and mutual collaboration.

One specific feature of the Project is its effort to positively and creatively intervene in the negative consequences of the physical distancing in/to education. The mobilized question is the central idea of thinking about teaching through different humanistic links and intercultural dialogue, which broadens the possibilities for the proposed discussions to address deep social issues. In this way, social reflections are built, which fosters the collective development of transformations in Brazilian and Portuguese societies.

The goals that directed the development of the project were: i) promoting the connection of ideas, the sharing, the reflection and the debate among professionals and researches in the education field in Portuguese speaking countries; ii) scientifically promote the diverse and multifaceted areas of Educational Sciences; iii) foster the intercultural reflection and dialogue about education, under a perspective that cuts across the specific themes addressed in the conversation circles; and iv) cultivate the reconnection of peoples and search for a possible alignment in ideas and future educational projects together.

About the participants

The conversation circles have included researchers and teachers from Portuguese speaking countries, with the purpose of fostering debates on issues related to the educational field. For the synchronous conversation circles to happen, what drives the choice of guest researchers and/or teachers is, primarily, the transversality between the areas and sub-areas of education in which they develop the specificities and the originalities of their scientific research and/or their experiences in the classroom.

The seven conversation circles counted with 22 (twenty-two) education professionals (designated in this article as P_i , with $i = 1, \dots, 22$), between the Portuguese and Brazilians, specialized in social, human, mathematical, natural and artistic sciences. Among these professionals, there were eleven PhDs, one doctoral candidate, five individuals with master's degrees and five with bachelor's degree.

Creative Insubordinate Narratives and Actions

The first conversation circle, entitled Post-Pandemic Education, proposed to reflect on the existence (or not) of contributions from the pandemic to the new educational practices of Portuguese and Brazilians. Marked by the heightened unpredictability, participant P_1 highlights: "[...] we were caught by surprised by all of this [...]". The participants of the debate suggested possibilities for change in the educational context prior to the pandemic that, according to P_3 , would have to be based on ethical principles of creative insubordination actions (D'Ambrosio; Lopes, 2014; 2015).

Still in the context of the first conversation circle, participant P₂ narrated that, after learning about the adoption of physical isolation in Portugal, he concentrated his efforts on quickly contacting his High School students. This participant highlighted his choice to start videoconferences, with the goal of tranquilizing his students and looking for a connection amid physical distancing, setting up emotional support groups. This was a choice exclusive to P₂, who had not yet received any guidance from the school on how to proceed.

Entitled *Post-Pandemic Education II: straight to creativity?*, the conversation circle established connections among the social, human, mathematical and artistic sciences to discuss issues related to teaching and the creative role of teachers. According to P₁, the role of teaching is vital in the process of incentivizing ethical creativity in students and, therefore, it is fundamental to have freedom in the classroom. In this conversation circle, themes that complemented the ideas from the previous livestreams emerged, specifically about exploiting benefits from the pandemic in education. However, the topic of reclaiming the right to creativity arose, with creative potential as a construction activity being emphasized (Makiewicz, 2004).

Still in the context of the second conversation circle, P₆ highlights that teaching and classroom behavior are a social construct, and are conditioned to certain imperatives in society, which are guided by certain expectations from other social subjects, such as those in charge of education, parents and the students themselves. At the heart of these expectations, many of these subjects expect that standardized programs and technical contents are strictly followed, which leads to a lack of autonomy in teaching and a neglect of extra-curricular activities linked to socio-political and/or psychopedagogical aspects. In this sense, although necessary, P₆, according to Table 1, points out the any deviation from this social expectation is regarded as inadequate by society.

The third conversation circle, entitled *Is another education possible?*, proposed that the participants discuss alternatives for education today and in the future. The session characterized the educational process through an emancipatory lens, and participants P₇, P₈ and P₉ highlighted the importance of interrelationship between critical pedagogical theory and liberating educational practices (Freire, 2005). To instrumentalize these ideas, the participants stressed the importance of presenting proposals for creative actions to educate children and young people during and, especially, after the Covid-19 pandemic, which becomes evident in P₈'s speech, in which it is emphasized that the educator's role must be to educate in a creative way (Table 1).

Entitled *Research Initiation Program: education, society and dissemination*, the fourth conversation circle intended to understand the humanistic character of scientific education, which needs to be present in the daily lives of young people and adolescents, since it provokes the development of dialogue, authorship, criticality, autonomy

and creativity (Oliveira, 2017). The discussion's central theme was the democratization of access to education, as well as the dissemination of scientific knowledge, which should be seen as "[...] a potential to address contemporary issues and bring knowledge closer to the student's reality and, therefore, prompt reflexive and critical discussions" (Oliveira, 2017, p. 29), as referenced by P₁₁ in the debate.

Still in the context of the fourth conversation circle, due to the contributions of participants P₁₁, P₁₂ e P₁₃, the importance of showing young people the relationship between science and civil society, through ethical and understanding values, was raised, aiming to encourage the generation of critical thinking in these social subjects, as opposed to the uncritical behaviors of a technicist and mechanistic model. As an example, P₁₁ recounted their personal experiences at the math fairs held in Santa Catarina (SC), where there are creative and collaborative processes that aim to stimulate the recognition of each student, unlike the traditional methods adopted by Mathematics Olympiads, for example. Instead of traditional evaluation processes, at these fairs there is a symbolic creation of spaces for shared socialization as part of the evaluation, as mentioned by P₁₁.

In the context of the fifth conversation circle, entitled *From #Covid to #Sorríd: the (new) questions e the (new) learnings*, the debate, revolving around a campaign against loneliness - #Sorríd19 -, intended to present reflections regarding the current situation and the aftermath of the pandemic for Lusophone social practices. Reflections on the current moment took over the debate, starting from an understanding of consequences from the pandemic in areas of socialization, health, spirituality and education. The conversation circle centered on stimulating the social search for a smile as a way of mitigating the negative consequences stemming from the intermittent distancing and isolation, since "[...] the only thing we can share now with the masks [...] is a smile [...]" (P₁₅).

Entitled *Pedagogical Innovations in Schools in Pandemic Times*, the sixth synchronous session aimed to present narratives of pedagogical innovations present in teaching practices, lived and experienced in challenging times of isolation, confinement and virtualization. Participants P₁₈ and P₁₉ pointed out that their educational actions in pandemic times were generated based on resolutions developed through questioning educators and student body, with the aim of improving the teaching and learning processes in educational institutions in times of virtualization of education. To summarize, as mentioned by P₁₉, "[...] the preparation went through many initiatives, in particular, truly listening to the students [...]"

Entitled *About (In)novation and (In)subordination: necessary processes for teacher knowledge*, the seventh conversation circle proposed a debate on the processes of innovating and being insubordinate in a creative manner, in order to build an engaged teaching practice. The theme was pedagogical innovations and creative insubordination actions (D'Ambrosio; Lopes, 2014; 2015), seen as processes ex-

perienced by teachers and researchers that are challenging to their own professional practices. To summarize the last session of debates, we highlight P₂₁'s words: "[...] creative insubordination actions [...] can be a form of transgression".

Supported by these ideas, the creative insubordination experiences of the participants in the seventh conversation circles were highlighted, of which we would like to feature the account of P₂₁, who recounted an episode she had in a basic education classroom, in which, while applying an activity using Bingo, she was reprimanded by the administration due to the excessive noise coming from the students. However, P₂₁ maintained her position and continued with the activity, believing that "[...] with noise you can also learn, can't you? I want them to learn Math [...]".

When analyzing the participant's narratives in the conversation circles (Bardin, 2011) about ideas or actions of creative insubordination, we identified the reoccurrence of the following units of analysis: unforeseen events, behaviors, attitudes, reflections, schools, teachers and students. The categories of analysis that emerged were Unpredictability, Rules/Norms, Disobedience/Transgression, Creativity and Pedagogical Innovation, which are defined below:

- *Unpredictability*: This category refers to ideas raised that point to moments of unpredictability.
- *Rules/Norms*: This category refers to situations involving educational responsibility in conducting attitudes that comply with pre-established rules.
- *Disobedience/Transgression*: This category contains narratives related to the breaking of rules, whether intentionally or not.
- *Creativity*: This category refers to the creativity that emerged from the participants' speeches.
- *Pedagogical Innovation*: This category requires innovative actions developed in the educational sphere, that strive for continuous improvement of teaching and learning processes.

We highlight, in Table 1, some of the narratives of the participants in the context of the conversation circles, according to the aforementioned categories.

Table 1 – Professional's Narratives in the context of conversation circles

UNPREDICTABILITY	(1 st circle) P ₁ : "[...] we were caught by surprise by all of this [...]. We have been living very unpredictable times [...]. It is happening all the time and, adapting to that, it is not easy [...]"
	(5 th circle) P ₁₅ : "[...] and what I saw was really that the feeling I got was the same feeling I had in the early days, of fear, of panic almost, and not knowing very well what to do [...]"

RULES/STANDARDS	(2 nd circle) P_6 : “[...] deviation [...] is very conditioned by legal imperatives; by students’ expectations, what they expect of us; by the expectations of those in charge of education, the expectations of our own parents, who often also sanction us for this deviation, for being different from what is the rule, the norm [...]”.
	(2 nd circle) P_7 : “[...] we lose our creativity as we [...] mature because we start [...] adopting the standards [...]”.
DESOBEDIENCE/ TRANSGRESSIONS	(2 nd circle) P_6 : “We can try altering these laws, that is, the small violations of the norm that are not serious, but that, little by little, influence change and make the law change”.
	(3 rd circle) P_7 : “[...] it is up to us, as teachers, to be able to manage curriculum [...]. To be a teacher is to be insubordinate”.
	(7 th circle) P_{27} : “[...] what justifies transgression is this commitment to the other [...]. When we go into the classroom, as long as you are aiming for your student’s well-being... your student’s learning, there is no administration that will stand in the way of that [...]. The rupture with power relations begins with my own practice [...]”.
CREATIVITY	(2 nd circle) P_2 : “[...] creativity is also a matter of survival, of adapting [...]”.
	(3 rd circle) P_8 : “[...] the educator’s primary role [...] is [...] to foster creative and curious children [...]”.
PEDAGOGICAL IN- NOVATION	(3 rd circle) P_9 : “[...] to think of this insubordination [...] is also to think of this idea of the teacher’s authorship [...]”.
	(6 th circle) P_{18} : “[...] there was a simultaneous effort to welcome these students and to [...] first welcome them to a new school, a new space [...]”.

Source: Elaborated by the authors.

Data Analysis

Teacher’s disobedience when facing limiting rules, accentuated by contexts of unpredictability, enables an awakening of creativity and fosters pedagogical innovations in the classroom (D’Ambrosio; Lopes, 2015). In this sense, the five categories of analysis that emerged through the data highlight and contribute to form ideas about the actions of creative insubordination, as well as the responsible subversion attitudes themselves. With the help of these categories, it is possible to verify and unveil some of the responsible subversive narratives of the professionals participating in this study, in the setting of live conversation circles. Therefore, both ideas and practices will be analyzed.

In the first conversation circle, when P_2 defended his preliminary action with the students, calling them to meetings through videoconferencing, an attitude of creative insubordination (D’Ambrosio; Lopes, 2015) emerged, as a nonviolent action (Sharp, 1983), enacted in favor of collective well-being. As shown in the Desobedi-

ence/Transgression category (Table 1), P₂ consciously broke the rules so that the meetings could take place outside of school hours, which is commonly discouraged in educational institutions. In addition, the meetings organized by P₂ were not intended to teach content but rather provide emotional and psychological support. In opposition to the massive teaching of content, P₂ consciously acted against limiting rules and chose to prioritize students' mental health (D'Ambrosio; Lopes, 2014). On the other hand, we also highlight the production and reflection of emotional, moral, intellectual and social knowledge in the classroom, fostered by P₂, which constituted an act of creative insubordination when the student was placed at the center of the educational process, giving value to the aspects neglected and/or forgotten by the prescribed programs of academic and technicist tradition (D'Ambrosio; Lopes, 2015).

In the second conversation circle, we would like to highlight P₆'s narrative which, as part of the Disobedience/Transgression category, reveals a relationship between law, insubordination and teaching: "[...] if, we, as teachers, bring about change, the law will have to change [...]" (Table 1). Since there is educational conditioning, which leads to informal sanctions, P₆ points out the need for creative and nonviolent acts of insubordination (D'Ambrosio, 2015; Sharp, 1983) to ensure the development of a critical conscience in students and, therefore, a better future for humanity.

This position emphasizes that creating spaces of resistance in the school environment does not demand acts of direct confrontation, but rather strategic and creative approaches that allow educators to act as agents of social change, even if within their institutional limitations. The intentional actions of P₆ also challenge rigid curricular norms and lead students to reflect on the role of a citizen in society, something that, certainly, results in lasting positive impacts on the formation of their own citizenship. Through this practice, the teacher becomes a facilitator of critical thinking and of students' emancipation, central elements for the construction of a social consciousness (Freire, 2005).

Within the category of Pedagogical Innovation, we would like to highlight the words of P₉, who relates creative insubordination as a necessity for maintaining the teacher's authorship and as guiding practices of responsible subversion, to encourage the search for the construction of knowledge and of a critical sense (Table 1). This teaching stance opens space for a more humanizing and autonomous education for students, as opposed to uncontrolled flattery and the uncriticality of non-citizenship in favor of consumerism, as mentioned by Krenak (2019).

In the context of the fourth conversation circle, P₁₁ highlighted scientific initiation and literacy as a creative hope for an emancipatory intellectual movement, as Freire (1991) points out, in favor of understanding the collective context of the student. In this direction, P₁₁ emphasized the urgency of the perspective of change that is intrinsi-

cally contained in scientific education, since, through it, there is a possibility to stimulate individual creativity and the path to individual and collective intellectual independence (Oliveira, 2017). For P₁₁, scientific knowledge is seen as, according to Oliveira (2017): “[...] a potentiality to address contemporary issues and bring knowledge closer to the student’s reality and, therefore, bring about reflective and critical discussions” (p. 29). Thus, scientific literacy emerges as a creative insubordination act, since it manages to meet socio-political and psycho-pedagogical demands neglected by the imposition of ready-made curricula and standardized programs, stemming from the academicist and technicist tradition, being essentially a transgressive action (D’Ambrosio; Lopes, 2015).

Besides that, P₁₁ addresses issues related to evaluation processes. According to the participant, at math fairs in Santa Catarina (SC), instead of traditional Mathematics Olympiads, for example, there is “[...] a creative and collaborative process both within the event’s management and the evaluation – [which] is not individual but is based on collaborative groups [...]”. We believe these practices of innovating evaluation processes are manifested by non-violent acts of creative insubordination (D’Ambrosio, 2015; Sharp, 1983), since there is a search for improvement in students’ learning through the evaluation process, rather than an attempt to classify and highlight the knowledge of learners and point out the lack of it (Lopes; D’Ambrosio, 2016).

Furthermore, for this consideration, we also analyzed the attitude narrated by P₁₁ as a practice of civilized disobedience and conscious violation, based on a specific section of the Brazilian Constitution. Law No. 9,394, dated December 20, 1996, established the guidelines and bases of national education which are followed to this day. According to § 2 of article 47, the only way to assess a student’s noticeable performance would be through conventional use of tests (Brazil, 1996, online). Thus, any evaluative mechanism that goes against this legislative recommendation should be regarded as a non-violent act of responsible subversion (D’Ambrosio, 2015; Sharp, 1983).

In the fifth round of conversations, P₁₅ presents a movement called *#Sorrid-19*, implemented as a civil mechanism to encourage smiles in times of sadness and isolation caused by the pandemic. With the aim of strengthening social ties, P₁₅’s speech is permeated by autobiographical narratives, generated against social solitude, seeking to creatively, positively and ethically intervene in a context of physical withdrawal. In line with their own goals of internal subversion, we understand the practice reported by P₁₅ as an attitude of creative self-insubordination (Brião, 2017), which is characterized as a creative insubordination against themselves, their beliefs, their training, their actions in society and even against a limiting, dehumanizing and counterproductive context that affects themselves and others. Thus, through these micro-initiatives, we will seek, for example, to mitigate egocentric and individualistic actions, which have been exacerbated by the

pandemic (Fischer et al., 2021), seeking social and collective well-being.

Analyzing how the preparation for the second lockdown took place in school clusters³, in the sixth conversation circle, participants P₁₈ and P₁₉ were concerned with formulating policies that strived for collective well-being, in consonance with the needs of teachers and students. These active listening practices are an example of creative insubordination, since there is an attempt to centralize learners in their own educational processes (Lopes; D'Ambrosio; Corrêa, 2016). These propositions are evident in "[...] there was a simultaneous effort to welcome these students [...]" (P₁₈) and "[...] everything was done so that [...] the students were the focus on this process [...]" (P₁₉).

Finally, in the seventh conversation circle, we highlight P₂₁'s narrative, in which a form of responsible opposition to management is characterized, valuing the constructing of students' knowledge over rules and norms: "[...] when I worked with the fifth grade [I went] to work with Bingo to study multiplication tables. It was a closed, rigid school and all. 'No, but you can't, the children will make noise' [said the administration]. Then I said 'yes, but with noise you can also learn, can't you? I want them to learn Math [...]" (P₂₁). The essence of this posture is underpinned in an action of creative insubordination, as it is driven by the centralization of learners in their educational processes; by proposing challenges that help the joint construction of knowledge; and by incentivizing students to draw their own conclusions (Lopes; D'Ambrosio; Corrêa, 2016).

By introducing the cited dynamic, P₂₁ not only challenges expectations of conventional behavior in a school characterized by rigidity, but also focuses on the effectiveness of learning, questioning the efficacy of a silent and passive pedagogy. This posture generates positive consequences, promoting an environment that is more inclusive and responsive to students' needs, in which *noise* becomes a sign of active participation and engagement.

This kind of insubordination encourages the construction of an educational culture that is more committed to students' autonomy and that values the educational process above rigid conventions. In the long term, actions such as these can help shape reflective educators that prioritize students' learning experience, and administrations that can rethink norms in favor of methodologies that promote a more dynamic and creative classroom environment.

In general terms, the practices mentioned indicate ideals and actions of creative insubordination on the part of teachers. Actions such as those of P₆ and P₁₁, which encourage critical reflection and student autonomy, demonstrate that transgression can be a way of building engaged professionals who are aware of their social role. Thus, creative insubordination contributes to the construction of a dynamic, responsive learning environment that is aligned with the well-being and integral development of students.

Reflections and Considerations

Although the coronavirus pandemic has exposed humanity's inequalities and vulnerability, it has also made it possible to discuss possibilities for growth and transformation among professionals of different countries and cultures. Even with obstacles inherent to the virtualization of education, the new reality has also stimulated debates about the formation of a teaching practice that is engaged in understanding students' social context and in the search for social justice.

By checking the narratives of education professionals, in the context of conversation circles in the extension project *Conexões em Conversa*, it was possible to meet Brazilian and Portuguese reality through the actions taken by professionals in favor of general and collective well-being. In this way, through these narratives, we observed creative insubordinate narratives of education actors in various social contexts.

As emphasized by P₉ (Table 1), the pinnacle of teacher autonomy is the adoption of practices of responsible subversion. In this sense, the new educational processes in a post-pandemic future must be based on alterity, on the student's own educational process and, consequently, on encouraging comprehensive, flexible and intercultural dialogue. Thus, it is urgent that, by encouraging creativity (Table 1), a generation engaged in reinventing reality and open to innovation is formed, with the aim of thinking in new concrete possibilities for the future of world societies.

With the detailed analysis of the seven conversation circles, in addition to providing practical examples of the benefits from the use of livestreams for new educational processes of teaching and learning, impacted by the phenomenon of the emergency virtualization of education, it is possible to engineer the main discussions raised by the professionals involved in the action, who are directly linked to education in Brazil and Portugal. In this way, in agreement with classic literature mobilized and the current debates on this process, the extension project has become a unique space for dialogue that proposes to expose and incentivize the practice of creative insubordination actions, in an ethical manner in favor of social justice.

The participants, in general, instigated the public to think about the urgency of reflecting and exploring their own emancipatory teaching practice, through the adoption of creative insubordination practices, such as: i) the creation of connections of knowledge, subjects and contexts, to the detriment of the standardization of teaching; ii) the encouragement of dialogue, in opposition to the prevailing technicism; iii) the consequent search for the generation of a critical conscience in learners, as opposed to the uncriticality of the mechanism; and iv) the desire to savor the autonomy of teachers and students amid limitations and unpredictability.

Thinking of positive uses for the future of humanity through unpredictability, we conclude that it is necessary for school institutions to be staffed by professionals who are increasingly engaged in the collective and general well-being of their students. Furthermore, based on the participants' reports that denote responsible subversion, the adoption of daring practices by teachers is fostered, based on the search for autonomy in the unpredictable environment of the classroom, as a pedagogical and social necessity, which allows the nonviolent adoption of creative practices focused on the search for the best learning for the students in the classroom.

In the midst of the responsible subversive rescue of concepts such as ethics, autonomy, collaboration, freedom, solidarity, social justice and democracy, stimulated by the practices narrated in the conversation circles, it is possible to think about the prospect of a future in the educational environment that presupposes a connection of ideas as a collaborator for the production of knowledge, both in Brazilian and Portuguese schools, and the exercise of autonomy, creativity and collaborative work as means of promoting creative insubordination actions in educational agents and encouraging the intercultural dialogue by creating symbolic bridges between peoples.

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Notes

¹ Exercised in all social spheres, the concept of symbolic violence can be defined as a naturalized form of violence that, without physical coercion, is exerted through symbolic power, that is, a hidden and unnoticed power that relies on a certain imposition considered invisible, whether economic, social, or even symbolic (Bourdieu, 1997; 1998).

² The project's YouTube channel is called *Conexões em Conversa* and can be found in: <https://www.youtube.com/c/Conexoesemconversa>.

³ A school cluster in an organizational unit specific to the Portuguese educational system that has autonomy in organization, administration, and management.

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