

**LITERACY AND ALPHABETIZATION AS EMANCIPATORY PRAXIS:
KNOWLEDGE MEDIATION, SOCIAL JUSTICE, AND INCLUSION IN THE
CONTEMPORARY SCHOOL CONTEXT**

**ALFABETIZAÇÃO E LETRAMENTO COMO PRÁXIS EMANCIPATÓRIA:
MEDIÇÃO DO CONHECIMENTO, JUSTIÇA SOCIAL E INCLUSÃO NO
CONTEXTO ESCOLAR CONTEMPORÂNEO**

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MEDIACIÓN DEL CONOCIMIENTO, JUSTICIA SOCIAL E INCLUSIÓN EN EL
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Renato Rodrigues¹

ABSTRACT

This article discusses literacy from a critical, dialogical and emancipatory perspective, based on authors such as Ferreiro, Teberosky, Freire, Gadotti, Freinet, Smolka, Soares, Vygotsky, Wallon, Piaget, Makarenko, Guareseci, Masetto and Pestalozzi. Reading and writing are understood as historical, social and cultural processes that go beyond decoding, emphasizing teacher mediation, social justice, democracy and educational inclusion. Learning is analyzed as a social practice guided by praxis, affectivity, love, and non-authoritarian classroom organization. It is argued that schools must recognize students' realities and experiences, promoting activities that connect theory and practice and encourage critical participation. Literacy, therefore, becomes a political and ethical act aimed at forming critical subjects capable of transforming their social contexts.

Keywords: Literacy. Reading Practices. Mediation. Educational Praxis. Inclusion. Social Justice.

RESUMO

Este artigo discute a alfabetização e o letramento sob uma perspectiva crítica, dialógica e emancipatória, fundamentada em autores como Ferreiro, Teberosky, Freire, Gadotti, Freinet, Smolka, Soares, Vigotski, Wallon, Piaget, Makarenko, Guareseci, Masetto e Pestalozzi. Busca-se compreender a formação leitora e escritora como processo histórico, social e cultural que ultrapassa a decodificação técnica do sistema gráfico, enfatizando a mediação docente, a justiça social, a democracia e a inclusão escolar. A aprendizagem é analisada como prática social orientada pela práxis, pela afetividade, pela amorosidade e pela organização pedagógica sem autoritarismo. Argumenta-se que a escola precisa reconhecer a realidade dos alunos, suas vivências e linguagens, favorecendo atividades que articulem teoria e prática, promovam participação crítica e valorizem a dimensão sociopolítica dos atos de ler e escrever. Alfabetizar letrando implica formar sujeitos críticos, capazes de compreender a realidade e transformá-la, reafirmando o compromisso ético e político da educação como prática de liberdade.

¹ Dr. of Law. UNIFACVEST. E-mail: prpe@unifacvest.edu.br
Lattes: <http://lattes.cnpq.br/6556757529380415>



Palavras-chave: Alfabetização. Letramento. Mediação. Práxis Educativa. Inclusão. Justiça Social.

RESUMEN

Este artículo discute la alfabetización y la literacidad desde una perspectiva crítica, dialógica y emancipadora, fundamentada en autores como Ferreiro, Teberosky, Freire, Gadotti, Freinet, Smolka, Soares, Vigotski, Wallon, Piaget, Makarenko, Guareseci, Masetto y Pestalozzi. Se busca comprender la formación lectora y escritora como un proceso histórico, social y cultural que trasciende la decodificación técnica del sistema gráfico, enfatizando la mediación docente, la justicia social, la democracia y la inclusión escolar. El aprendizaje se analiza como una práctica social orientada por la praxis, la afectividad, la amorosidad y la organización pedagógica sin autoritarismo. Se argumenta que la escuela necesita reconocer la realidad de los estudiantes, sus vivencias y lenguajes, favoreciendo actividades que articulen teoría y práctica, promuevan la participación crítica y valoren la dimensión sociopolítica de los actos de leer y escribir. Alfabetizar desde la literacidad implica formar sujetos críticos, capaces de comprender la realidad y transformarla, reafirmando el compromiso ético y político de la educación como práctica de la libertad.

Palabras clave: Alfabetización. Literacidad. Mediación. Praxis Educativa. Inclusión. Justicia Social.



1 INTRODUCTION

Literacy and literacy are fundamental processes for the human, cognitive, social and political development of students. In the contemporary educational scenario, reading and writing cannot be understood only as technical skills, but as social practices that express values, cultures, identities and modes of democratic participation. As Ferreiro and Teberosky (1985) state, children construct hypotheses about the functioning of written language, inserted in sociocultural contexts that influence their learning.

The challenge of the school is to promote an education that contemplates the reality of students, valuing diversity, social justice, inclusion and democracy, principles widely defended by Paulo Freire (1989), Pestalozzi (NOVA ESCOLA, 2015) and Makarenko (1983). Thus, literacy and literacy implies recognizing the student as an active, affective, historical and social subject, as the contributions of Vygotsky (1998), Wallon (1968) and Piaget (1976) collaborate, which emphasize interactive, affective and cognitive dimensions of development.

Pedagogical mediation, affective bonds, educational praxis, loving-kindness and the organization of school work without authoritarianism are essential elements for the literacy process to be emancipatory and not to reproduce inequalities. Freinet (1973) and Gadotti (2000) reinforce the need for an active, social and transformative pedagogy.

The article intends to discuss the theoretical and practical bases of literacy and literacy as dialogical and emancipatory processes, based on a critical approach that articulates mediation, affectivity, social practice and ethical-political commitment to the transformation of reality.

2 EPISTEMOLOGICAL BASES OF LITERACY AND LITERACY

2.1 LITERACY AND LITERACY AS DISCURSIVE AND SOCIAL PROCESSES

Literacy, according to Smolka (1993), should be understood as a discursive and interactive process in which the child produces meanings and appropriates the written language in dialogue with the other and with the social context. Literacy, in turn, involves the social use of reading and writing, as defined by Soares (2003), and is, therefore, inseparable from literacy.

Ferreiro and Teberosky (1985) demonstrate that children progressively construct hypotheses about writing, confirming that learning is active and meaningful. This understanding moves away from mechanical or authoritarian practices and brings the school closer to an investigative, curious and critical environment.



The child does not passively copy the writing system that surrounds him; it actively rebuilds it. At each stage of this process, he formulates hypotheses about the functioning of written language, testing them, modifying them and reorganizing them as he establishes relationships between what he knows and what he observes. Literacy, therefore, cannot be reduced to mechanical repetition exercises, as it involves a complex intellectual activity, in which the learner seeks to understand the logic that sustains the system of representation. Ignoring this active character of the subject leads to authoritarian and ineffective practices, while recognizing it implies promoting an environment of investigation, dialogue and reflection on language. (Ferreiro; Teberosky, 1985, p. 32-33).

Reading and writing are, therefore, instruments of social participation. Freire (1989) states that learning to read the world precedes learning to read the word, which implies that literacy is also promoting social and political awareness. Literacy and literacy should be seen as practices of freedom and not as the imposition of codes.

2.2 THE MEDIATION OF KNOWLEDGE AND THE HISTORICAL-CULTURAL THEORY

Vygotsky (1998) highlights the importance of interaction and mediation in the formation of higher psychological functions. Learning results from the relationship between subject, object and mediator, especially when the teacher offers cultural instruments and ethical-affective support.

In literacy, this mediation is essential for the student to advance from what he can do alone to what he can do with help, in the so-called Zone of Proximal Development (ZDP). Thus, challenging, contextualized and collaborative activities are fundamental.

Mediation must be permeated by affectivity, because, as Wallon (1968) points out, emotions directly influence cognitive development. Pestalozzi, according to Nova Escola (2015), reinforces that education is only fully realized when affection, intellect and morality go together.

2.3 AFFECTIVITY, LOVING-KINDNESS AND NON-AUTHORITARIAN PEDAGOGICAL ORGANIZATION

Love, a central concept in Freire (1989), does not mean sentimentality, but a deep commitment to the subjects and their emancipation. Freire states that educating requires love, ethics and hope, because the pedagogical relationship is inseparable from human dignity.



Freinet (1973) also proposes a school organization based on cooperative work, free expression, experimentation and democratic participation. Makarenko (1983) reinforces the role of the collective, ethics and co-responsibility in the education of students.

The school routine should promote emotional safety, respect, dialogue, and cooperation, avoiding authoritarian practices that dehumanize the educational process.

Freire (1989, p. 45-46) states that:

A truly emancipatory educational practice cannot be built on authoritarian relations, because these deny the dignity of the students and prevent the constitution of an environment of trust. Educating requires dialogue, it requires a loving and ethical bond between educators and students. Only in a climate of respect, emotional security, and openness is it possible for learning to happen as a shared and humanizing experience. Where there is fear, silencing or imposition, there is no liberating education, but domestication.

2.4 EDUCATIONAL PRAXIS AND SOCIAL JUSTICE IN LITERACY

Gadotti (2000) defines praxis as action-reflection-transformative action. Literacy requires relating theory and practice, articulating scientific knowledge with the concrete reality of students. This implies recognizing inequalities and promoting pedagogical actions aimed at social justice and inclusion.

Praxis is expressed in activities that bring the school closer to life: interdisciplinary projects, production of real texts, research, conversation circles, reading of the world, collective work and community participation. Masetto (2012) highlights that the class should be a space for dialogue, problematization and shared construction of knowledge.

Critical communication, as Guareschi (2003) emphasizes, is a fundamental tool in the formation of subjects capable of understanding and transforming reality.

Literacy, when understood as a social practice and historical-cultural process, goes beyond the technical dimension of the acquisition of the written code, involving a complex set of cognitive, affective, social and political factors. To understand it only as decoding is to reduce its formative potential and its transformative character. It is in this sense that the concept of educational praxis emerges, based on authors such as Paulo Freire and Moacir Gadotti, who conceive education as action-reflection-action guided by the transformation of reality.

Freire (1989, p. 29-30) emphasizes that:



The reading of the world precedes the reading of the word, and the reading of the latter implies the continuity of the reading of the former. Literacy, therefore, cannot be reduced to the mechanical memorization of linguistic signs, but needs to be understood as an act of knowledge, a creative act, a political act. It is by learning to read the word that men also learn to read reality in order to transform it.

When applied to literacy, praxis not only guides the pedagogical practice, but also connects it to the ethical commitment to social justice, understood as the right of all to full, critical and emancipatory access to language.

Literacy, as a practice of freedom, requires the teacher to recognize that teaching to read and write does not only mean transmitting skills; it means, above all, revealing the world, allowing students to understand reality and position themselves in front of it. Gadotti (2000, p. 63) reinforces this perspective when he states:

Praxis is the action that transforms reality and that turns on itself to understand and remake itself. Education, as a praxis, requires the educator to critically analyze the concrete conditions of existence of the students, to understand the social contradictions and to assume an ethical posture of commitment to social transformation. A neutral practice is non-existent; All educational practice is political.

Literacy is to open paths for each subject to understand their historical and cultural insertion. With this understanding, educational praxis assumes a central role in articulating theory and practice, reflection and action.

Discussing social justice in literacy implies recognizing that children from different social, economic, linguistic and cultural contexts do not start their school career in the same conditions. Ferreiro and Teberosky (1985, p. 47) demonstrate that:

The child is not an empty container to be filled by the adult. She elaborates hypotheses, creates explanatory models about the functioning of writing and transforms the information she receives according to levels of understanding that are her own. To teach literacy effectively, it is essential to recognize and value these constructions, and not to annul them through mechanical and decontextualized exercises.

The understanding reinforces that literacy guided by social justice must value children's experiences, previous knowledge and languages.

Vygotsky (1998) also contributes decisively by stating that learning is socially mediated. In a long quotation, Vygotsky (1998, p. 75) explains:



The development of higher psychological functions occurs first on the social plane, in contact with the other, and only then is it internalized. The relationship between learning and development is not static, but dynamic; Properly organized learning results in mental development, activating processes that would not otherwise happen.

Literacy guided by social justice must guarantee respectful, cooperative and dialogical interactions, privileging qualified mediation.

Affectivity also occupies a central place in this process. Wallon (1968, p. 112) points out:

Emotions play a fundamental role in the formation of consciousness and cognitive development. The child learns in its entirety, and not in isolated parts. The school that disregards affectivity deprives learning of one of its essential engines, because trust, acceptance and emotional security are indispensable conditions for intellectual development.

Literacy with social justice requires welcoming, loving, and non-authoritarian environments.

Freinet (1973, p. 58) defends a cooperative and democratic pedagogy:

The school cannot be a space of imposition or fear, but rather of shared work, research and free expression. The teacher should organize activities that allow children to actively participate in school life, express their creativity and collaborate for the good of the group. Only then will learning become truly meaningful and human.

The school routine, therefore, must promote emotional safety, respect, and dialogue, avoiding authoritarian practices that dehumanize the educational process.

Educational praxis is also related to the organization of pedagogical work. For Gadotti, praxis is only consolidated when theory and practice are intertwined in a critical and intentional way. Makarenko (1983) highlights the role of the collective and shared responsibility in human development, arguing that education should form solidary, conscious and participatory subjects.

By assuming educational praxis as the foundation of literacy, the teaching work ceases to be a mere fulfillment of tasks and becomes an intentional, critical and reflective practice. Thus, literacy committed to social justice needs to be dialogical, inclusive, and politically positioned.



2.5 INTERACTIONAL AND COGNITIVE CONTRIBUTIONS TO LITERACY

Piaget's genetic epistemology (1976) contributes by stating that the child builds knowledge through action, experimentation and assimilation-accommodation. This principle is consistent with investigative practices, symbolic games, and active exploration of writing.

Wallon (1968) highlights the importance of affectivity in balance with intelligence and movement, showing that literacy must contemplate psychomotor, emotional and cognitive dimensions.

These theories reinforce that teaching to read and write requires rich, challenging, affective, and organized environments, with multiple languages, diverse materials, and responsible freedom.

The literacy process is only effective in intentionally organized environments, rich in stimuli, linguistically varied and affectively safe. The child needs to have access to multiple languages, diversified materials, real situations of use of writing and freedom to explore, formulate hypotheses and socialize their discoveries. Spaces that restrict action, limit curiosity, or impose rigid standards of behavior impoverish the process. The learning of reading and writing is strengthened when the school offers significant challenges, collaborative interactions and a climate of trust, in which error is understood as a natural part of the construction of knowledge. (Soares, 2004, p. 58-59).

3 FINAL CONSIDERATIONS

Literacy and literacy, when understood from a critical and emancipatory perspective, are processes that go beyond the mere acquisition of the written code. They involve democratic participation, building social awareness, recognizing students' experiences, and promoting social justice.

Teacher mediation is essential to articulate these dimensions, especially when guided by affectivity, dialogicity, praxis and non-authoritarian pedagogical organization. Based on authors such as Freire, Ferreiro, Teberosky, Soares, Vygotsky, Piaget, Wallon, Smolka, Freinet, Makarenko, Gadotti and others, we reaffirm that literacy is a political and ethical act, committed to humanization and social transformation.

Literacy through literacy implies promoting a critical reading of the world and the word, forming subjects capable of understanding, intervening and transforming reality, contributing to a more just, democratic and inclusive society.



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