The importance of epistemological discussion in contemporary times and the contribution of Freire's critical pedagogy to education

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ABSTRACT

This article explores the relevance of the epistemological discussion in contemporary times and the contribution of Freire's critical pedagogy to education, highlighting how reflection on the nature of knowledge is fundamental to understanding the challenges faced in an increasingly complex and interconnected society. We discuss the impact of epistemology in the areas of science, technology, education, and culture, highlighting its influence on the formation of paradigms and the search for answers to fundamental questions. Finally, the work brings reflections on the theoretical contributions of Paulo Freire's critical epistemology to the study of education and its relevance to social transformation.

Keywords: Epistemology, Education, Technology, Critical Pedagogy, Paulo Freire.

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INTRODUCTION

The present research has its genesis in the Graduate Program in Education: Curriculum in the New Technologies in Education Research Line of the Pontifical Catholic University of São Paulo, whose orientation was concentrated in the second semester of 2023 as a natural extension of the themes developed in the disciplines: 1) Integrated Seminar: Freirean conceptual plots: a theoretical methodological framework for teaching and research, and 2) Epistemology and Education. Our research and discussions have inspired us to explore specific issues, deepen our understanding of key concepts, and consider innovative approaches to contemporary educational challenges.

Epistemology, or the philosophy of knowledge, plays a central role in understanding contemporary society. In a world characterized by rapid change, technological advancements, and increasing complexity, the discussion about how we acquire, validate, and apply knowledge becomes more relevant than ever.

Epistemology, or philosophy of knowledge, plays a fundamental role in the understanding and investigation of various areas of human knowledge. It invites us to reflect on the nature, limits, and processes of knowledge acquisition, as well as to evaluate the foundations on which we build our beliefs and theories.

In this article, we will explore the importance of epistemological discussion in contemporary times, highlighting its implications in areas such as science, technology, education and culture and the theoretical contributions of Paulo Freire's critical pedagogy to the study of education and the curriculum.

We will begin our journey by bringing a historical rescue of the path traced by the different philosophers and their contributions to the fields of study of epistemology over the years. We will then explore epistemology in four distinct contexts, each with its own peculiarities and implications, initially discussing "Epistemology in Science", where we will investigate the ways in which scientists construct and validate scientific knowledge, examining issues related to methodology, objectivity, and scientific theory. Next, we will turn our attention to "Epistemology in Technology," exploring how technology shapes our understanding of the world and how our technological innovations affect our cognitive capabilities.

Subsequently, we will enter the field of "Epistemology in Education", where we will consider the relationship between teaching, learning and knowledge construction, investigating how educators approach epistemological issues to improve the educational process. And then we will examine "Epistemology in Culture and Society," exploring how cultural conceptions, social norms, and values influence what is considered legitimate knowledge in different cultural and social contexts.

Finally, we will bring the theoretical contributions from the epistemology of Paulo Freire's Critical Pedagogy to the educational field, considering his important legacy for studies in education

in the country and which contemplates a vast knowledge of knowledge aimed at the emancipation of individuals.

METHODOLOGY

On a daily basis, we use research to seek answers to our questions, from the simplest to the most complex. To research is to seek knowledge. However, for a research to be considered scientific, it must be supported by procedures capable of giving reliability to its results. In general, research can be considered as the "search for knowledge that, in a practical way, seeks to discover answers to problems, through the use of scientifically systematized procedures and methods" (Fazenda; Tavares; Godoy, 2015, p. 48). According to Prodanov and Freitas (2013), the method chosen for data extraction in the elaboration of a research will indicate the model that best expresses the ideas and the procedure adopted for data collection, which will involve organization, analysis and interpretation.

The methodological procedures used were based on the methodology of theoretical research, also known as bibliographic research, it is a systematic process of investigation that focused on the analysis, review and critical synthesis of the existing literature on the themes of Epistemology, Education and Technology.

As Antonio Chizzotti (2014) points out in his work "Research in Human and Social Sciences", the methodology of theoretical research as has an approach that focuses on the analysis and interpretation of theories, concepts, and ideas already existing in the academic literature. He defines theoretical research as a type of research that does not involve the collection of empirical data, but rather the critical analysis and synthesis of theoretical knowledge already available.

The collection of data based on the materials already elaborated in the works of books and scientific articles that will be important for the survey of the basic ideas related to our theme, will support the article in question, because "The main advantage of bibliographic research lies in the fact that it provides the researcher with an analytical instrument for any other type of research". (Oliveira, 2011, p.40).

EPISTEMOLOGICAL IN CONTEMPORANEITY - SYNTHESIS AND THEORETICAL FRAMEWORK

Epistemology, as a central field of philosophy that investigates knowledge, has a long history and has been influenced by several theorists throughout history. Leading theorists of epistemology include Plato (c. 427-347 B.C.) who addressed epistemological issues in his philosophical dialogues, especially in works such as "Theaetetus" and "Menon". He discussed the nature of knowledge and the idea of eternal forms or ideas as objects of knowledge.

Aristotle (384-322 BCE) also made a significant contribution to epistemology, focusing on the distinction between theoretical knowledge (episteme) and practical knowledge (phronesis) in his Nicomachean Ethics and discussing logic as a tool for knowledge.

René Descartes (1596-1650) is known for his search for an indubitable and foundational knowledge, expressed in the famous phrase "I think, therefore I am" in his work "Meditations on First Philosophy".

John Locke (1632-1704), one of the founders of empiricism, argued that all knowledge derives from sensory experience. He elaborated on his ideas in works such as "Essay on Human Understanding."

David Hume (1711-1776) highlighted the issues of empiricism and questioning the nature of causality and induction. His work "An Enquiry into Human Understanding" is influential in epistemology.

Immanuel Kant (1724-1804) proposed a synthesis between empiricism and rationalism in his "Critique of Pure Reason". He argued that our knowledge is shaped by the structure of the human mind.

Gottlob Frege (1848-1925), a central figure in the philosophy of language and logic, dealt in his works with logic and language and had a significant impact on contemporary epistemology.

Edmund Husserl (1859-1938) founder of phenomenology, which investigates consciousness and experience directly. His work "Ideas for a Pure Phenomenology and a Phenomenological Philosophy" addresses epistemological questions.

These are some of the many theorists who have contributed to the development of epistemology throughout history. Epistemology is an ever-evolving field, and contemporary theorists continue to explore and expand on its fundamental questions and concepts.

Epistemological discussion in contemporary times is essential for us to understand and navigate the complex and interconnected world in which we live. It profoundly influences various areas of society, including science, technology, education, and culture, shaping how we acquire, validate, and apply knowledge.

In contemporary times, several theoretical currents and philosophers have discussed epistemological issues that are relevant to understanding knowledge and its application in today's world. Some of the leading theorists and currents addressing these issues include, among them:

Michel Foucault (1926-1984) was a French philosopher, historian, writer, and social theorist. He is widely recognized as one of the most influential thinkers of the twentieth century and his works address issues related to power, knowledge, social control, and discourses. Foucault (1977) investigated how knowledge is constructed and maintained by power and social institutions. He argued that knowledge is always situated in historical and social contexts and that institutions exert

control over what is considered legitimate knowledge. His work is relevant to social and cultural epistemology.

Thomas Kuhn (1922 – 1996): was a renowned American philosopher of science, known for his revolutionary contributions to the understanding of the evolution of science and scientific knowledge. His most influential work is "The Structure of Scientific Revolutions", published in 1962, Kuhn introduced the concept of scientific paradigms and paradigm shifts. He argued that science does not advance continuously, but undergoes revolutions in which established paradigms are replaced by new ones. His work has significant implications for the epistemology of contemporary science (Kuhn, 2013).

Karl Popper (1902-1994) was an Austrian-British philosopher widely recognized for his contributions to the philosophy of science and his advocacy of falsificationism as a criterion for demarcating science and pseudoscience. Popper is a central figure in twentieth-century philosophy, and his ideas have had a significant impact in the fields of epistemology, political philosophy, and social philosophy. (Popper, 1944).

Ludwig Wittgenstein (1889-1951) was an Austrian-British philosopher, widely regarded as one of the most influential philosophers of the 20th century. Here is some information about Ludwig Wittgenstein and his contributions. Wittgenstein, in his two philosophical phases, explored the relationship between language, thought, and reality. His work "Philosophical Investigations" addresses fundamental questions about the nature of knowledge and language as a tool to represent the world. (Wittgenstein, 1998)

Richard Rorty (1931-2007): was an American philosopher who had a significant impact on contemporary philosophy and political theory. He was known for his pragmatic approach to philosophy and his critiques of traditional philosophy, as well as his reflections on politics, language, and morals. Rorty was a pragmatist philosopher who argued that knowledge is a social and cultural construct. He questioned the notion of objective truth and argued for the importance of cultural relativism in contemporary epistemology. (Rorty, 1998)

Bruno Latour (born 1947) is a French sociologist, philosopher, and anthropologist of science widely recognized for his contributions to social theory, the philosophy of science, and the sociology of technology. His work has an impact in the areas of science and technology studies, actor-network theory, and political ecology. He developed Actor-Network Theory (ART) to understand how science is done and how objects and agents interact to construct knowledge. (Latour, 1999).

Thomas Nagel (born 1937): Nagel is known for his work on the philosophy of mind and the nature of consciousness. It raises fundamental epistemological questions about the possibility of fully

understanding subjective experience and how this affects our understanding of the world. (Nagel, 199).

Hilary Putnam (1926-2016): was an American philosopher widely recognized for his significant contributions to various areas of philosophy, including philosophy of mind, philosophy of language, philosophy of science, and epistemology. Putnam is known for his work in philosophy of mind and philosophy of language, as well as for his role in the debate over scientific realism and antirealism. (Putnam, 1981).

EPISTEMOLOGY IN SCIENCE

Epistemology plays a vital role in science, where the pursuit of objective knowledge is paramount. It raises questions about the nature of evidence, the criteria for the validity of scientific theories, and the relationship between theory and observation. Philosophers of science, such as Karl Popper and Thomas Kuhn, have contributed to the understanding of these questions. His ideas about falsifiability, scientific paradigms, and research programs have influenced how scientists conduct their investigations and evaluate the validity of scientific knowledge.

Epistemology in science plays a crucial role in the pursuit of objective knowledge and in assessing the validity of scientific theories. It is the philosophical discipline that investigates how knowledge is acquired, justified, and validated in the context of scientific inquiry. In this context, epistemology raises fundamental questions about the nature of evidence, the methodology of science, and the relationship between theory and observation.

EPISTEMOLOGY IN TECHNOLOGY

Technology plays an increasingly important role in contemporary society, and epistemology is essential for evaluating its creation and application. Questions about how we know a technology is safe and effective, how we assess its impact on society, and how we deal with the ethics of technology are central. Epistemological reflection in technology extends to artificial intelligence, ethics of artificial intelligence, and reliability of algorithms, areas in which epistemological discussions are urgent.

Epistemological reflection on technology plays an increasingly relevant role in a world driven by technological innovation, in particular in the field of artificial intelligence (AI). As AI becomes an increasingly integrated part of our society, issues related to epistemology become pressing. Three specific areas in which epistemological discussions are particularly relevant are: the ethics of artificial intelligence, the reliability of algorithms, and the nature of AI-generated knowledge.

The ethics of artificial intelligence is an area in which epistemological reflection plays a key role. AI makes decisions based on data and statistical models, which raises questions about how AI

"learns" and how it acquires knowledge about the world. Epistemology helps to understand how AI systems process information, how they determine the relevance of data, and how they extrapolate to make ethical decisions. In addition, epistemology assists in analyzing the knowledge bases embodied in AI systems and assessing the reliability of these decisions in light of different ethical perspectives.

The reliability of algorithms is a critical concern in many fields, from medical diagnostics to autonomous driving systems. Epistemology comes into play as we examine how algorithms process data, how they form beliefs, and how they justify their conclusions. Epistemological issues include assessing the validity of the assumptions on which algorithms are based, the uncertainty associated with predictions, and the transparency of decision-making processes. Epistemology helps us understand how algorithms acquire knowledge, how they update that knowledge, and how they communicate the reliability of their decisions to users.

AI has the ability to generate new knowledge and insights, but the nature of that knowledge raises epistemological questions. How can we consider the knowledge generated by AI systems valid? How does traditional epistemology apply to knowledge that is not produced by human agents, but by algorithms? These are fundamental questions that need to be addressed. Epistemology in technology challenges us to reflect on the nature of knowledge in a world increasingly dominated by AI systems.

However, epistemological reflection on technology, especially in the context of artificial intelligence, is fundamental for understanding how technology acquires, processes and generates knowledge. It allows us to assess the ethics of AI, the reliability of algorithms, and the nature of the knowledge produced by AI systems. As technology continues to play a central role in our lives, epistemology in technology becomes an increasingly important area of research.

EPISTEMOLOGY IN EDUCATION

Education is fundamental to the construction of knowledge, and epistemology directly influences how we teach and learn. The discussion of how students acquire critical thinking skills, evaluate sources of information, and develop a solid understanding of reality is an essential issue in contemporary pedagogy. The epistemology of education examines the theories of knowledge that inform teaching and assessment methods, promoting critical reflection on the nature of learning.

Epistemology in education plays a vital role in the way we conceive and implement teaching and learning processes. It is deeply rooted in contemporary pedagogy, influencing not only teaching methods but also the way students acquire critical thinking skills, evaluate sources of information, and build a solid understanding of reality. The epistemology of education is intrinsically linked to reflection on the nature of knowledge and the investigation of how this knowledge is transmitted and acquired. Let's explore this context further. **Nature of Knowledge in Education**: The epistemology

of education investigates the nature of knowledge and how it is acquired by individuals. Questions such as what constitutes valid knowledge, how beliefs become knowledge, and how sources of knowledge are evaluated are central in this context. For example, epistemology can help determine whether knowledge is actively constructed by students through personal experience and reflection, or whether it is passively imparted through instruction.

Teaching and Learning Methodologies: Epistemology in education plays a significant role in the choice and implementation of teaching and learning methods. Understanding how students acquire knowledge influences how educators plan their lessons. For example, constructivist epistemology argues that students actively construct their own knowledge through interaction with their environment, while the behaviorist approach emphasizes passive learning through reinforcement and punishment. The choice between these approaches is influenced by epistemological considerations.

Knowledge Assessment and Validity: Epistemology also plays a key role in assessing students' knowledge. It helps us determine how to tell if a student really understands a concept or if they have just memorized it. In addition, it raises questions about the validity of information sources and how students should assess the reliability of information in a world filled with diverse sources, such as the internet. The ability to discern between accurate and inaccurate information is a critical skill in a world where access to information is plentiful but not always reliable.

Development of Critical Thinking: The epistemology of education also relates to the development of critical thinking. She encourages educators to promote questioning, healthy skepticism, and rigorous inquiry as part of the learning process. Not only does this help students gain knowledge, but it also helps them develop analytical and evaluation skills that are essential for making informed decisions in everyday life.

Epistemology in education is fundamental to understanding how knowledge is constructed, transmitted, and evaluated in the educational context. It directly influences teaching and learning methods, the assessment of students' knowledge, and the development of critical thinking. Therefore, critical reflection on epistemology in education plays an essential role in improving the quality of education and empowering students to become independent and informed thinkers.

EPISTEMOLOGY IN CULTURE AND SOCIETY

In contemporary culture and society, the epistemological discussion is also relevant. Questions about the reliability of information sources, the spread of disinformation, post-truth, and the impact of social media on knowledge construction are central. Epistemology in contemporary culture and society takes on a crucial role as we navigate an information-saturated world where issues of trustworthiness, misinformation, post-truth, and knowledge construction are of critical importance.

Reflection on epistemology in culture and society helps us understand how information is generated, disseminated, and assimilated in a complex and ever-changing social context. Let's explore how epistemology applies to these challenges.

With the proliferation of information available online, it is critical to assess the credibility of data sources and discern between reliable and misleading information. Epistemology provides us with tools to analyze how sources of information are constructed, what their validity criteria are, and how we can assess their reliability.

Epistemology also relates to misinformation and the concept of post-truth, where emotions and personal beliefs often carry more weight than objective facts in forming opinions. This leads us to reflect on how society deals with the construction of truth and how epistemology can help combat the spread of incorrect or misleading information. Social epistemology, in particular, explores how beliefs are influenced by social, cultural, and emotional factors.

Social networks play a significant role in the dissemination of information and the construction of knowledge in today's society. Epistemology in culture and society examines how social networks shape the perception of reality, how filter bubbles affect access to information, and how interaction on social networks influences the formation of beliefs and opinions. This leads us to question how social media platforms can be used to promote critical thinking and careful evaluation of information.

Social epistemology and the philosophy of language are areas that stand out as culture and society shape and are shaped by knowledge. Social epistemology explores how beliefs and knowledge are collectively constructed in a cultural and social context. Philosophy of language investigates how language influences how we interpret the world and how words can be used to convey, distort, or hide information.

Epistemology in contemporary culture and society is essential for understanding how knowledge is constructed and disseminated in a world characterized by abundant information and social complexity. It helps us assess the reliability of information sources, deal with disinformation, understand the impact of social media, and explore how culture and language influence our perception of knowledge. Epistemological reflection in culture and society is key to fostering critical thinking and a deeper understanding of the dynamics of knowledge in our digital age.

In summary, the epistemological discussion is necessary in contemporary times, as it influences the fundamental areas of science, technology, education and culture. It challenges us to reflect on how we acquire knowledge and how we apply that knowledge in a complex and ever-evolving world. Understanding the implications of epistemological discussion in all of these areas is essential for navigating the complexities of modern society.

PAULO FREIRE'S CRITICAL EPISTEMOLOGY AND THE SEARCH FOR AN EDUCATION FOR TRANSFORMATION

Understanding that education emerges with a fundamental role for the understanding and formation of individuals, it is observed that in scientific productions there is a vast collection of theories about the problems, in different aspects and subjects that are part of this space. Among these studies, Paulo Freire's epistemological contribution is pointed out by several scholars as one of the most relevant for the educational spaces of our country.

Thus, thinking about education from a Freirean epistemological perspective requires reflecting on the conditions for changes in social, cultural, economic or political structures and processes, because it is from education that the subject perceives himself as a being in the world and can seek his capacity for transformation, as well as that of the environment in which he lives. without disregarding the historical relationship in which Paulo Freire is contextualized in his works, he brings a critical argument about knowledge, discussing themes focused on educational problems of the country's reality such as: oppression, alienation, massification, inequalities, poverty, illiteracy, absence of democratic spaces and proposes an education, focused on the autonomy and freedom of the student, which can create conditions to react to 'banking' education.

Recognized by Freire as 'banking education', this proposal is one in which the teacher transfers the content and the student (the one who receives it) does not participate, since he only repeats and reproduces the content transmitted by the educator. In this sense, the students have a secondary role and are restricted to being depositories of knowledge transmitted by the teacher and, in this "the only margin of action that is offered to the students is to receive the deposits, keep them and archive them" (Freire, 2005, p.37).

In this educational model, individuals are placed in the world and do not relate to it, thus rejecting the idea of critical thinking and dialogicity. In addition, it does not provide spaces for autonomy and social transformation, which contributes to exclusion and social inequality in which some exploit and possess wealth and many cannot enjoy their rights already instituted according to the law, reflecting the existing power structures in society (Silva, 2017).

In critical epistemology, outlined by Freire, aspects in a scientific, existential and historical-cultural dimension are discussed, where knowledge is constructed through different spaces and experiences, since it considers that man, as a being of relations and is a being with others who constructs himself as a social being and, therefore, as a historical being. It is through education and through the encounter of the individual with the other and with the world that he orients himself.

If we understand that man is the subject of relationships and that knowledge is constructed by the relationship he has with himself, with the other and with the world, it is necessary to commit ourselves to an education that recognizes the transforming capacity that the school possesses. Paulo

Freire understands that education is being built within society and man, as this social being, historically constructed, can be summoned to this ontological vocation of 'being more', which will provide development as a subject, critical, reflective and focused on social change. (SMITH; Muraro, 2014)

The author defends an education with the responsibility of stimulating the freedom and autonomy of the students, taking into account their "I" and their relationship with the world, because these cannot be seen as empty deposits, without any information. If the human being interacts with the world, therefore, the act of dialoguing with the other is not only a right, but an opportunity to speak in a meaningful way and for there to be transformation in him and in the world. For Freire, one man cannot be the recipient of the other's knowledge, like docile bodies. He needs to be the subject of his own knowledge and be a subject of knowledge, committed to his problematization in his relation to the world. In this sense, awareness must be a critical understanding of human beings existing in the world and with the world, and this process is unique to human beings.

In this sense, education committed to the transformation of individuals must be based on a permanent construction, which is not static and rigid. It is from this perspective that Paulo Freire reflects the human being as an unfinished being and aware of his incompleteness. Only if it is aware of its state of incompletion can it be in continuous formation, thus suggesting that the subject is in a process of constant search for knowledge. (Freire, 2002)

As dialectical thinking, knowledge results from man's interaction with the world and with the culture that surrounds him, starting from the collectivity and social relations and never from individuality. It is based on a dialogical relationship, where criticality is made in the very act of knowing, aiming at social change. That is why it requires an active action on the reality that involves individuals, which is only possible with a desire, effort and with action on the world.

In this way, we can understand that the epistemology that surrounds Paulo Freire's works has a critical basis committed to the oppressed, based on a liberating, dialogical education that values the knowledge that comes from the students. Thus, we defend an education focused on humanization, committed to a practice aimed at the formation of critical citizens, which aims at social emancipation and actually enables the transformation of the world, because the "educator, at the service of man's liberation, has always addressed [addresses] the most oppressed masses, believed [believes] in their freedom, in their power of creation and criticism" (Freire, 1967, p. 33).

In Freire's Critical Pedagogy, resistance to the neoliberal ideology is sought, which permeates the educational environment and reproduces capitalist principles, through the bias of a 'banking education', where students are silenced and submissive to the interests of the privileged classes. The neoliberal utilitarian logic is confronted by Critical Pedagogy when it seeks an education focused on the various human dimensions – cognitive, affective, social, cultural, religious that recognizes and

respects the most different "ways of thinking, judging, being and acting and, through the dialogical and loving approach to the producers of these other narratives, shortening the abyssal distances that perpetuate the chronicle of inequality and injustices in human history" (Franco; Bike; Silva, 2021, p. 82).

In his work "Pedagogy of the Oppressed",3 Paulo Freire protests against this elitist and exclusionary proposal and defends, in practice, education for the inclusion of subjects, based on dialogue and the union of men, where everyone must be involved in the educational process, in order to understand the world, through awareness. In it, the uniqueness of the learner is defended, bearer of knowledge and even if oppressed and/or even dehumanized by the system, he cannot be considered without any information.

Therefore, Critical Pedagogy values the knowledge of the individual through education as a space of meaningful learning for students, providing pedagogical conditions that guarantee them to assume their commitment to change and to society. It creates possibilities for the insertion of the most diverse knowledge, which were sometimes left aside by a curriculum that separated the subjects from their history and their reality, because this has always been linked to the interests of the current class and at the service of the desires of those who held power and this has brought negative consequences to the teaching we have in our schools. In addition to valuing the public school space as a welcoming place for all diversity.

Thus, when we raise our gaze to the world and to today's society, where the discourses of individualism and hatred increasingly permeate, we feel the urgent need for Freire's critical pedagogy to become a practical imperative in our school spaces, which stems from an ethical, emancipatory commitment. For this, it is necessary to act, decide, because if we recognize that we are humans capable of making decisions, choosing, deciding, modifying, breaking, we can become ethical beings capable of resisting, fighting and not crossing our arms in the face of the injustices that are in front of our reality (Santos, 2021).

Critical epistemology points to a proposal of "Dialogic Education", where, in this conception, dialogue is considered the core for a liberating teaching that, consequently, makes it more democratic and, thus, contributes to participation and autonomy being increasingly present and can break with the authoritarian model existing in the school. Thus, in order for there to be a dialogic education, it is necessary to have critical reflection. It is through criticality that the awakening to a new thought takes place and this is only possible when we relate to the other, because critical thinking is generated by dialogue. It is necessary to break with the limited vision that "annuls the creative power of the learners or minimizes it, stimulating their naivety and not their criticality, satisfies the interests

[3] FREIRE, Paulo. Pedagogy of the Oppressed. 49. Reimp. Rio de Janeiro: Paz e Terra, 2005.

of the oppressors: for them, the fundamental thing is not the denudation of the world, its transformation" (Freire, 2005, p. 39).

Thus, we defend a pedagogy based on critical thinking, which is based on the assumptions of liberation and emancipation, where the individual is recognized as a subject of knowledge and, therefore, reality is the starting point for the learning process and for the construction of knowledge. Their history, their social relations reveal meanings of their life and recognize the importance of these for their own construction.

Finally, Freire's critical epistemology brings us a perspective of education for social transformation, fostering in individuals the recognition of the importance of knowledge as a social practice, transforming it into critical and clarifying knowledge of reality and its history. (Santos, 2021). For this, the school needs to rethink its curricular bases, recognize itself as a space that fosters the union between the subjects and that their relationships can be transformed into instruments of action. It is necessary to observe the school space as an environment of struggle against the hegemonic forces and the interests of the dominant classes that aim to remain as a dominated space and at their service, contrary to what was defended by Freire.

FINAL THOUGHTS

The epistemological discussion in contemporary times is crucial to face the challenges of a world in constant transformation. It influences science, technology, education, and culture, shaping how we acquire knowledge, make decisions, and interact with the world around us. Reflecting on the nature of knowledge is a powerful tool for understanding and shaping our future in a more informed and responsible way. As society advances, the importance of epistemological discussion only becomes more evident and vital.

Throughout this study, we examine how epistemology shapes our understanding of knowledge, truth, and the validity of information. We highlight how philosophers and theorists of epistemology have contributed to our ability to question, analyze, and discern between different forms of knowledge.

In science, epistemology reminds us of the need for a critical approach, the importance of falsifiability, and the inevitability of ever-changing paradigms. In technology, epistemological reflection helps us evaluate the reliability of algorithms and the ethics of artificial intelligence. In education, it guides teaching methods and the promotion of critical thinking. In culture and society, epistemology warns us about the spread of misinformation and reminds us of the importance of critical analysis of information sources.

In a world where "post-truth" seems increasingly prevalent and where social media can shape perceptions, epistemological discussion is an essential tool for preserving the integrity of knowledge.

It empowers us to evaluate and question the information we encounter, to discern between opinions and facts, and to maintain a commitment to the search for truth.

We conclude that epistemology is not just an abstract philosophical discipline, but rather a vital approach to understanding the contemporary world. It helps us navigate a sea of information, make informed decisions, and contribute to a more critical, informed, and responsible society.

Therefore, as we move into the information age, we invite everyone to continue to promote and participate in the epistemological discussion. Only through constant reflection on how we know the world can we hope to build a future based on a solid and reliable understanding of reality.

Throughout this article, we seek to shed light on the intersections and challenges that epistemology faces in each of these domains, revealing how the search for knowledge is intrinsically related to human practices, the evolution of society, and technological transformations. As we explore these topics, it will be possible to understand how epistemology plays a central role in how we perceive, acquire, and apply knowledge in our contemporary world.

The epistemology of Paulo Freire's critical pedagogy is intrinsically linked to the epistemological formation of curriculum for social change, since his pedagogical approach emphasizes the importance of critical reflection on knowledge, the construction of knowledge and the transformation of reality. Freire's critical pedagogy values dialogue as a central element in the teaching and learning process. In this context, the epistemological formation of the curriculum involves the creation of spaces for dialogue between teachers and students, where knowledge is not transmitted in a unidirectional way, but built collaboratively through discussions, questioning and reflections.

Freire's pedagogy also emphasizes awareness, which involves a critical understanding of the power structures, social conditions, and power relations that shape knowledge. This entails a critical epistemological approach in which students are encouraged to question the sources of knowledge, the dominant narratives, and the history behind what is taught.

For Freire, the curriculum should not be a mere set of content to be transmitted, but rather a tool for social transformation. This means that the epistemological formation of the curriculum should be oriented towards the promotion of social justice, equality and critical awareness. Students should be empowered not only to acquire knowledge, but also to use it to address social issues and contribute to positive change.

Freire's critical pedagogy highlights the importance of contextualizing knowledge, making it relevant to students' lives. The epistemological formation of the curriculum must consider the experiences and realities of students, connecting the content of the curriculum with their own lives and challenges.

Freire argues that students should not be passive receivers of knowledge, but rather active participants in the construction of their own knowledge. This implies an epistemological approach that values students' curiosity, research, problematization, and collaboration in the construction of the curriculum. Finally, Paulo Freire's critical pedagogy and the epistemological formation of the curriculum are interconnected through the emphasis on the construction of knowledge in a critical way, in dialogue, providing spaces for autonomy and social transformation.

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