Organized Supporters As A Metaphor For Good Teaching

Luelta dos Santos Cardoso Neves
Mestra em Ensino pela Universidade Estadual do Sudoeste da Bahia– UESB. Pesquisadora no Programa de Pós-graduação em Ensino (PPGEN) da Universidade Estadual do Sudoeste da Bahia. Membro do GEPECC GRUPO DE ESTUDO E PESQUISA EM ENSINO E CONHECIMENTO CIENTÍFICO. E-mail: luelta_pw@hotmail.com

Renato Pereira de Figueiredo
Doutor em Educação pela Universidade Federal do Rio Grande do Norte – UFRN. Pesquisador permanente no Programa de Pós-graduação em Ensino (PPGEN) da Universidade Estadual do Sudoeste da Bahia – UESB. Coordenador do GEPECC GRUPO DE ESTUDO E PESQUISA EM ENSINO E CONHECIMENTO CIENTÍFICO. Professor Pleno do Departamento de Ciências da Saúde da Universidade Estadual do Sudoeste da Bahia. E-mail: renato.figueiredo@uesb.edu.br

Abstract: *This article explores the multiple facets of teachings and learning derived from an organized supporter group, from the perspective of complex thought theory. In this context, and in light of complex thought theory, the inherent ambiguities of supporter groups are analyzed, oscillating between demonstrations of love and hate, and between the antagonistic forces of good and evil. Thus, it is proposed to use organized supporters as a metaphor to address essential issues related to effective teaching. Additionally, the analysis of the collective enthusiasm present in an organized supporter group suggests that this passion can be an enriching catalyst for promoting the reformulation of thought and enhancing educational processes.*
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FIRST HALF

This writing explores the possibilities and delves into the potential of teachings and learning derived from an organized supporter group. This environment can reveal itself as a fertile ground for the emergence of new interactions that can both unite and separate individuals. By investigating the duality present in the behavior of the masses in organized supporter groups, which alternately express feelings of love, solidarity, and sharing, as well as hatred, aggressiveness, and confrontation, one perceives the need for a complex ethic as a way to enrich and enable the renewal of educational thought.

Edgar Morin, an anthropologist, sociologist, and philosopher, considered one of the main contemporary thinkers and one of the leading theorists in the field of complexity studies, believes that: "mass culture is a culture: it constitutes a body of symbols, myths, and images concerning practical life and imaginary life, a system of specific projections and identifications" (Morin, 1967, p. 17).

The dynamics of an organized supporter group offer a rich scenario for understanding the nuances of human relationships, from camaraderie and unity to conflicts and rivalries. Morin asserts that "the eroticism of mass culture is, in itself, ambivalent" (Morin, 1967, p. 129). By exposing these issues and social interactions present in these groups, individuals have the opportunity to learn about teamwork, mutual respect, conflict management, and collective identity. These lessons not only complement the academic aspects of learning but also allow us to see in the dynamics of organized supporter groups a possibility for the reform of educational thought.

> Mass culture tends to bring the spirit back to the present. Simultaneously, it operates a prodigious circulation of spirits towards elsewhere. Imaginary elsewhere has always surrounded societies and the most closed existences. But our civilization reveals, in its particularly extensive manner, this fundamental characteristic that makes man "a being of distances," whose spirit always roams the horizons of his life. (Morin, 1967, p. 185).

In this sense, we agree with the South Korean philosopher and essayist Byung-Chul Han when he points out that "Mass entertainment [in which the supporter group is embedded] makes meanings and values circulate through narrative and emotional paths. It also forms feelings that are constitutive for perception" (Han, 2019, p. 37). In a context marked by the incessant pursuit of success and external validation, an ambiguous dynamic in society can be observed. The individual, often focused on performance and achieving good results, finds in external confirmation and recognition a kind of validation of their own identity and personal worth. In this scenario, Han sheds light on the complexity of this process, emphasizing that:

> Today's individual, narcissistically focused on performance, is in pursuit of success. Success and good results bring with them a mutual confirmation. There, the other, deprived of its otherness, degrades into a mirror of the self, which confirms the ego. This logic of recognition entangles the narcissistic performance-oriented individual even more deeply in their ego (Han, 2017, p. 7).

The presented quotation highlights the individual's immersion in a world of mirrors, where self-confirmation and validation of achievements shape a reality permeated by superficial relationships and a constant pursuit of external approval.

Moreover, through the conceptual lens of complex thought, it is assessed that by identifying the emotional intensity and active participation of members of an organized supporter group, it is possible to explore ways to channel this vigor and fervor into the educational realm. Actions that foster critical reflections, discussions about strategic approaches, or initiatives investigating historical and cultural aspects can promote meaningful and contextualized learning.

POSSIBILITIES AND POTENTIALITIES FOR THE (AN) EFFECTIVE TEACHING

By connecting the world of organized supporter groups with the educational environment, we can expand students' learning opportunities and make the teaching process more engaging and relevant to their lives. It is essential to recognize and leverage the resources and interests existing within the school community—such as the love for a group—to create authentic and motivating learning experiences for students.

Integrating Han's (2019) perspectives allows us to envision how entertainment can be a powerful tool to enrich learning experiences. Han (2019) highlights the ability of entertainment to emotionally and cognitively engage people, making the learning process more dynamic and accessible. In his words, "Entertainment is healthy insofar as it 'shakes the body healingly.' The alternation between negative and positive affections produces an 'internal movement' that demands 'the whole vital occupation of the body'" (Han, 2019, p. 35, author's emphasis). However, it is crucial to maintain a balance between a healthy entertainment and critical reflection. Figure 1, below, registers one of these moments of entertainment between students.

Figure 1 - Theatrical presentation for children and adolescents

Source – Personal archive.

Entertainment, when used consciously, can stimulate students' interest and facilitate the understanding of complex concepts. Playful activities such as educational games, simulations, theatrical presentations, and debates based on movies or TV programs can provide a more engaging and memorable approach to learning. These experiences not only make the educational process more appealing but also allow students to connect more deeply with the content being studied. By integrating football games and their passionate fan base as positive entertainment into the teaching-learning process, we align with Han (2019, p. 38) who asserts that "Entertainment is a relief of being, which furthermore produces pleasure." In other words, entertainment can be synonymous with enjoyable learning.

However, it is important to be aware of the risks of superficial entertainment, which can lead to distraction and shallowness in the learning process. Han (2019) warns about the dangers of an excessive entertainment culture, which can undermine our capacity for deep reflection and critical analysis. Therefore, it is essential to cultivate a balanced approach, where entertainment is used as a complement to critical thinking and reflection.

By integrating entertainment into the educational environment, educators can create more dynamic and meaningful learning experiences that engage students on both emotional and intellectual levels. At the same time, it is crucial to encourage a critical stance towards entertainment, empowering students to critically evaluate the messages and information they receive. In this way, we can harness the potential of entertainment as a valuable tool to promote more engaging learning experiences while cultivating essential skills for students' intellectual and emotional development. In summary, football and organized supporter groups have relevant elements that we can capture and bring into education.

In addition to exploring the intersection between entertainment and education, it is essential to deepen reflection on the need to reclaim critical thinking and value leisure time as opportunities for contemplation and genuine personal growth. In this regard, the ideas of Han (2019) and Morin (1967, 1986, 2005, 2009, 2013, 2015, 2020) provide valuable insights that enrich this discussion.

Han (2019) emphasizes the importance of finding a healthy balance between entertainment and critical reflection. His reflections on the role of entertainment in contemporary society underscore how an excess of superficial stimuli can undermine our ability to think deeply and to truly connect with ourselves and others. Therefore, we can understand how he invites us to reconsider our relationship with entertainment, aiming for a more conscious and balanced approach. In his words,

> The entertainment is healthy insofar as it "shakes the body healingly" [...]. Good entertainment is as healthy as an oriental body massage: "The pleasant weakness that follows such shaking through the play of emotions is a pleasure of well-being produced by the balance of some vital forces within us; ultimately leading to the same well-being that voluptuaries of the East find so enjoyable, when they, so to speak, sew their bodies and allow their muscles and joints to be lightly pressed and pricked" (Han, 2019, p. 35).

This reflection prompts us to consider the importance of reclaiming critical thinking, introspection, and valuing leisure time as moments of genuine contemplation and personal progress. The effects of entertainment on identity construction and social dynamics can be enriching, creative, and stimulating, or superficial, instantaneous, and detrimental to our ability to engage in deep reflection and form genuine connections with others. We are living in an increasingly intertwined reality with entertainment, thus a thorough analysis of the positive and negative aspects of this culture is necessary, aiming for a more genuine and meaningful relationship with the world around us. It is important to value leisure time as moments of contemplation and personal enrichment.

> The phenomenon of entertainment, much discussed today, might appear to be a tired concept, yet it holds current significance for some reason; however, nothing new is announced? As stated in a study: "One can twist and interpret as much as one wants: humans simply entertain themselves gladly – alone, with others, about others and about God and the world, and they are completely crazy about adventure stories, colorful images, good music, and games of all kinds" (Han, 2019, p. 52).

Being part of an organized fan group is a moment of entertainment and learning for sports enthusiasts. These groups provide an opportunity for socialization, identification, and fun for their members. However, like entertainment in general, it's important to consider how these fan groups can have both positive and negative effects. On one side, organized fan groups can foster a sense of belonging and unity among their members. They become a space for collective expression, where individuals learn and teach, sharing intense emotions and experiences. Additionally, fan groups can contribute to strengthening regional and cultural identity by valuing traditions and symbols associated with the team.

However, it is important to note that some organized fan groups can walk a fine line between healthy entertainment and aggression. Intense rivalry between fans of different teams can lead to episodes of violence, conflict, and destructive behavior. This is one aspect of unchecked entertainment, where the immediate pleasure of engaging in rivalry can lead to fatal consequences.

> Pain is elevated to a principle of life. It is only through pain that humans feel life: to feel one's life, to enjoy it, is nothing more than continually feeling impelled to leave the current state (which must be precisely such a frequently recurring pain). "Satisfaction *(acquiescentia)*" is unattainable for humans. Nature has placed pain in them as a spur to activity, a spur from which they cannot escape. Pain prevents the fatal absence of vitality: to be (absolutely) satisfied in life would be inactive rest and the stopping of the springs, or the suffocation of sensations and the activity linked to them (Han, 2019, p. 35).

The phenomenon of crowds possesses the remarkable ability to activate nervous impulses which, in turn, trigger unpredictable and distinct responses in each individual. This perspective manifests the undeniable reality that entertainment and education, regardless of the moment, deeply intertwine with our existence, representing a pressing challenge to transform the trajectory of learning into an educational endeavor filled with challenges, capable of intertwining the rational sphere with the emotional one.

In this scenario, in circumstances where different emotions come to the fore, the realms of influence also assume distinct contours. Such scenarios often lack sharing and collaboration, breaking down barriers that obstruct the path to the formation of truly social communities. The unfolding of these relationships, whether social or antisocial in nature, is intrinsically linked to the emotional disposition with which individuals enter the communicative scene. In line with this, every action undertaken by human beings is rooted in emotions and entertainment, whose influence is crucial for the realization of the act itself and for critical reflection.

Morin's (2015) ideas on the importance of critical reflection and complex thinking provide a perspective on understanding the individual capable of effectively integrating entertainment into the educational process. Morin (2015) reminds us of the need for education to surpass mere knowledge transmission, encouraging students to question, reflect, and engage meaningfully with the world around them. In other words, "The new wisdom implies understanding that every personal life is an adventure embedded in a social adventure, itself embedded in the adventure of humanity" (Morin, 2015, p. 37).

In contextualizing these authors' perspectives within the debate on entertainment and education, we can see how their ideas complement and apply to today's educational framework. In a world increasingly flooded with media stimuli and forms of entertainment, cultivating the ability for discernment and critical reflection among students is crucial, preparing them to confront the complex challenges of the 21st century.

In this vein, we agree with Morin (2015, p. 25) when he argues that "To live is to have the need, in order to act, for pertinent knowledge that is neither mutilated nor mutilating, that situates any object or event in its context and complexity." By doing so, we can harness the full potential of entertainment as a tool to promote a more engaging and meaningful learning experience, while cultivating essential skills for the personal and intellectual development of students.

In addition to this perspective that connects entertainment and education, it is also necessary to consider the current global uncertainties, after all, "to live is an adventure that implies constantly renewed uncertainties, eventually with personal and/or collective crises or catastrophes" (Morin, 2015, p. 25). Therefore, the urgency to rethink not only education but also our approaches to knowledge and learning has become increasingly evident. In his book "Teaching to Live," Morin (2015, p. 17) analyzes the aforementioned context:

> Nothing indicates, however, that we are immune to new vain certainties, new undetected errors and illusions. The thinning out of recognition of complex problems, the superabundance and the separate and scattered, partial and fragmentary pieces of knowledge, whose dispersion and fragmentation are themselves sources of error, all confirm to us that a key problem of our life as individuals, as citizens, as human beings in the planetary era, is the problem of knowledge. Knowledge is taught everywhere, but nowhere is what knowledge is taught, while an increasing number of investigations are beginning to penetrate this most mysterious area of all, that of the human brain/mind.

In this scenario, it is essential to promote an interdisciplinary and collaborative dialogue that allows for a broader and contextualized understanding of the issues we face as a society. Instead of fragmenting knowledge into isolated disciplines, we should seek an approach that recognizes and celebrates the interdependence and interrelationship among various fields of knowledge. We align with Morin (2015, p. 27), as he states, "By

parceling out knowledge into separate fragments, our education teaches us only very partially and insufficiently to live; it moves away from life by ignoring the enduring problems of living that we have just evoked."

This implies valuing not only specialized knowledge but also the perspectives and insights that emerge from the intersection of different disciplines and fields of study. By adopting a more integrated view of knowledge, we can develop a deeper and more comprehensive understanding of the challenges we face, thereby finding more effective and sustainable solutions.

Furthermore, it is important to highlight that this integrated approach to knowledge also helps us cultivate a more adaptable and resilient mindset, capable of dealing with the complexity and uncertainties of the contemporary world. Instead of seeking definitive and absolute answers, it is necessary to learn to deal with ambiguity and uncertainty, recognizing that knowledge is fluid and constantly evolving. As emphasized by Almeida and Carvalho (2009) cited in Morin (2015, p. 37), "the future is absolutely uncertain; one must think with and in uncertainty, but not absolute uncertainty, because we always navigate an ocean of uncertainties through archipelagos of local certainties."

Despite the ambiguity of crowds, they can also provide a space for socialization, identification, and enjoyment that can be understood as part of good entertainment. However, it is crucial to be aware of the potential aggressive and destructive behaviors that can arise from heightened rivalries between different groups of fans, an ambiguity also observed in the constant challenges to education. Figure 2 below represents a possible path for promoting inclusive school environments.

Figure 2 - Presentation of projects in a sports court

Source – Personal archive.

In contemporary society, we are confronted with a deluge of information from various sources, often resulting in a superficial and fragmented understanding of knowledge. Morin (2015) emphasizes the importance of adopting an approach that recognizes the interconnectedness among different realms of knowledge. He highlights the need for continuous reflection and the pursuit of relevant knowledge capable of addressing the existential challenges we face. In the philosopher's words:

> A regenerated education alone could not change society. But it could shape adults more capable of facing their destinies, more adept at expanding their lives, more capable of relevant knowledge, more capable of understanding human, historical, social, and planetary complexities, more capable of recognizing errors and illusions in knowledge, decision, and action, more capable of facing uncertainties, more capable for the adventure of life" (Morin, 2015, p. 68).

In this context, education plays a central role in shaping individuals capable of dealing with life's challenges in a more comprehensive and conscious manner. However, the current educational model tends to fragment knowledge into isolated disciplines, neglecting their interconnectedness and thereby distancing itself from the reality experienced by students. This distancing results in superficial and decontextualized knowledge, incapable

of providing a holistic understanding of the societal challenges we face. I agree with Morin's perception (2013, p. 104) when he analyzed this context:

> We live under the influence of a disjunctive thought (that separates and is separated) and a reductive thought (that reduces the complex to the simple). Because of this, we have reached a point where the disjunctive organization of scientific and technical knowledge produces fragmented and separated knowledges that hinder their association into fundamental and global knowledges; hence arises the paradox of a knowledge that produces more blindness than clarity.

To promote effective change in the educational system, it is essential to break away from the current model, which tends to fragment knowledge into isolated disciplines. It is necessary to seek an approach that integrates diverse areas of knowledge, allowing for a broader and more interdisciplinary view of reality. Morin (2013, 2015), in his works, emphasizes the importance of this process, stressing that overcoming the fragmentation of knowledge is fundamental to a more comprehensive and profound understanding of the challenges faced by society. In his view:

> The fragmentation and compartmentalization of knowledge into non-communicating disciplines make it incapable of perceiving and conceiving fundamental and global problems. Hyper-specialization breaks the complex fabric of reality; the primacy of the quantifiable hides the affective reality of human beings. Our fragmented mode of knowledge produces global ignorance. Our mutilated way of thinking leads to mutilating actions (Morin, 2013, p. 183).

This break with the traditional educational model implies stimulating critical reflection among students, encouraging them to question, analyze, and contextualize information in an integrated manner. Instead of merely memorizing isolated data, students are encouraged to connect knowledge from different areas, promoting a more dialogical and meaningful understanding of reality.
One of Morin's (2013) proposals is the idea of a "New Way," which seeks to integrate opposing aspects such as globalization and deglobalization, growth and degrowth, development and involvement. This new approach requires public policies and the active participation of civil society to promote effective changes in the educational system.

> More profoundly, the awareness of the vital need to change course is inseparable from the awareness that humanity's great problem has always been the often miserable and monstrous situation of relations between individuals, groups, and peoples. The very old question of improving human relations, which has inspired so many revolutionary aspirations and political, economic, social, and ethical projects, is now indissolubly linked to the vital question of the 21st century, which is that of the New Way and Metamorphosis (Morin, 2013, p. 49).

Moreover, it is essential to consider that all progress brings with it both advances and regressions. Therefore, a critical and conscious perspective on the social, cultural, political, and economic transformations occurring in the world is necessary. In the words of Morin: (1986, p. 325),

> It is not a matter of substituting the idea of progression with that of regression, that is, replacing one mutilating simplification with another. On the contrary, it is about finally considering the idea of progress in its complexity. To do this, it is necessary to destroy the idea of simple, guaranteed, and irreversible progress, and to consider a progress that is uncertain in its nature and that includes regression within its very principle—a progress that is currently in crisis in each society and, evidently, on the planet as a whole.

To illustrate this complexity, we can cite the example of the changes that have occurred in education over the years, which reflect various rearticulations in response to societal demands. However, it is crucial to closely examine the side effects of these changes. As the pressure for results and efficiency increases, there is a risk of intensifying the exploitation of the human resources involved in the educational process.
Teachers, students, and staff often face excessive workloads, unrealistic expectations, and lack of support, which can lead to mental health issues, demotivation, and even devaluation of the teaching profession. Once again, we agree with Morin (1986, p. 323), "Every society lives not only from life, but also from the death of its individuals.

Thus, there is neither definitively acquired progress, nor progress that is only progress, nor progress without shadow. Every progress runs the risk of degrading itself." Moreover, transformations in the educational system can generate endless conflicts among different stakeholders, such as parents, educators, government officials, and businesses. Divergences over curricula, teaching methods, funding, and educational goals can result in prolonged and exhausting disputes that recurrently undermine the main focus: the well-being and development of students. Furthermore, as we seek to constantly improve and adapt the educational system, it is essential to consider not only the potential benefits but also the negative impacts that these changes may bring. A careful balance between innovation and social responsibility is crucial to ensure that education remains a tool for progress and emancipation for all involved. Always with a structural and complex perspective. Regarding this, Morin (1986, p. 326) reflected:

> It is not absolutely certain, but only probable, that our civilization is marching towards self-destruction, and if there is self-destruction, the role of politics, science, technology, and ideology will be crucial. Yet, if there were awareness, politics, science, technology, ideology could save us from disaster and transform the conditions of the problem.

In view of the context, the reconnection of knowledge becomes a vital, social, and ethical necessity. It is necessary to recognize the numerous uncertainties that permeate knowledge, the future, and human relationships, initiating an ethical understanding that values social bonds and individual freedoms. To build relevant and interconnected knowledge, it is necessary to promote an approach that integrates different forms of knowledge and stimulates critical reflection, aiming for a broader and contextualized understanding of reality.

It is evident that, faced with constant transformations in the social, cultural, economic, and political spheres, the need to promote reconnections that integrate and revitalize educational systems becomes increasingly imperative. This process is not merely about seeking perfection or absolute harmony, but about attempting to restructure educational systems for a more inclusive, ethical, and solidarity-oriented society. "Utopian!" some may say. Perhaps so, but if we do not embark on the search for answers and "new paths," we risk acquiescing to the acceptance of "more of the same." In the present, we must invest our efforts, after all, 'knowledge of the present is necessary for knowledge of the future, which is necessary for knowledge of the present' (Morin, 1986, p. 310). Morin (1986) emphasizes the importance of reconnecting as a vital act that involves not only the regeneration of educational systems but also the renewal of individual and collective mindsets. This process requires deep reflection on oneself, as ethical understanding and social integration are fundamental to facing the challenges of contemporary complexity. Regarding ruptures and reconnections, Morin (2005) in his book 'The Method 6: Ethics' emphasizes that reconnection is an individual act where complex knowledge involves ethics. With the advent of new technologies and tools, individuals seem to no longer value the moral principles, culture, beliefs, and ethical values that involve a society. These sources, whether individual, collective, biological, or not, reside within the individual and in their capacity as subjects. In his view:

> The sources of ethics are also natural in the sense of being anterior to humanity; the principle of inclusion is inscribed in the self-socio-organization of the individual and is transmitted genetically. Mammalian societies are simultaneously a conflictual confrontation of egocentrisms and solidarity towards external enemies. They are communal in the struggle against prey or predators; they are rivals, especially among males, in conflicts for primacy, domination, and possession of females (Morin, 2005, p. 22).

Relinking is a vital, social, and ethical necessity for individuals to fulfill themselves. The effects of compartmentalized and fragmented education lead to harmful situations for all of humanity. For interconnected knowledge to occur, it is necessary to recognize the numerous uncertainties of knowledge, of an irremediable future, of human relations, and ethical uncertainties. Initiating an ethical understanding reveals that as social complexity increases, so do social bonds and freedoms.

Morin (2009) emphasizes that transdisciplinarity becomes effective only when accompanied by a reform of thought. This implies replacing a fragmented and one-dimensional view with a more integrated and dialogical approach capable of recognizing interactions and interdependencies among various phenomena. Hence, he concludes:

> A transdisciplinarity only represents a solution when linked to a reform of thought. It is necessary to replace a thought that is separate from one that is connected. This recognition demands that linear and one-dimensional causality be replaced by

circular and multi-referential causality, that the rigidity of classical logic be corrected by a dialogical logic capable of conceiving notions that are simultaneously complementary and antagonistic, and that the knowledge of the integration of parts into the whole be complemented by the recognition of the whole within the parts. (Almeida; Carvalho, 2009 *apud* Morin, 2015, p. 20).

One of the foundations of this reform of thought is the understanding of the complexity and contextualization of phenomena. Morin (2015) argues that contextual thinking seeks to understand the relationships between the different elements of a system, recognizing the diversity and unity present in all interactions. Given this, ethics plays a fundamental role in promoting the integration and respect for human diversity. It is through awareness of the interdependence and interconnection of all beings that social bonds are strengthened, and a more cohesive and supportive community is created. I agree with him when he analyzes:

> Contextual thinking always seeks the relationship of inseparability and interretroactions between any phenomenon and its context, and between this and the planetary context. Complexity requires a thought that captures relationships, interrelationships, mutual implications, multidimensional phenomena, and realities that are simultaneously supportive and conflicting (such as democracy itself, which is a system that thrives on antagonism and simultaneously regulates it), which respects diversity while also emphasizing unity. (Almeida; Carvalho, 2009 *apud* Morin, 2015, p. 21).

However, facing the challenges of reconnection and integration is no easy task. The current educational system, based on the fragmentation and compartmentalization of knowledge, has produced individuals incapable of understanding and solving the complex problems of society. Therefore, we emphasize once again that it is necessary to rethink the existing educational models and seek ways to overcome this fragmentation. This implies not only a structural reform of the educational systems but also a change in mentality that recognizes the importance of interdisciplinarity and the integration of knowledge. Morin (2005, p. 104) helped us see this scenario when he stated:

> Our civilization separates more than it connects. We are in a deficit of reconnection, and this has become a vital necessity. It is not only complementary to individualism, but also a response to the concerns, uncertainties, and anxieties of individual life. Given that, we must accept uncertainty and restlessness, and with many sources of existing anguish, we need forces to support and unite us. We need reconnection because we are on an unknown adventure. We must accept that we are here without knowing the reason. The existing sources of anguish lead us to need friendship, love, and fraternity as their antidotes.

In this sense, we must begin by recognizing the interdependence between parts and the whole, both in the educational context and in society at large. This implies understanding that the fragmentation of knowledge limits our ability to perceive and solve complex problems. In other words,

> All particles that have interacted in the past are interconnected in a manner beyond time and space, as if the universe were sustained by an invisible and universal connection. On one side, there is an extraordinary force of separation stronger than all forces of attraction; on the other side, there is an extraordinary force of connection that maintains unity in dispersion and unbelievably connects all elements of the universe. Hence the inconceivable paradox: everything that is connected is also separated; everything that is separated is also connected (Morin, 2005, p. 38). (Morin, 2005, p. 38).

Reflecting on this issue, and after reading about active methodologies, such as in the practical guide to introduction to active learning methodologies, we briefly outline and unfold five possibilities (which are not new) that can help in transmuting theoretical criticism of teaching fragmentation into praxis, all without disregarding the challenges for such implementation: 1) Active Interdisciplinarity; 2) Problem-Based Learning; 3) Flexible and Contextualized Curriculum; 4) Teacher Training; 5) Encouragement of Curiosity and Reflection.

The first *praxis* is Active Interdisciplinarity. Promoting this practice involves implementing activities and projects that seek to integrate different disciplines in a practical and concrete way. However, it is important to recognize

that this approach faces various challenges and limitations in today's educational context. When proposing interdisciplinary projects, it is necessary to consider not only the superficial integration of content from different areas but also the creation of meaningful activities that encourage students to explore connections between different fields of knowledge in a critical and reflective manner.

It is important to emphasize that active interdisciplinarity requires a significant investment of time, resources, and efforts from educators and educational institutions. Nevertheless, it faces resistance and institutional barriers, such as the rigidity of curricula and the lack of administrative support for implementing innovative practices. Another challenge is ensuring that interdisciplinary projects are truly inclusive and accessible to all students, taking into account their different abilities, interests, and cultural backgrounds. This requires careful planning and a differentiated approach to meet the individual needs of each student.

Additionally, it is important to keep in mind that not all themes and areas of knowledge lend themselves equally well to interdisciplinary integration. Certain subjects may be more easily addressed in isolation, while others require a more complex and dialogical approach. Despite these challenges, active interdisciplinarity offers a valuable opportunity for students to develop essential skills, such as critical thinking, problem-solving, and teamwork.

The second praxis is Problem-Based Learning (PBL), an approach that has gained prominence in recent years as a way to promote more meaningful and contextualized learning. However, its implementation faces a series of challenges and limitations in the educational context.

While PBL can offer students an opportunity to apply knowledge practically, it is often difficult to find real-world problems that are relevant and accessible to the students. Additionally, identifying and formulating authentic problems requires educators' significant investment of time and resources. Another challenge is ensuring that the proposed problems are sufficiently challenging to engage students but not so complex as to cause frustration and demotivation. Finding the right balance can be a complicated task, especially in heterogeneous classes with different levels of ability and experience.

It is important to emphasize that the success of PBL largely depends on the educators' ability to guide and facilitate the problem-solving process. This requires proper and continuous training for teachers, as well as a learning environment that values experimentation, collaboration, and reflection.

Despite these challenges, PBL can be a powerful tool for promoting more active and meaningful learning. By facing real-world challenges, students have the opportunity, just as with Active Interdisciplinarity, to develop essential skills such as critical thinking, problem-solving, and teamwork. However, its successful implementation requires a continuous commitment to improving pedagogical practice and adequate institutional support.

The third praxis concerns the Flexible and Contextualized Curriculum. Undoubtedly, this approach is challenging and complex for educational reform. Although the idea of adapting the curriculum to make it more relevant and aligned with global and local challenges seems promising, its implementation faces a series of practical and structural obstacles. Firstly, defining relevant and current themes can be subjective and controversial, especially in diverse and multifaceted contexts. What is considered relevant to some may not be to others, which can generate conflicts and resistance to change from various educational stakeholders.

Moreover, the inclusion of global and local themes in the curriculum may require a substantial revision of existing teaching materials, methodologies, and assessments. This demands time, financial resources, and proper training for teachers who often face limitations in infrastructure and excessive workloads.

Another obstacle is ensuring that the flexible and contextualized curriculum does not become superficial or fragmented. The attempt to cover a wide range of themes might result in a lack of depth and understanding in key areas of knowledge, which compromises the quality of education offered to students. Consequently, aligning teaching with students' realities can be complicated in diverse socioeconomic and cultural contexts. It is not always easy to identify and meet the specific needs of each community, especially in marginalized rural or urban areas.

Despite these challenges, the pursuit of a flexible and contextualized curriculum is essential to ensure that education is relevant and meaningful for students. This requires a continuous commitment to adapting and improving school curricula, as well as close collaboration between educators, policymakers, and local communities.

The second-to-last praxis is of utmost relevance: Teacher Training. Teacher training is an essential aspect, often underestimated, in the quest for the integration of knowledge in the educational environment. Equipping educators to adopt interdisciplinary and contextualized approaches in their pedagogical practice requires significant investments in continuous training programs and professional development.

However, this task faces a series of challenges. First, many educational systems encounter budget constraints and a lack of resources to provide quality training programs for teachers. Moreover, the very structure and culture of educational institutions often resist change, making it difficult to implement new pedagogical approaches. Additionally, teacher training must go beyond the technical aspect and address broader issues, such as critical reflection on existing educational practices, understanding the specific needs of students, and developing the socio-emotional skills necessary to foster an inclusive and collaborative learning environment.

Another adversity is ensuring that teacher training programs are aligned with local demands and realities. What works in one educational context may not be suitable for another, and it is important to adapt teacher training curricula to meet the specific needs of each community.

Furthermore, teacher training should be a continuous and evolving process that keeps pace with changes in society and the field of education. This requires a flexible and responsive approach that values lifelong learning and encourages teachers to stay current and engaged in their professional practice.

In short, teacher training is a fundamental element in promoting the integration of knowledge within the educational system. However, its effective implementation demands a serious and continuous commitment to the professional development of educators, as well as a collaborative and adaptive approach to address the specific challenges of each educational context.

The fifth and final practice is Encouraging Curiosity and Reflection. Encouraging curiosity and critical reflection among students is a challenging task in today's educational context. While it is a noble goal, implementing this practice faces several practical and structural obstacles. One of the main challenges is the lack of resources and time available to develop activities that stimulate curiosity and reflection. Many schools encounter budgetary and infrastructural limitations that hinder the implementation of research projects or extracurricular activities that promote inquiry and critical analysis.

The school curriculum is often overloaded with a large amount of content to be taught within a limited period. This leaves little room for more exploratory and reflective activities, which are essential for developing students' critical thinking and questioning abilities. Another obstacle is the lack of encouragement and recognition from educational authorities and society at large. In many cases, standardized assessments and quantitative results are valued over critical thinking skills and analysis. This fosters a teaching culture focused on memorization of facts and information rather than promoting independent thinking and problem-solving. Additionally, the school environment in many contexts is not conducive to developing curiosity and reflection. Strict hierarchy and lack of student autonomy can inhibit their ability to question and explore new ideas. Moreover, excessive emphasis on assessments and grades can create a climate of competition and anxiety, which is incompatible with an open and collaborative learning environment.

Finally, encouraging curiosity and critical reflection among students is an important goal but faces several practical and structural challenges. To overcome these obstacles, a collective effort involving not only educators but also educational authorities, parents, and society at large is necessary. Only then can we create a learning environment that truly stimulates critical thinking, creativity, and curiosity among students.

Promoting the integration of knowledge in the educational system is a complex yet essential challenge to prepare students for the challenges of their time and space. Interdisciplinary practices such as Active Interdisciplinarity, Problem-Based Learning, and Flexible and Contextualized Curriculum are fundamental to overcoming knowledge fragmentation and providing a more purposeful education. Moreover, it is crucial to invest in Teacher Training to empower educators to adopt interdisciplinary and contextual approaches in their pedagogical practice.

Stimulating curiosity and critical reflection among students through activities that promote debate and research contributes to developing essential skills for integrated understanding of the topics covered. We know that there is nothing new in what has been stated, but it is important to organize and weave critical reflection on the possible paths we can take as we rethink our pedagogical practice and the structures that compose it. In the view of Morin (2013, p. 187),

The knowlegde itself must be able to contextualize, globalize, and multidimensionalize, in other words, to be complex. Only a thinking capable of understanding complexity, not only of our lives, our destinies, the relationship between individual/society/species, but also of the planetary era, can attempt to diagnose the current course of our becoming and define the vitally necessary reforms to change direction. Only complex thinking can equip us to prepare for the simultaneously social, individual, and anthropological metamorphosis.

Once again, we reaffirm that educational reform is urgent in the face of the crisis in education, demanding an approach that integrates knowledge and promotes a holistic understanding. According to Morin (2013, p. 191), "The very idea of reform will bring together scattered minds, revive resigned minds, and provoke proposals." We cannot ignore the practical challenges of implementation, but it is necessary to act with determination to transform the educational system. To overcome this gap, it is essential to promote an education focused on life, which unites fragmented knowledge across disciplines and relates it to students' everyday reality.

An effective pedagogical approach must recognize the plurality of educational subjects and value the uniqueness of each one. This implies devising strategies that enable meaningful and transformative learning, considering the diverse experiences and realities of students. This was the intention in outlining the five practices described earlier.

It is essential to rethink how we conceive knowledge, recognizing its dynamic and uncertain nature. We must be open to dialogue and critical reflection, cultivating the resilience necessary to deal with life's adversities and uncertainties.

Once again, I borrow the insightful analysis of Morin (2013, p. 197), to whom,

It is essential to teach that knowledge involves considerable risks of errors and illusions, to show what their causes are and what their consequences can be. One should not forget the limits of knowledge. In fact, it is essential to show that the human mind has limits, that reason has limits, and that language has limits. It is necessary to show that the greatest advances of scientific knowledge about the origin and future of the universe, about the nature of reality, lead to the inconceivable.

In the face of the challenges posed by the global crisis, such as living through the coronavirus pandemic, it is necessary to act quickly and flexibly to adapt education to new demands. This requires a reconfiguration of the fast pace of life and a return to simple and meaningful practices, such as family interaction and the value of human contact. However, we must not lose sight of the importance of confronting established structures and resistance to change.

The COVID-19 pandemic has led many teachers and researchers to rethink this new historical moment. In the book "Let's change lanes, the lessons of the Coronavirus" (Morin, 2020), Morin highlights the general consequences of the pandemic caused by Sars-CoV-2 and the differences compared to previous global epidemics. The centenarian writer declares, "These disturbing events have transformed and shaped me" (Morin, 2020, p. 12). Faced with so many global transformations in such short periods of time, it is necessary to question the role of education in contemporary society. "We need to be aware of the paradox that the increase in our power goes hand in hand with the increase in our fragility" (Morin, 2020, p. 25).

Throughout the book, Morin (2020) shares some situations that had a significant impact on his personal development, recalling that he was born at the end of the last pandemic the planet experienced, also known as the Spanish flu. Therefore, he outlines a panorama of this pandemic period, its consequences, its likely future ramifications, key situations that we may face, and possible paths to be taken by humanity in the post-crisis era.

With provocations linked to the current crisis, the work leads us to reflect on this moment of such uncertainty and instability, which demands a more humane, flexible individual capable of adapting to the demands of the present with critical awareness.

Many share the certainty that tomorrow's world will not be the same as yesterday's. But how will it be? Will the health, economic, political, and social crisis lead to the breakdown of our society? Will we be able to extract lessons from this pandemic that revealed the interconnected fate of all humans, linked to the bioecological destiny of the planet? And thus we enter the era of uncertainties. (Morin, 2020, p. 22).

The various lessons from these moments can stimulate generative reflections to reaffirm convictions about a reflective awareness regarding the capacity to face numerous global challenges and the interconnection of knowledge. A deep reflection on relationships and their inequalities, unrestrained consumption, power in the hands of a few, and the fragility of false certainties in the face of unknown situations that arise after complex challenges. "The lesson of defending myself against any drifts, of maintaining critical and self-critical vigilance within me, of revising my ideas when new historical experiences occur." (Morin, 2020, p. 14).

The great separation of knowledge into disciplines masks numerous problems, so that something complex may appear simple, making it difficult for us to see the many traps imposed by a system that always assumes a configuration of authenticity. Therefore, critical thinking is necessary, along with an analysis of the various possible angles.

This understanding brings us closer to an ethics that respects and integrates the human community, creating an understanding that not only accumulates information but generates interconnected knowledge. It is worth remembering that every ethical act is, in fact, an act of reconnection. Therefore, the development of a consciousness in which the earthly destiny is shared is necessary, which requires a mental renewal capable of addressing the daily problems of individual and social life. The need for life changes leads to reconsidering critical thinking in relation to others, nature, and one's own body, as well as changing relationships with one another.

The expenditure of energy in this direction enables the ethical reform of education based on "good living," whose practice contributes to the metamorphosis of the civil community, aiming for a better life within their social and environmental circumstances. The way one lives manifests in different needs for consumption, access, and technology, which can either shorten or prolong life depending on the reactions to these actions. Thus, there is an undeniable need to rethink how and which knowledge is being composed, considering that composing science also involves generating health and disease.

Being aware that we are part of a whole and interconnected with the world leads us to commit to coherent and ethical action, strengthening social bonds, and thus fostering a compatible social alliance. Morin (2020) points out pathways to reconnect parts that, for various reasons, have experienced ruptures, causing difficulties in understanding what is complex, making it indistinguishable and challenging for the whole to interact with its parts.

The compartmentalized contents hinder understanding and problem-solving, preventing the visibility of what is global and universal. There is an overabundance of knowledge, yet often it remains fragmented and dispersed. We do not know if reconnection will continue to exist when everything is dispersed, but humans must understand their mission in the world.

We need to seek a new path that promotes the awakening of minds and the construction of a more ethical and supportive future. In this sense, Morin (2020, p. 22) highlights that:

The paradigm shift is a long, complex, and chaotic process that encounters enormous resistance from established structures and mindsets. It is carried out through a long historical process that is simultaneously unconscious, subconscious, and conscious. Consciousness can contribute to the advancement of subconscious and unconscious work. It is what we believe in and what we want to be a part of.

Thus, educational reform must be seen as a continuous process of transformation, involving not only the reorganization of the education system but also a profound change in how we conceive education and its role in society. In light of the transformations in the world, society, culture, economy, and politics, the connections become increasingly indispensable. However, it is only possible to develop what is complex through integration, renewal, and acceptance not only for one's own benefit but for others as well.

It is not about reaching a level of perfect peace and harmony, but about striving to reconnect good education, good entertainment, and a good society that embraces and understands diversity with responsibility, awareness, solidarity, and personal ethics. Individual ethics is a difficult art of knowing oneself, as it requires self-analysis and self-criticism to understand oneself to the point of recognizing one's limitations and weaknesses, as well as dependence on others.

Undoubtedly, we are in a game of forces between integration and disintegration, organization and disorganization, and a dramatic struggle of reconnection against separation. We must not forget that self-understanding leads us to grasp the complexity of being human and also teaches us that each mentality is forged based on its practices, actions, and cultural and social contexts.

The actions of individuals stem from a particular culture and can be lawful or sacred to some, while strange and inappropriate to others. Hence, the need to understand and accept the criteria and codes of others, which may be different from our own, as these are the criteria of that culture, not their personal whims. This underscores the necessity of reforming thinking to generate context-aware and complex thinking.

Teaching about life and death, nature and human thought, unity and disunity should not be viewed as inseparable; rather, it is essential to overcome fragmentation and achieve reconnection. It is indispensable to break away from the technicist model, which fragments understanding into parts, by implementing reform in thinking that can address and overcome the crisis. This approach will raise awareness and cultivate a reflective education with critical capacity.

It is important for society and individuals to understand that there is a relationship that integrates the parts and the whole, and that there is an integral dependence between what unites and what divides, enabling a global connection. The current education system needs to promote an interconnection of knowledge to facilitate a vision of the whole, of the various parts that make up the whole, thus overcoming the significant fragmentation that still persists. Facing the great difficulty of understanding humanity is a challenge.

The pursuit of reconnections in education systems requires overcoming resistance and addressing practical and structural challenges to promote a more integrated and meaningful education. This demands profound self-reflection, ethical understanding, and social integration, as highlighted by Morin (2020). In the words of the author as mentioned above, "The unpredictable future is being gestated today" (Morin, 2020, p. 22).

The challenge is set. Studies and research, especially in the area of complexity, need to unfold further what we have attempted throughout this tortuous journey. Undoubtedly, there are gaps and many unanswered questions in the text, but the intention to contribute to education through experiences spoke louder and brought us to this point.

TO KEEP THINKING...
In exploring the possibilities of integrating organized supporter groups and the educational environment in this article, we perceive the opening of pathways and the connection of knowledge as fundamental for meaningful and contextualized learning. The interconnection of knowledge, combined with awareness of global challenges and the search for ethical solutions, are essential elements to face the uncertainties and transformations

of the current world. Reforming thought and promoting reflective and critical education are indispensable steps in building a more inclusive, supportive, and transformative future.

Therefore, we conclude this writing by understanding that the threads of these diverse knowledge interweave to offer an opportunity for new beginnings, recognizing that each individual presents a way of thinking about reality based on their experiences and a perspective on the potential of interconnections in various fields.

Organized supporter groups, like educators and students in their educational process, should be seen as interconnected entities. These groups engage in dialogues and encompass diverse knowledge, whether contemporary or traditional, organized or not. They coexist with emotions and generate transformations in the lives of others, enabling them to face the numerous challenges posed by a constantly changing world.

From this perspective, it was possible to understand practices that reconnect knowledge, valuing individuality and creativity, capable of building bonds that unite active agents of any race, creed, or nation, serving as a powerful instrument of reconnection. Reality is intrinsically complex; thus, integrative and multidisciplinary education is essential to understanding the nature of complex systems that constitute an uncertain and unpredictable education, yet one capable of interconnecting systems and knowledge.

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