



## **Teaching knowledge in youth and adult education: An approach in the 1st stage of EJA at the Emeif Achilles Ranieri school in the municipality of Cametá-Pará**

### **Saberes docentes na educação de jovens e adultos: Uma abordagem na 1ª etapa da EJA na escola do campo Emeif Achilles Ranieri no município de Cametá-Pará**

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#### **ABSTRACT**

The work discusses the importance of teaching knowledge that is necessary to work with Youth and Adult Education. We used as reference sources the theories of Beiseigel (1974), Freitas (2009), Souza (2007) and Freire (2006) contextualizing the first manifestations for the creation of EJA. Gauthier (2006), Pimenta (2005) and among others talking about the knowledge that is necessary for a better educational development of students in Youth and Adult Education and Caldart (2002), Hage (2014) who discusses Rural Education. After these considerations, we will present an analysis of the answers obtained from an interview, relating them to the authors' ideas.

**Keywords:** Youth and adult education, Teaching knowledge, Rural education.

#### **1 INTRODUCTION**

Youth and Adult Education emerged with the purpose of bringing education to people who did not have access at the correct age. This educational modality emerged around the 1940s to teach literacy to people seeking professionalization and the job market.

This work aims to verify the teaching knowledge that is used in the classrooms of the Eja classes in the field. For this, we conducted a research at EMEIF Achilles Ranieri in the municipality of Cametá-Pará, where an interview was made with a teacher who works in Youth and Adult Education. Thus, in order to have a better understanding of the work, we made a brief history of EJA in Brazil. For this, we used authors such as Beiseigel (1974) talking about the first signs of Youth and Adult Education in Brazil, we also used authors such



as Freitas (2009), Souza (2007) and Freire (2006). An approach was also made on Rural Education using authors such as Caldart (2002), Hage (2014) among others.

Next, we will talk a little about the place of the research, EMEF Achilles Ranieri, where we did a survey in relation to employees, structure, among others. In the third topic of the work, we will talk about the teaching knowledge in EJA, we use as a theoretical basis, the thoughts of Gauthier (2006) talking about the professional experience of teachers that is very important for the practices that are developed in the classroom, Pimenta (2005, p.8) when talking about the teacher's knowledge that is based on three knowledges, which are from specific areas, pedagogical knowledge and knowledge from experience.

In a fourth topic, we will approach the interview conducted with the EJA professor, relating the answers to the questions with the theories mentioned in the course of the work. And after the fourth topic, we will present the final considerations, where we will make a general overview of the research, listing important aspects to understand the main knowledge of teachers who are used in Youth and Adult Education in the field.

## **2 A BRIEF HISTORY OF YOUTH AND ADULT EDUCATION IN BRAZIL**

To bring education to people who, for some reason, did not have the opportunity to be literate at the correct age, Youth and Adult Education (EJA) was created. This type of education aims to teach literacy to people who seek professionalization, professional growth and change their financial and intellectual condition. The first signs of the creation of EJA took place in the late 1940s with the implementation of the first public policies for adult education. According to Beiseigel (1974),

From 1946 to 1947, the 1st National Adult Literacy Campaign was promoted by the Ministry of Education. This is a post-war moment, of the redemocratization of the country after the fall of Getúlio, of the creation of UNESCO, an influential body in the creation of these movements all over the world.

This campaign, according to Beiseigel, was coordinated by Lourenço Filho, and took place from 1947 to the mid-1950s. The campaign took place, firstly, because the federal government raised funds from the primary education fund and, secondly, because it began to see the literacy of adolescents and adults not served at the normal age of schooling, from 7 to 10 years old, as a public that needed an educational action. Not only was a literacy restriction proposed, the motto is the so-called basic education.



Historically, Youth and Adult Education, in the Brazilian scenario, is born from the union and commitment established between literacy and popular education. The former was conceived as a process of great extension and depth, aimed at large population contingents, at the same time that it contributed to these people once again believing in the possibility of change and improvement of their lives by being able to "read the world and, by reading it, transform it". (Freitas, 2009)

Basic education, as it is defined by UNESCO, is a replacement of all the content of primary school, even more sophisticated than the current primary school or teaching of the initials because it is integrated and guided by the experience of the developed rich countries. It is proposed for adolescents and for children who have not been schooled at the normal age of 7 to 10 years. The proposal is literacy with reading, writing, and initiation to calculus.

The great criticism that is made is that it was restricted to literacy. It was even accused of being a factory of readers, because, in the period of democratization, it was remaking the electoral base. This criticism is a bit unfair, for the second reason, it extends schooling beyond the big cities, mostly influencing the rural environment.

According to Souza (2007), the concept of offering education in this modality had, above all, the objective of enabling those excluded from the official system to "receive" from the State the protection and guarantee of continuing their studies, not as a right, but in a more qualified workforce for the world of work, which required workers with a basic understanding of what they were doing. It was doing (the process of industrial development began in Brazil), that is, from the economic dimension it was urgent to eradicate or reduce illiteracy in the country. This trend was expressed in various government actions and programs in the 1940s and 1950s.

For the education of young people and adults to actually take place, there must be no barriers and attitudes that snub those who have not had access to school and certain types of cultures. The teaching of Eja must be based on ethics, responsibility, and commitment to the student. In this sense,

Above all, and this is one of these indispensable forms of knowledge, it is necessary that the trainee, from the very beginning of his formative experience, assuming himself as the subject of the production of knowledge, be definitively convinced that teaching is not *to transfer knowledge*, but to create possibilities for its production or construction. (Freire, 2006, p. 22)

Eja students do not learn in the same way as those in the regular modality, each one has a unique and different way of learning. Thus, it is necessary to create specific strategies so that the learning process really happens.



### 3 RURAL EDUCATION IN BRAZIL

Rural education in Brazil is an important and current topic, as it refers to education aimed at students who live in rural areas or family farming. Historically, rural education has been marked by challenges, such as lack of investment in school infrastructure, lack of trained teachers, and little appreciation of local culture. With the approval of the 1988 Constitution and the process of redemocratization of the country, numerous debates were organized around the social rights of the peasant population.

From this perspective, very significant educational rights are approved, demonstrating the commitment of the State and Brazilian society to the promotion of education for all, respecting their cultural and regional characteristics. Thus, educational reforms were created, which triggered the Law of Guidelines and Bases of National Education (LDBEN, Law 9.394/96). The law brings 3 (three) articles (23, 26 and 28), with reference to the Education of the Rural Population, and which deal with the issues of school organization and pedagogy, making very explicit the recognition of the diversity and uniqueness of the Countryside, based on the conception of an education for all. This LDB, in its article 28, establishes the following norms for education in rural areas:

In the provision of basic education to the rural population, the education systems will provide the necessary adaptations to its adequacy, to the peculiarities of rural life and of each region, especially:

- I. curricular content and methodology appropriate to the real needs and interests of students in rural areas;
- II. own school organisation, including the adaptation of the school calendar to the phases of the agricultural cycle and climatic conditions;
- III. the nature of work in rural areas. (Brazil, 1996).

According to Hage, Cruz and Silva (2016), since the end of the 1990s, social and trade union movements in the countryside have organized and unleashed a process of mobilization at the national level, with a strong expression in the states of the federation and in some municipalities, articulating the struggles for the right to land and education, to confront the historical inequality in the fulfillment of the human and social rights of the rural working population.

Also according to the authors, this articulation, since its inception, brought together social movements and organizations of rural workers and had the participation of universities, civil society organizations, public power agencies and international institutions, which share principles, values and political-pedagogical conceptions, and articulate themselves to claim



the formulation and implementation of public policies within the Brazilian educational policy that to meet the interests of rural populations (peasants, rural wage earners, settlers, quilombolas, extractivists, riverside dwellers and fishermen and other groups that produce their material conditions of existence from work in rural areas).

The "initial" articulations for a rural education and that through meetings and conferences the nomenclature was solidified, changing from Rural Education, as it was known, to Rural Education. Caldart (2012, p. 257) states, clarifying these moments of discussion and the emergence of the expression "Rural Education", which is so much talked about today. According to the author, the emergence of the expression Rural Education can be dated. It was first born as Basic Education of the Countryside in the context of the preparation of the First National Conference for a Basic Education of the Countryside, held in Luziânia, Goiás, from July 27 to 30, 1998. It was renamed Rural Education after the discussions of the National Seminar held in Brasilia from November 26 to 29, 2002, a decision later

reaffirmed in the debates of the II National Conference, held in July.

It is worth noting that an important milestone for the strengthening of the Rural Education Movement was the creation of the National Program for Education in Agrarian Reform (Pronea), in 1998, through Ordinance 10/98. Pronea is the expression of the commitment signed between the Federal Government, educational institutions, social movements, rural workers' unions, state and municipal governments, considering the diversity of social actors involved in the process of struggle for land and education in the country (Brasil, 2004).

According to Santos (2017),

It is important to point out that the experience accumulated by Pronea, in the most diverse areas of coverage, influenced the conception and elaboration of new public policies, with a view to the development of the field through educational actions that help in the formation of subjects, such as: the Support Program for Higher Education in Rural Education (Procampo). This program supports the implementation of regular undergraduate courses in rural education in public higher education institutions throughout the country, specifically concerned with the training of educators for teaching in the final years of elementary and high school in rural schools. (p. 217)

This program supports the implementation of regular degree courses in rural education in public higher education institutions throughout the country, it was initially implemented at the Federal University of Minas Gerais (UFMG), Federal University of Bahia (UFBA), Federal University of Sergipe (UFS) and Federal University of Brasília (UnB), currently several



federal public education institutions offer Languages in Rural Education, as is the case of the Federal University of Pará, which offers the course on its campuses, including the University Campus of Tocantins/Cametá, with the objective of promoting the training of basic education teachers to teach in schools located in rural areas.

In 2002, Resolution CNE/CEB 01 of April 3 was approved, which established the Operational Guidelines for Rural Education. From this approval, according to Carmo (2016, p. 56) it was possible to "strengthen demands on the Public Power (Union, States and Municipalities) so that educational policies met the guidelines of what was prescribed". In addition, the norms: Resolution No. 2, of April 28, 2008, which establishes Complementary Guidelines, Norms and Principles for the development of public policies for the provision of Basic Education in the Countryside.

In addition, another important rural education program in Brazil is Pronacampo – National Program for Rural Education, linked to the Ministry of Education. Provided for by Decree No. 7,352 and instituted through Ordinance 86, of February 1, 2013.

In the struggle "For a Rural Education" it is necessary to emphasize the protagonism of social movements in Brazil. According to Hage, Cruz and Silva, (2016), as of August 2010, social and trade union movements and organizations in the countryside, universities and federal institutes of education created the National Forum of Rural Education - FONEC, with autonomy to debate with the public authorities on the propositions aimed at implementing/strengthening and consolidating public education policies. based on the specificities, diversities, and issues of rural education.

In the Pará Amazon, articulating themselves to this same dynamic, the social movements representative of the populations that live from work in the countryside intertwine and strengthen the threads of the network that is formed through the Pará Movement for Rural Education, which has in the Pará Forum of Rural Education - FPEC its most significant expression of organization and mobilization for the construction of a popular education project. of development and society.

Finally, it is of paramount importance to understand the laws that govern rural education, after all, although they are not a reality in practice, because they are not yet consistent with the reality, culture and identity of rural people and that they are the result of a long historical, social and political process of social movements, but they lack effectiveness. Rural education is a teaching modality and its objective is the education of children, young people and adults who live and live in the countryside. And it is characterized as a public policy that enables



access to the right to education for people who live outside the urban environment and who need to have this right guaranteed. It is important to say that these characteristics and denomination are not only due to their spatial and geographical location, but also due to the cultural experience and experience that the peasant population possesses and that this differs from urban culture. Thus, it is important to understand that rural education is an education aimed at a very specific target audience, and that, therefore, it needs the rural school with principles, culture and identity of these subjects. Article 1 of Decree 7.352/2010 defines the rural population and rural schools.

#### **4 THE LOCUS OF RESEARCH**

EMEIF Achilles Ranieri is in the quilombola community of Matias, Estrada do Juaba, KM 18, SN, Cametá/Pa. The school has a principal's office and secretariat, and 8 classrooms. In addition, there is a sports court, library, warehouse, and men's, women's, and teachers' restrooms.

The educational establishment has a staff of 24 professionals, among them are: 17 teachers, 6 support staff, 1 Director. The school serves 13 classes of Elementary School (Kindergarten to 9th grade), 2 classes of EJA (3rd and 4th stages) and 2 classes of Specialized Care (from 1st to 9th grade), with a total of 276 students.

#### **5 TEACHING KNOWLEDGE IN EJA**

The teachers who teach at Eja assume a role of fundamental importance, as they are the mediators for the teaching process of the students. And one of the main challenges of Eja teachers is that the class usually presents a great diversity and they do not dedicate themselves exclusively to the school, many work, have children and other occupations. According to Bezerra,

The main thing is to help the teacher understand that adults learn differently from children and adolescents and have a more complex life, with a job, a family to support, worries and stress, factors that influence learning. It is no coincidence that school dropout is one of the great difficulties. The classes show marked diversity, in relation to the time out of school and the contact with writing, and often have ideas that are already rooted (2011, p.)

In this sense, the performance in Eja needs to be, more than in other modalities, well planned, because the students present a differential in relation to other students in basic education. This should be taken into account when planning classes, so that a high number of



dropouts do not occur. Thus, Gauthier says that the professional experience of teachers is very important for the practices that will be developed, and knowledge is built throughout their professional career.

Whether it's a one-off moment or repeated over and over again, the teacher's experience is still a personal and, above all, private thing. Although the teacher has many experiences from which he derives great benefit, these experiences, unfortunately, remain confined to the secrecy of the classroom. He carries out private trials, elaborating over time a kind of jurisprudence composed of tricks, stratagems and ways of doing things that, despite being tested, remain secret. His judgment and the reasons on which it is based are never publicly known or tested (Gauthier, 2006, p.33).

The knowledge that is used by teachers is something that is directly linked to the teacher's identity, each teacher has their own characteristic of working in the teaching of their student. In this sense, Tardiff says that:

Knowledge is not something that floats in space: teachers' knowledge is their knowledge and is related to their person and identity, to their life experience and professional history, to their relationships with students in the classroom and with other school actors in the school. and so on. Therefore, it is necessary to study it by relating it to these constitutive elements of the teaching work. (Tardif, 2002, p. 11)

The methods used by teachers need to be directly linked to the reality experienced by their student. Thus, learning will become much easier and more productive, in the case of Eja students the methodologies need to have a link between the interests and needs of the students.

[...] It is up to the educator to practice a critical method of adult education that gives the student the opportunity to raise an educated critical awareness of himself and his world. Under these conditions he will discover the causes of his cultural and material backwardness and express them according to the highest degree of consciousness possible in his situation. (Pinto, 1985, p. 84)

Eja students bring with them a large baggage of lived experiences and this baggage must be used by the teacher in the classroom context. Thus, the permanence of the EJA student in the classroom is only effective when there is complicity between teacher and students. Thus, it is of great importance to verify the teaching knowledge that is used by teachers in the literacy process of EJA students, since the practices used by teachers are of fundamental importance for the good performance and performance of students.

For Tardif (2002, p. 60), "the notion of "knowing" refers to a broad meaning that encompasses the knowledge, skills (or aptitudes) and attitudes of teachers, that is, what has often been called knowing, know-how and know-how-to-be". The author also classifies teaching knowledge into Pedagogical Knowledge, Disciplinary Knowledge, Curricular





Knowledge, Experiential Knowledge and Knowledge of Professional Training.

Pimenta (2005, p.8) when talking about the teacher's knowledge:

The teacher's knowledge is based on the triad of knowledge from specific areas, pedagogical knowledge and knowledge from experience. It is in the mobilization of this triad that teachers develop the ability to investigate their own activity and, based on it, constitute and transform their teaching know-how.

With regard to the knowledge of experience, the author states that the experience accumulated in the life of each teacher, reflected, submitted to analysis, to confrontations with theories and practices, their own and those of others, to evaluations of results, is that they build their way of being a teacher.

Referring to the knowledge of the areas of knowledge, the teacher finds the theoretical, scientific, technical, technological and cultural reference to ensure that students also appropriate this instrument in their human development process.

In pedagogical knowledge, the author adds that in this knowledge lies the reference to work with knowledge as a teaching process, which takes place in a historical-social situation, and to teach in collective spaces – classrooms, schools, school communities, concretely considered.

## **6 ABOUT THE INTERVIEW**

To carry out the research, we used the questionnaire/interview as a method, in which we conducted an interview with a teacher working in the EJA teaching modality of the Achilles Ranieri School.

The teacher interviewed has been working in the locality for a year, but said that she has been working for many years in Youth and Adult Education. He works with the discipline of Mathematics, his training is Degree in Mathematics. Gauthier (2006) says that the experience of teachers is very important for the practices that will be developed. In this sense, the interviewed teacher talks about the importance of having experience in the classroom, and when we ask if this experience helps in the development of activities with EJA students, she says that:

The experience counts positively, you have to observe that you learn every new thing on a daily basis, with each new situation that you come across with the student, you will first have to get to know the students, know what their problems are, so that you can try to solve the problem. Knowledge only comes when you can get the student to attend your class. The key point of the Eja teacher is in the explanation, knowing how to transmit their syllabus because once they are students with a lot of disabilities in all senses, they had literacy problems, they had reading problems, you have to give your "brilliance" to learn with time, you gain experience, you will see what is the best didactics that you will use to apply them (Gauthier, 2006).



Thus, we verified that the teacher's answer is very much related to Gauthier's thoughts, since the experience allows the teacher to verify the students' difficulties and, from this analysis, look for methods that provide a better learning for the students. In addition, Pimenta (2005, p. 8) says that experience is part of the triad of knowledge "The knowledge of the teacher is based on the triad of knowledge of specific areas, pedagogical knowledge and knowledge of experience".

Teaching students in Youth and Adult Education is an erculean job, in the sense that the teacher needs to do a job on a daily basis. The content to be passed on needs to be adapted to the student's reality, and it is necessary for the teacher to participate directly in the elaboration.

During the interview with the teacher, we asked if there is a specific content for the discipline and if it participates in the organization of the content or if it is ready to work. The Teacher replies that "It exists in the municipality, based on education, usually only with some changes" and that it is necessary to make adaptations, "once you have a student with *no problems because the Eja student has some little problem, lack of opportunity is due to the work, make an adaptation as close to the student's reality as possible*. What comes from there you adapt, so you participate, only in practice" (Professor). The answer presented by the teacher can be compared to the ideas of Tardif (2002) when he says that the notion of knowledge of teachers encompasses knowledge, skills and that knowledge, according to the author "can be classified as Pedagogical Knowledge, Disciplinary Knowledge, Curricular Knowledge, Experiential Knowledge and Knowledge of Professional Training".

And it is by presenting this knowledge that the teacher is able to "see" the difficulties that the students present and thus adapt the syllabus, which comes ready-made, to the student's reality. This knowledge presented by the teachers contributes to them having a broad view of the class in which they work, observing the reality of each student. When we asked the teacher what knowledge about education, about school and its surroundings do you believe Eja teachers need, we had the following answer:

The EJA is a special series, it is a special class you need a highly qualified teacher who is used to this situation, the first thing you need to work with a student from the Eja field is the part of human relations, character, the formation of the character of the environment that is the discussions of its issues of your community, Of course, you need to take the syllabus, but you also need everything that gives life, the daily life of the human being.

From the point of view of the research subject, it is necessary for the EJA teacher to work on various themes with the students, even helping them in human relationships. Bezerra (2011) says that the main thing is to make the teacher understand that adults learn differently from



children and already have a complete life, with children, work, etc., and the difficulties in learning become much greater.

## 7 FINAL THOUGHTS

In the course of the theoretical analyses of this work, we can highlight that the education of Youth and Adults was initially created with the purpose of compensating for the lack of schooling in Brazilian society, mainly due to the inadequacy of the education of the working class, in the face of the new technologies inserted in the means of production and later in the daily life of individuals. Because of this, EJA meets a growing demand from young people and adults who seek social inclusion, as well as better living conditions through education.

Thus, we understand that there is a movement of recognition and appreciation of the EJA modality, which seeks to build its identity as a space of rights and particularities for young and adult subjects. Thus, we have to understand that EJA is not only due to the provision of schooling and the feasibility of the appropriation of knowledge, but mainly because young and adult subjects find in this schooling a space that is their right and in which they interact socially, which consequently demands from the teacher much more than the mastery of technical knowledge.

We can analyze that the work highlighted that the EMEIF teacher Achilles Ranieri, face difficulties from the ability to get to school to the development of their pedagogical practices in this space. However, the importance of these in the educational construction of the subjects who experience the inclusion of high school in their own community is noted. Through this, we analyze that the education and the knowledge arranged in the classrooms of the Eja classes in the field, are built through the link between the students' knowledge and the curricular contents inserted in the teacher planning.

In this complex process that involves teaching, we highlight that the teacher performs in her daily practices the use of the triad of knowledge, which focuses on teaching not aimed at the job market, but based on pedagogical knowledge and knowledge from the teaching experience in the search for education for life. Thus, it is important to consider that teachers, as well as students, have knowledge, cultural and political values, and that they are also marked by a history of education. Thus, the pedagogical practice necessary for rural students inserted in EJA should be based on mediation, with curricula appropriate to the needs and sociocultural contexts of the students.

In this sense, it emphasizes the importance of preparing teachers who assume a



reflective attitude in relation to teaching and the social conditions that influence it in the educational process of EJA students, in order to enable them not for technical training, but for the performance of an education linked to knowledge, cultures and historical roots in which students identify.

However, we understand that Eja students bring with them a great baggage of lived experiences and this should be valued during their educational process, through the teaching pedagogical practices. Thus, it is noteworthy to highlight that the teaching knowledge used by teachers in the educational process of Eja students in the quilombola community of Matias, and linked to the knowledge experienced by students in the community, are of great importance, since the practices used by teachers develop a greater performance of students in teaching productions in the classroom.



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