
The epistemology of meta-epistemology of contexts as a theory to be applied in research in education.

A epistemologia da meta-epistemologia de contextos como teoria a ser aplicada nas pesquisas em educação.

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ABSTRACT

Breaking paradigms is a principle in scientific research, as it demonstrates that science is not absolute or driven by beliefs; on the contrary, it is in constant movement and transformation. The article **aims** to solidify the theory of meta-epistemology of context as an epistemology to be applied in research in education. The **methodology** used for theoretical development is based on narrative review, given the possibility of intention based on texts selected at the discretion of the researcher. As for **the method** used, it combines meta-epistemology of contexts with dialectics, considering that we can use the qualitative **approach**. From **the results**, we hope to confirm that the theory can be used in research in education and other areas, as an action to break the hegemony of Eurocentric theories, which are used to address Amazonian realities. **We hope** to be able to contribute to the development of other research based on the theory and that profound mobilizations can occur in the scientific field in the use of this epistemology in the most diverse areas of knowledge.

Keywords: Epistemology; Education; Meta-epistemology; Research; Theory.

RESUMO

Quebrar paradigmas é um princípio nas pesquisas científicas, pois, demonstra que a ciência não é absoluta ou movida por crenças, pelo contrário, está em constante movimento e transformação. O artigo tem como **objetivo** solidificar a teoria da meta-epistemologia de contexto como epistemologia a ser aplicada nas pesquisas em educação. A **metodologia** empregada para o desenvolvimento teórico, trilha pela revisão narrativa, visto a possibilidade de intencionamos com base em textos selecionados a critério do pesquisador. Quanto ao **método** empregado, vai na combinação da meta-epistemologia de contextos com a dialética, considerando podermos utilizar a **abordagem** qualitativa. Dos **resultados**, esperamos poder confirmar que a teoria pode ser empregada nas pesquisas em educação e áreas diversas, como uma ação de quebra de hegemonia de teorias eurocêntricas, que são empregadas para tratar de realidades amazônicas. **Esperamos** poder contribuir para que outras pesquisas sejam desenvolvidas com base na teoria e que profundas mobilizações possam ocorrer no campo científico na utilização desta epistemologia nas mais diversas áreas do conhecimento.

Palavras-chave: Epistemologia; Educação; Meta-epistemologia; Pesquisa; Teoria.

RESUMEN

Romper paradigmas es un principio en la investigación científica, pues demuestra que la ciencia no es absoluta ni está impulsada por creencias, al contrario, está en constante movimiento y transformación. El artículo tiene como objetivo solidificar la teoría de la metaepistemología del contexto como una epistemología para ser aplicada en la investigación educativa. La metodología utilizada para el desarrollo teórico sigue la revisión narrativa, dada la posibilidad de realizar intenciones a partir de textos seleccionados a criterio del investigador. En cuanto al método utilizado, combina la metaepistemología de contextos con la dialéctica, considerando que podemos utilizar el enfoque cualitativo. A partir de los resultados, esperamos confirmar que la teoría puede ser utilizada en investigaciones en educación y otras áreas, como una acción para romper la hegemonía de las teorías eurocéntricas, que se utilizan para abordar las realidades amazónicas. Esperamos poder contribuir para que se desarrollen otras investigaciones basadas en la teoría y que puedan ocurrir movilizaciones profundas en el campo científico en el uso de esta epistemología en las más diversas áreas del conocimiento.

Palabras clave: Epistemología; Educación; Metaepistemología; Buscar; Teoría.

INTRODUCTION

Science is conditioned by breaking paradigms. Doing science means having the rational awareness that at a given moment, certain “truths” will be broken and others will be established. Following the path of knowledge means stripping yourself of your beliefs in a broad sense, because in the research process there is no room for beliefs. But for the balanced understanding of phenomena that can be resolved by human knowledge itself.

The knowledge produced is historical, because there is no knowledge produced without human beings. There is no history without human beings. There is no society constituted without human action in reality. There are no beliefs without the idea of human beings themselves saying that they do not exist. Beyond the constructed biological reality. There is social reality, which was created by human beings in order to be able to develop knowledge and live in a “civilized” way among their peers in this created reality.

Social reality, which is not perfect and will not be, considering that human beings themselves are complex, diverse, contradictory beings and are not the perfection of the universe, which is dogmatically defended by some. In all their complexity, human beings throughout history have been breaking paradigms imposed at a given historical moment, which, in a certain way, deserves to be described, given the potential of breaking paradigms made by human beings in different historical realities, which have contributed to other generations.

This article, through the search for knowledge, is divided into 4 parts. The first, in an introductory way, describes philosophically the idea of the human being as a historical being who, through knowledge, broke paradigms. The second part, has the state of the art, in which, with the support of the narrative review, we constructed the theoretical corpus of this article, defending the applicability of the meta-epistemology of contexts in educational research, as an epistemology that confronts Eurocentric epistemologies.

The third part, highlights the methodology, method and approach used to construct this research. Furthermore, we use theory as a methodological contribution, in the construction of the article, combining it with dialectics, which allows us broad epistemic coverage to be able to develop the research from a qualitative perspective.

The fourth part, has the results and discussion, in which we defend that the use of the epistemology of the meta-epistemology of contexts in educational research is fully and absolutely scientific and that the theory can be used in various fields of knowledge. The fifth part contains the final considerations, in which we objectively describe the conclusions of the research and its possible contributions to the field of scientific research.

The article aims to promote a break in beliefs in the field of educational research, since it is high time to refute Eurocentric thinking as the only way of thinking to be used in the scientific field.

2. THEORETICAL DEVELOPMENT

2.1. Education as a complex, diverse and unique field.

As a field of knowledge in the area of human sciences, education is knowledge inherent to human survival, so that one can understand oneself and the world in which one lives. In other words:

O homem busca o conhecimento devido à necessidade de sobrevivência, de compreender a si mesmo e o mundo, essa busca se realiza a partir da realidade na qual está inserido. Ao longo da história ele construiu conhecimentos, instrumentos, tecnologias e teorias, alcançando um avanço cognoscitivo em várias áreas do saber. (Silva, 2011, p. 48)

The field of education is an area of rational knowledge that allows researchers to observe the various and diverse variables that this field possesses. However, education is one of the areas of knowledge in the human sciences that arouses both admiration and some criticism, given the complexity of the field.

A complexity that is impossible to quantify, only. However, through the qualitative path, other meanings and interpretations can be created according to the reality and social context of each human society. Furthermore, human diversity is a factor to be considered in the educational field, since the educational field deals directly with people, and people are not one, but rather diverse, which makes it even more evident that it is impossible to look at education from a single quantitative, qualitative or mixed but diverse perspective.

Diversity that makes us complex. Complexity that makes us diverse. However, even though human beings are complex, diverse or vice versa, it is irrational not to recognize that human beings are unique in all their complexities and diversity. Unique digital, which is different from others. Unique society, which is not the same as other societies, such as animals.

The field of education exists because man exists, as its rational idealizer in the construct of being able to have an organized society without beliefs outside of material reality. Education is the product of human beings in action in their reality, which removes the idea that education is a supposed entity, in the mystical sense. In social reality,

education has creators who at certain historical moments, through knowledge, were able to use this mechanism as an instrument of intervention in the social context.

Education is complex, diverse and one. Therefore, man is complex, diverse and one. There is no education without man. Therefore, a man who does not have education is doomed to failure among the strong. For, to understand education is to clothe oneself with power. Power, which in the context of Western education, is tied to the domination of the masses and non-Eurocentric peoples, as occurred in colonization.

Removing Eurocentric knowledge from the heart of colonized universities is not an easy task, since it cannot be denied that Eurocentric knowledge has established itself and solidified itself over time in various generations, past and present. However, science is not a singular product of Europeans, but is a phenomenon created by men and diverse societies, Western or non-Western.

Science makes sense when it breaks established paradigms, which are believed to be irrefutable. Science is only valid when it breaks established paradigms. In the educational field, breaking the idea of beliefs in a single method, a single epistemology, a single theory, a single approach, a single path is necessary, given the decline of Western knowledge, which we observe is no longer meeting the needs of 21st century society.

Our generation is the product of other generations who, through their achievements in the past, were able to contribute to our reality being experienced in this time and space. We are products of history, built by our ancestors. Science is the fruit and product of this historical process that permeates generations. In other words, there is no science without human beings and there is no human being without science. Because, through science, man left the cave and overcame the myth of being, becoming the author of his own history, breaking paradigms established as absolute truths.

Historically, crises have led human beings to seek other ways to survive and to solve the dilemmas they faced in their reality. Therefore, when the established systems no longer satisfied their needs, (the restless human being) always sought other ways to live in harmony with others. Crises have often served as a phenomenon that has driven human creativity in the search for knowledge in order to satisfy their own needs. Nevertheless, crises have driven questions. In the scientific field, it is not the opposite, since there is an identity crisis in Westernized universities, given that:

«¿Cómo es posible que el canon de pensamiento en todas las disciplinas de las ciencias humanas (ciencias sociales y humanidades) en la universidad occidentalizada se base en el conocimiento producido por unos cuantos hombres de cinco países de Europa occidental (Francia, Alemania, Inglaterra, Italia y los EE.UU.)? (Lara, 2022, p.1)

How is it possible that Brazilian universities still operate under the idea that the thinking of all disciplines in the social sciences and humanities are absolute truths of a few men from five Western European countries (France, Germany, England, Italy and the United States of America)? How is it that we have not overcome this Eurocentric paradigm that capitalizes knowledge and concentrates thought in five countries?

2.2. Meta-epistemology of context as another path to be used in research in education and other fields of knowledge.

Our justification originates from the fact that:

Los desarrollos de nuestra historia revelaron males de civilizaci3n all3 donde esper3bamos logros. Los problemas (generados por la civilizaci3n occidental)son los que hicieron surgir el rev3s de la individualizaci3n ,elrev3s de la tecnificaci3n ,el rev3s de la monetizaci3n ,el rev3s del desarrollo, el rev3s del bienestar (Edgar Morin,1996,p.10)

In the context of a crisis in 21st century society, it is unequivocally important to say that the institutions established by Western thought are facing the most powerful crises since they were established. Part of Western society, through various manifestations and from different sectors, has questioned Western Eurocentric thought, which, we understand, has lost its power to satisfy the needs of society.

O prop3sito deste trabalho 3 descrever–de forma geral e a modo introdut3rio–uma“ nova epistemologia ”ou teoria do conhecimento 3 qual denominei Meta epistemologia de contextos. Esta teoria tem uma ampla cobertura epistemol3gica que inclui os“ saberes” de toda a humanidade ,tentando superar o provincialismo epist3mico” do “saber”ocidental. Ser3 transgressora no filos3fico, epistemol3gico e civilizacional. (Lara, 2022. p. 266)

In this context, another path emerges, not the only path, but another path that makes it possible to produce knowledge from the perspective of colonized peoples, peoples who have historically been silenced by the colonizer. Whose stories were erased from books, if not erased, poorly told by the European, without further consideration.

It is to give voice to these silenced peoples that the epistemology of meta-epistemology of contexts was born in order to go against the Eurocentric hegemony that has dominated academic thought in universities without being questioned. When they are questioned, it is by the same peers, who hide the silenced reality of other peoples. This

contributes to the perpetuation of the historical violence suffered by non-eurocentric peoples.

Eurocentric knowledge is not denied, considering that each culture has its own peculiarities and complexities. However, it is necessary to consider that in the field of science, there is no single knowledge, therefore, the idea of considering Eurocentric knowledge as absolute and that it has been satisfactory for 21st century society is fragile. A society that has experienced an era of revolutions in the field of technology and artificial intelligence.

The contributions that Eurocentric knowledge has made to Western civilization cannot be denied. However, it cannot be denied that in order for this knowledge to be hegemonic, means were used to erase other knowledge from different cultures, and that knowledge was used as an instrument of manipulation and violence of the most aberrant kind that one can understand. Hiding this side is going against the very purpose of doing research.

The issue is that, in the reality of 21st century society, there is a deep dissatisfaction with Western institutions and with Eurocentric thinking itself. Dissatisfaction with institutions, in political-legal systems, in economic, health and financial systems, in educational systems and in human beings themselves.

In other words, an era of dissatisfaction and disbelief that fosters the breaking of established paradigms and contributes to the birth of other possible paths, without being the same. An era of crisis drives the new and the different. In the field of knowledge, dissatisfaction or restlessness is the principle for solving or not solving a certain type of problem. In philosophy, restlessness is the principle of knowledge.

In this sense, the content of this article arises from the deep academic concerns and dissatisfaction of the researcher, considering that, in the current context, it is empirically possible to affirm that we are inserted in a society that is deeply dissatisfied and restless with its lived reality. In this dilemma, science has an important role to play in being able to provide the appropriate solutions that society needs.

Developing scientific research means having autonomy in your decision-making, which in theory, is intended to benefit a large part of the community. Not in a generic way, as that would become utopian. Research in education is the result of several academic studies, which in different realities contributed to the possibility of developing research in education autonomously, considering the diversity and complexity of the field, in addition to scientific rigor and ethics in research.

In this sense, the epistemology of the meta-epistemology of contexts, since, considering all the knowledge produced by humanity, however, in a critical way, questions the model of Western thought, based only on Greek philosophy and Judeo-Christian thought, which in theory, disregards other types of knowledge and wisdom from other cultures and civilizations.

2.3. Defined what is the meta-epistemology of contexts?

The theory of meta-epistemology of contexts does not aim to nullify other knowledge established by humanity, but rather to be one of the paths that can be used in research in education and other areas of knowledge. Reducing knowledge, or rather, scientific research, to the same Eurocentric bias is to imply that there are absolute beliefs in this model of thought.

Uncovering the theory of meta-epistemology of context is:

El propósito de este trabajo es describir —de forma general y a modo introductorio— una «nueva epistemología» o teoría del conocimiento a la que denominé Meta-epistemología de contextos. Esta teoría tiene una amplia cobertura epistemológica que incluye los «saberes» de toda la humanidad, intentando superar el provincialismo epistémico del «saber» occidental. Será transgresora en lo filosófico, epistemológico y civilizacional. También proporcionará herramientas metodológicas, así como una nueva noción de conocimiento vinculada a los problemas «civilizatorios» que han impactado en: la educación, lo social, la noción de Estado, la salud de las personas, la pobreza y guerras interminables, que sólo benefician a las potencias y agudizan la crisis ambiental de este siglo XXI. Donde está en juego, por una parte, la evidente «decadencia de la civilización occidental», y por la otra, la supervivencia como especie y nuestra postura ante la Naturaleza. (Lara, 2022, p. 268-269)

The meta-epistemology of contexts comes to oppose this model of unique thinking, which separates man from nature and establishes him in a state of absolute beliefs. Now, Eurocentric thinking is a model of thinking that disregards nature, is racist and places man as the center of the universe (Lara, 2018, 2021, 2022). Now, evidently, nature has its role of primacy in this reality, since it is impossible to say that man lives without the natural environment.

Man and nature are made of the same material, which has been related to each other for thousands of years, in different cultures and civilizations. Through this interaction, we can say that knowledge is produced, since, for scientific knowledge to materialize, it is necessary to take material from somewhere. This place is nature. Nature provides human beings with a vast collection of knowledge and the possibility of survival.

However, human beings need to have the idea of awareness and preservation of the environment. What we mean is respect for nature, the place where man lives. The meta-epistemology of contexts defends this idea, since nature is on the same footing as human beings. One depends on the other for survival and maintenance of existence.

In the educational context, or rather, in educational research, the theory can be used to develop human beings in their physical, intellectual, intercultural aspects and question moral aspects, under the perspective of human diversity and plurality. There is not just one path to be followed in educational research. This Eurocentric idea of uniqueness cannot be conceived, since the idea of uniqueness is in line with the absolute belief in a single path that leads to absolute truth.

In the social context, there is no idea of absolute truth, because historically, society, in its development over time, has been breaking paradigms, that is, absolute truths, since they were no longer satisfying its own needs (biological, historical, social, cultural). This triggered revolutions that changed the course of history.

The thinking of Brazilian academia is still based on Eurocentric thinking. However, there are researchers who are going against the current by producing scientific knowledge based on other epistemologies, other than Eurocentric ones. Many have emphasized Latin America as a storehouse of knowledge in the cultural, social, historical and biological categories.

Many have defended the idea of knowledge production in which the researcher has an identity with the locus and the research itself. Academic institutions play a key role in educational research, since:

Entendemos que as universidades, como instituições corresponsáveis pela liderança social, por serem portadoras do conhecimento acumulado pela humanidade, têm a responsabilidade de se posicionar pela valorização e inclusão de todo o acervo cultural que a humanidade construiu ao longo dos milênios, sem omitir alguns, em favor de grupos humanos hegemônicos. Óbvio que todos os seres humanos temos direito à história da humanidade pois é a história ancestral, o que constitui nossa identidade, nossa subjetividade social e pessoal. (Mascarenhas, et al, 2019, p.555)

The cultural collection of knowledge produced by humanity is broad and diverse, and universities must position themselves to value and include it.

Discorrer sobre a metaepistemologia dos contextos se mostra necessária e importante, considerando a necessidade de romper com os paradigmas do eurocentrismo com a finalidade decolonizar ou descolonizar¹⁷o pensamento. No atual contexto civilizatório a ideia da metaepistemologia dentro da ciência é um ato de resistência para fins de sobrevivência contra todo o pensamento centrado no contexto europeu. (Câmara, Lara & Mascarenhas, 2022, p. 184)

Education is a field of knowledge that cannot be measured or quantified, however, given its complexity, it is possible to use various instruments that enable the creation of other knowledge and skills that aim to build and collaborate towards the awareness of a plural and diverse society, which respects others and collaborates in living with nature.

3. METHODOLOGY, METHOD AND APPROACH USED

To produce this article, in the state of the art section, a narrative literature review was used, through which we were able to intentionally select authors who defend the meta-epistemology of context as a new theory to be applied in educational scientific research and in other fields of knowledge.

Nessa perspectiva, acreditamos que para se realizar uma pesquisa é necessário o entendimento dos conhecimentos acumulados historicamente do que se pretende investigar, buscando compreensão sobre as relações sociais numa perspectiva holística integrando a complexidade da subjetividade social e individual que se relacionam diretamente, como uma via de mão dupla. (Mascarenhas, et al. 2019, p. 550)

The method used was the combination of dialectics with the theory of meta-epistemology of contexts itself (Câmara & Mascarenhas, 2022), since the combination of both provides a broad coverage of knowledge (Araújo, 2023), since the field of education is diverse, complex and unique, which allows the use of the qualitative approach, considering the narrative theoretical review.

We understand that methods are used and should not be used from a fundamentalist perspective (Demo, 2024). Science is not fundamentalist, but science raises questions; it is the nature of doing science. Methods are not absolute, as methods are mere paths in a research context.

4. RESULTS AND DISCUSSIONS

Considering the content of this article and its intention, it would not be wrong to state that the epistemology of meta-epistemology of contexts in the field of education is fully possible, since it provides the researcher with broad and solid epistemic coverage for the development of research in diverse fields.

Refuting the logic of Eurocentric thought, as the only thought that is scientifically recognized, is an act of disobedience and resistance by the people who have had their knowledge, ancient wisdom and their ancestry hidden by colonizing knowledge.

The crises of Western institutions demonstrate that 21st century society is dissatisfied with the logic of established thought.

This conditions new perspectives and theories to emerge and become mechanisms that break with the paradigms established under the bias of an absolute truth and conditions scientific recognition to only a few men from only five countries. (Câmara, 2023)

In the field of science, there is no room for absolute truths. And the purpose of doing research is to break current paradigms, emphasizing new perspectives of knowledge produced by humanity. We understand that the meta-epistemology of contexts is an epistemology that can be used in educational research, which offers rigor, epistemic breadth and ethics in research, which contributes to the promotion of quality research that does not reproduce knowledge that we have already produced.

But it encourages researchers to develop creative, solid and innovative authorial research, which provides reflections on the logic of human knowledge produced, always questioning beliefs established under the logic of Eurocentric Western thought. “The challenge is to decolonize, deracialize curricula, universities, science, the arts, politics and life in general in the human family in a broad sense.” (Mascarenhas, et al, 2019, p. 555). Academic institutions have social importance because:

Para satisfazer necessidades humanas as instituições são criadas como unidades de ação. Constituem-se, pois, como um sistema de práticas com seus agentes e como os meios e instrumentos por ele operados tendo em vista as finalidades por elas perseguidas. As instituições são, portanto, necessariamente sociais, tanto na origem, já que determinadas pelas necessidades postas pelas relações entre homens e mulheres, como no seu próprio funcionamento, uma vez que se constituem como um conjunto de agentes que travam relações entre si e com a sociedade a que servem (Saviani, 2005, p. 28)

Academic institutions have a historical responsibility to promote and disseminate the deracialization of knowledge and thought itself. The academic space is not one, but diverse, and it is also a space where creative learning (Câmara & Mascarenhas, 2022) must be a vector in the production of knowledge. The very name university in our view is a reason for questioning, since the appropriate name would be pluriversity, since the production of knowledge is not one, but plural.

5. CONCLUSION

Throughout the history of humanity, crises have served as mechanisms that have driven human creativity in the search for knowledge in order to meet its needs (biological, historical, social and cultural), dimensions that relate man to reality.

The idea of beliefs is a way of manipulating the consciousness of individuals who, through absolute truths, limit the actions of human beings in reality. Demystification is necessary!

In this sense, Eurocentric thinking is established as the only form of scientific thinking recognized by the scientific community, which goes against all the accumulated knowledge produced by humanity from different peoples and cultures. The narrative of single thinking as the only scientific path that preaches rigor is questionable, given the growing wave of dissatisfaction in Western societies regarding their institutions and Western thinking itself.

Brazilian institutions, as bearers of knowledge and as state entities, play a very important role in deconstructing some historical mistakes, such as the systematic concealment of the knowledge of indigenous peoples, quilombolas, gypsies, among others, and various types of knowledge produced, which inferiorized their cultures and knowledge in the face of colonizing European thought.

Breaking away from the logic of the only knowledge (Eurocentric knowledge) is an activity to be carried out by all researchers in the field of education, considering the contexts and realities in which they are inserted. Therefore, how is it possible to produce research that has the Amazon region as its locus in the field of education without basing it on Eurocentric thought? How is it still possible for researchers from the most diverse areas of knowledge to believe in absolute truths? How would it be possible to produce knowledge without using the methods developed by European thinkers?

Through the meta-epistemology of contexts, it is possible to produce solid knowledge with scientific rigor, given that this epistemology provides researchers with broad and diverse epistemic coverage in the face of the problems of society and Western thought itself. Through this theory, it is possible to confront the dominant colonial thought, in order to respect other knowledge produced historically by other civilizations, which constitutes disobedience to the established system based on a single thought.

The epistemology of the meta-epistemology of contexts is not the only path, but rather another path in which researchers, tired of handling Eurocentric theories to deal with diverse realities, break with this logic and, through intervention through rupture, impose another path that can be used to reach knowledge.

Finally, we hope that this article promotes concerns and practical actions in the academic context, considering that concerns and praxis actions are presuppositions of science itself, which is in constant movement and transformation.

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