


Citizenship training: Rescuing citizenship

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ABSTRACT

The object highlights that the teenager, from an excluded family, studying in a precarious school, finds in the Young Apprentice Program an opportunity for professionalization. The general objective is to understand the cultural, family and school contexts of adolescents. The specific objectives are to describe the cultural context; talk about the family scenario; explain the school environment. The methodology highlights that the research in its structure is qualitative, considering that the data collection procedures are classified in the participant observation modality. The results highlight that from the wealth of testimonies heard, it is possible to obtain a change in the reality of young people in view of the opportunity to become professional. Self-esteem, posture, behavior, dress and improved communication with colleagues and institutions were added. These teenagers emphasize the importance of the course in this awakening for the world of work. The conclusion highlights that adolescents, through the Young Apprentice Program, obtain benefits such as better technical quality, inclusion in labor market, social integration, citizenship rescue and citizen formation, building an equitable society.

Keywords: Adolescent, Culture, School, Family, Apprentice.

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INTRODUCTION

Culture is a perspective of the world that people come to have in common when they interact. The family, as a class of individuals with an *innate stigma*, is hindered, excluded and made invisible by society. School, with a precarious scenario, excluded students, overloaded faculty, gives rise to social inequalities.

The object of this study is the Young Apprentice Program, which facilitates the finding of the first job and links work with education. The problem reflects why do teenagers want an opportunity in a Young Apprentice Program? The general objective is to understand the cultural, family and school contexts of adolescents. The specific objectives are to describe the cultural context; discuss the family scenario; explain the school environment. The hypotheses are: the seriousness of the situation of misery for the poor family represents the instability of affective bonds and the fraying of solidarity; the family environment hinders the emotional health and cognitive development of adolescents; Language, habits, customs, and family values are distinct from the school community.

THEORETICAL EMBEDDING

Andrade; Santos and Jesus (2016) argue that the Young Apprentice Program is an initiative of the Federal Government built through public policies and mainly by incentives, opening paths for young people to obtain their first job.

Borges (2010) corroborates that young workers, who start a work activity at an early age, bring desires to be someone, to be happy from their work.

Oliveira and Godoy (2015) demystify that the social appreciation of being employed and the support of positive fraternal figures are the main protective factors, as well as the main coping strategies are rationalization and investment in close relationships.

Freitas and Oliveira (2012) point out that young people suggest improvements and indicate paradoxes in the work-training relationship, using a citizenship education, differentiating *The student who works* and *the worker who studies*.

Moura (2009) reflects that work for most young people represents a transformation in their lives, because through it they consume, contribute to the family income and come to be valued by society.

Culture, shared in interaction, constitutes a consensual perspective on the world and directs acts in this universe.

Culture distinguishes those with whom one interacts. The social institution signifies a single universal vision.



Community organizations are the vehicles of culture. If you are socialized to accept the suggestions of those who have many years of history on your side, a long tradition. Institutions also have a genesis, as do communities and groups.

A sapience is a common perspective, a set of ideas that people develop and learn in social interaction.

Every society develops a culture that has a set of truths, and so does every community in society, every formal organization, group, and dyad.

The ideas are *Cultural*, are formed in social institutions and taught to people as members of them. Even if true to a certain extent, they are also limited in capturing reality, because each is a focus, exaggerating certain aspects of reality and belittling others.

In Brazil, there are opportunities for those who *works decisively*. It's a place where this kind of person can rise to the top. It is based on competition, which brings out qualities, efforts and competitive characteristics of the human being. If one succeeds in this system, one will be able to maintain what one has achieved. If it is not successful, there are chances that this actor has not performed enough. These suggestions are *Cognitive*. They function to protect the economic system and social inequality.

Culture is also made up of ideas about the things worth striving for (ends). They are of two types: values and goals.

One *value* It is a long-term commitment on the part of the institution or the individual. It is a strong preference, a building principle around which goals are set and action takes place. One *purpose* It is a short-term goal of an individual or community organization in a specific situation.

An intense commitment to a social organization means that the institution itself becomes an important value for the individual. If you can be willing to give your time, money, or even your life for it: you can see that the whole purpose of life is connected to it.

Values serve a purpose: they mobilize individuals around desirable ends and lead them to act in ways that help the organization. They reflect what is useful and taught by those at the top of the social structure.

The relationship between values and action is complex. Equality, for example, is a value that is often held, but clearly not respected in relation to racial minorities.

The country as a society has a system of values that it shares throughout history. This set is composed in part of the precepts of individualism, equality, and material success. Enumerating the purposes of a country is a difficult task, as there are numerous exceptions and contradictions.

However, on a very general level, each country does have a common value system, especially if analyzed in contrast to other societies.



Within a country, each community also has a set of purposes, influenced by the wider society, but also unique by virtue of the interaction that occurs in a given community over time. Each shares the dominant wisdom, but each is in some way unique in the precepts it emphasizes. Each formal institution also develops a value system, and the same is true for each group.

Goals, like purposes, are the ends that people work for. Goals are practical goals, precepts are moral goals. Targets must be hit and replaced by others; Values are general guides for action. Designs are the specific outcomes around which the action is organized, the shots that create the problems that are being tried to solve.

Values are important to goals. It is the abstract long-term commitments that act by overseeing the targets. We work towards designs that are consistent with the commitments of purposes.

Values and goals are two components of culture. They arise between people as interaction occurs over time.

In interaction, one agrees on the rules of the game (the means employed to achieve the ends), and agrees to observe them while being in the social organization. They can be simple procedures to follow, or informal expectations, traditions, laws, or moral positions.

Norms exist in every social institution and are part of the pattern called culture. They influence, shape, or control (depending on the situation) the action of the individual.

The concept of *subculture* testifies that there are many markedly distinct groups and communities in a society. At the same time, the term implies that it does not develop in a vacuum, but is influenced by broader wisdom in various complex and subtle ways.

The term *counterculture* It is used to designate other cultures within the dominant wisdom in society. The Counterculture Explicitly *It rejects the norms and values that bind the dominant culture, while the subculture finds ways to assert the national wisdom and fundamental orientation of purpose of the dominant societal system.*

Reality can exist *Outside*, regardless of how the person perceives it. However, the way you see it, what you think about it, or what you consider correct, originates from the social construction of truthfulness. It is through social life that one comes to know what exists, that one learns what is real, what to name it and how to use it. Between the *axiom as it is* and *authenticity as the person sees it* There is a social organization and its culture, the social lenses through which one looks.

Souza (2009) argues that the real social disturbances that cause pain, suffering and daily humiliation for tens of millions of Brazilians are made invisible.

To hide the non-economic factors (social, emotional, moral, and cultural preconditions) of inequality is to make invisible the two issues that allow *understand* The phenomenon of social nonconformity: its genesis and its reproduction in time.



The Brazilian modernization process constitutes an entire class of individuals devoid of the social, moral and cultural preconditions that allow this appropriation.

This social stratum is only perceived in the public debate as a group of needy or dangerous individuals, treated fragmentarily by superficial topics of discussion, data that never even name the real problem, such as *violence, public safety, public school hardship, lack of public health, fight against hunger*, etc.

Class of actors with a *Inhaled Estigma*. These are the people who are always one step away from delinquency and abandonment. This layer is modern and is created by the affective, emotional, moral and existential impossibility of *incorporation* of the indispensable assumptions for the appropriation of both cultural and economic capital.

Although there are always economic and political interests behind ethnic and religious differences, the absence of a shared solidarity of national adhesion is decisive, where rivalries are resolved in a violent, cruel and genocidal way.

An efficient national identity builds the foundations not only of the dominant group solidarity, but it is also an indispensable source, in modern conditions, for the very constitution of the individual symmetry of each one.

Without institutional and social practices that stimulate and guarantee the possibility of criticism and independence of opinion and action, there are no free individuals. The problem is that it is not easy to understand the insidious ways in which the practices of the dominant powers construct the illusion of freedom and equality.

Is it, then, the family' *s fault* for the reproduction of inequalities and injustices?

The lower classes in Brazil, or more properly their socially inferior level, often do not have even one type of apprenticeship. Sometimes, even if any parent encourages their children to go to the institution, the reasons for this choice are *cognitive*, paying *lip service*, since most of these parents also did not go to the organization or did not have any personal experience of school success.

It is the conflict, the struggle between contradictory needs, interests or ideas that makes the individual acquire and form his own unique personality. It is also altercation that makes it possible for an entire society to perceive and criticize the perverse and inhuman consensuses that permeate it and influence its history. Without explicit dissent, both a person and a societal system are doomed to blindly repeat conventions and ideologies.

Social *action theory* is a set of concepts and notions that explain why individuals behave the way they effectively arrogate to themselves. It must explain why actors and societies are different from each other.



Ingrained prejudices and outdated concepts go hand in hand in order to prevent a more elaborate and sophisticated verification of the causes and consequences of peripheral modernization and its sequelae, such as abyssal inequality, marginality and sub-citizenship.

Racism, although disguised, continues in the culturalist vision that also *essentializes* and homogenizes individuals and entire societies.

Economic progress is perceived as a panacea for solving problems such as inequality, marginalization, and sub-citizenship. There is a *fetishistic* belief in financial ascension, which makes us expect the expansion of the market to solve all Brazilian problems.

Liberalism has always been the ideology of the expanding market and the classes that gain from this extroversion. Since the nineteenth century, but especially in the twentieth century, there has been an evident polarization between defenders of the State, as the driving force behind the social development of a backward societal system in all dimensions of life, and the heralds of the free action of the market to achieve the same ends.

There is an intimate relationship between poverty and scientific debate *versus* the capacity for public reflection. The ideas that inhabit the minds of politicians, media men, opinion makers of all kinds, etc., are, for the most part, the conceptions of intellectuals and thinkers. It was science that inherited the *prestige* and *authority* that were once the privileges of religions and the great religious prophets. It is good to remember this in a country so colonized by economic data that only perceives the material reality that money builds. Even this axiom of *hyper-economism* that populates the nation is, above all, a product of representations, precisely of a kind of petty and reductive liberalism, which under the guise of *social criticism* actually reproduces a societal consensus responsible for one of the most unjust and perverse global societies.

Ceccon; Oliveira and Oliveira (1984) state that parents are very concerned because not all children are able to get a place in the organization and, even those who do, begin to have bad results. They fail, have to repeat the year and run the risk of leaving without having learned anything.

Parents feel guilty because they are not able to help their offspring as they would like with homework and exam preparation. They arrive exhausted from work, still have to take care of the minors, and often do not master the knowledge and subjects that the school requires.

Teachers, in turn, feel overworked and undervalued in their work. Their working conditions are bad: overcrowded classrooms, lack of teaching materials, very extensive and complicated programs, etc.

Everyone wants the academic community to be a kind of ladder that leads to a higher floor, to an improved life, to a good job with a high salary.

This expectation regarding what the school can and should do is even stronger in the poorest social strata. For the people, it is practically the only means of economic ascension, of ascent in life.



Success in studies would be the great opportunity offered to everyone to compensate for societal inequalities.

The great hope of those who fight for compulsory and free institutions is that with an equal starting point for all and with the same path, nine years of basic education, they would now have equal opportunities to succeed.

There is a chasm between these promises and reality, between intentions and facts, between what the organization should be and what it actually is.

It is above all children from the lower classes and the rural areas who fail in school and are forced to interrupt their studies.

The fate of the vast majority is to take the hardest, lowest-paid jobs with the highest risk of unemployment at the time of crisis.

Poverty and misery have a major influence on institutional outcomes.

The work impairs the organizational performance and the student ends up failing in repetition and dropping out of school.

School regulations and requirements are seen as the cause of many of the problems that children and parents have to face: there is the problem of lack of places, not all students are able to enroll in the first year at the right age.

Then there is the problem of the location of the institution. Mothers often can't get a place in the organization closest to their home. Children are forced to make long journeys to and from each day every day.

Many of the embarrassments pointed out could be solved if the school had a different attitude towards innocence. To this day, the institution has treated the *lazeira* as if it were people's fault, a birth defect that only gets in the way of the work in the organization. And, in fact, it is entangled because it was not designed for the poor.

There is no attempt to adapt the school to the needs of the deprived, which would be perfectly possible; but, on the contrary, they are asked to fit into an institution that was not made for them, which is practically impossible. And since they can't do this *miracle*, they are gradually eliminated, which makes *the problem* disappear.

Minors arrive at the organization in an unequal situation.

To end the mass failure of the poorest children, it is necessary to see and understand how the school is arranged from within. It is necessary to know the mechanisms and the way in which this gear works, which makes a few succeed and the vast majority fail.

The law says that the institution is the same for everyone. But in reality, there are big differences between them: there are the *good* ones and the *needy ones*.



In *underserved* organizations, teachers are overworked and dissatisfied. Because of this, they spend little time in school. The didactic material (primers, books, etc.) is inadequate and insufficient. Classes are overcrowded and the younger ones have less class time. In these institutions, educators are absent more often, students are rebellious or disinterested, and there are more problems of discipline.

Within the organization, everything changes. These same children who have always known how to fend for themselves, who have learned by observing and doing, who at home and on the street are smart and talkative, at school do not understand what the teacher says, feel incapable of learning, close in on themselves, become silent, sad and passive.

As soon as he enters the institution, the poor child has to learn to express and write in a language other than the one in which he has always spoken, at home, with his parents and friends.

The organization does not seek to know or value everything that the child already knows, all his life experience that he has learned at home and on the street and that he brings to school. For the institution, the minor has insignificant knowledge, does not bring anything positive, quite the opposite. He brings ways of speaking and behaving that need to be corrected.

Academic exercises are almost always done around problems that don't exist in real life. When the teacher asks a question, she already knows the answer and only accepts as a correct statement what she knows. The institution does not help the students to solve concrete problems, situations that they really understand and for which they are interested in seeking the solution.

The way the organization teaches does not help the learner to learn how to learn. It does not instruct what to do to recognize the existence of a problem, how to look for possible deciphering, choose and test the solution that seems best, and verify the result that has been reached.

The school, as it is organized, does not encourage solidarity, mutual help among students, or teamwork. The fundamental rule of the institution is that everyone should make do as they can.

The small minority of students who succeed in the organization attribute these good results to their own merits and talents. This causes them to consider themselves superior to the vast majority who fail.

The purpose of the school, as it exists today, is to form a privileged minority that will later think, direct, plan and give orders to others. On the other hand, the destiny of the majority marginalized by the institution will be to carry out the orders and plans made by the owners of power and knowledge.

The way in which the school is organized is the result of the composition of society as a whole.

The poorest are marginalized by the organization in the same way that they are exploited at the level of labor relations and prevented from participating in political life.



The school is not democratic because society is not yet truly egalitarian. The owners of power are also the controllers of knowledge, and the poor are excluded both from the institution and from participation in decision-making.

The social system is not only the landlords of the condon, it is also all those who, until now, have had no time or voice.

The corporate system can and should change.

Changes will only come if key stakeholders move. Transformations are always the result of the actions of those who protest against the unfair treatment they have been receiving from the organization and demand a different school that truly meets the interests of the majority.

As it is the poorest children who need the organization the most, it is urgent and a priority to adopt measures that ensure *that all* of them *enter* school and *remain* in education for as long as possible.

Some of these practical measures, with an immediate positive effect, are the following: extension of the duration of the institutional workday; adaptation of the school timetable and calendar to the needs of working children; Free distribution of all academic material.

After these administrative measures, which have an immediate impact, it would be necessary to face the more complicated and difficult question of changing the content and methods of teaching.

It is necessary to adapt the institution to the real conditions experienced by the vast majority of its students who come from the most disadvantaged homes.

In this sense, it is very important to help teachers to consider teaching more and better. Often it is because they do not know how to deal practically with the difficulties encountered by poor children in learning that educators blame the victims. With this excuse, they do not take into account the real situation of their students, nor do they question their own way of instructing.

It is necessary to ensure that all students can learn essential things such as knowing how to read and write their mother tongue well; develop mathematical reasoning well; acquire basic knowledge of history, geography and the social environment.

The path to be followed for the change of the organization is the same route that the people have already been treading in search of solutions to so many other problems of their daily lives.

Instead of waiting for solutions to come from above – from the authorities, from the government, from the experts – the people themselves decided to act. Discussing together, in small groups and communities, he began to become aware of his own strength and his ability to unravel recent decipherments. It is by discovering new solutions together and helping each other instead of each one being quiet and silent in their own corner that people have come to understand how to organize themselves to defend their rights. In this daily struggle for survival and a better life, they *learn* and *teach*.



He knows to the extent that he understands how society works and dismantles, little by little, this complicated mechanism of which the school is only a part. The people identify when they try to understand together why their children do poorly in the institution and discover that the problem is not individual, but collective and that its solution depends on the whole community.

Seeing, judging and acting together, the people are educated and show that education does not happen only in the organization. We educate ourselves every day, throughout our lives, learning from the experiences we live and assimilating even more if they are discussed in common.

But when the people come together to look for new solutions to their problems, they also teach. Throughout their journey, people shed light on the lesson of hope and solidarity. They explain how it is possible to find ways out in situations where there is apparently no way. They elucidate how to survive when unemployment and poverty could lead to despair. They clarify how it is possible to invent solutions from oneself.

It is in this process of organization from the bottom up, tempered in the struggles of each day, in the victories and defeats that have so much to argue, that lies the seed of a new attitude and a new way of acting: trusting in one's own strengths to find the answers and put them into practice.

This creativity and solidarity are not learned in the life of the school as it is today, but in the school of life. The challenge, then, is to tackle the problem of organization in the same way that the people have faced much more complicated challenges. It is necessary to bring into the institution lessons that people have learned and taught in the school of life.

METHODOLOGY

The method was rational inductive (knowledge from the particular to the general), with ascending direction and apodictic causal demonstration. The analysis (from the least to the most complex) and the synthesis gave the knowledge a global meaning with qualitative, bibliographic, ethnographic, applied, descriptive and participatory research. The documents were drawn from primary sources. Primary data collection occurred with universal selection, coding, tabulation, and interpretation. The techniques used were participant observation and content analysis with independent and continuous variables, and non-probabilistic sampling for accessibility.

Science condemns subjectivism (which includes the argument from authority and expediency as criteria of truth) because, instead of enlarging, it diminishes or denies the rationality and objectivity of knowledge. Science only accepts as true what is verifiable by verification compatible with the scientific method.

Inductive reasoning describes knowledge from the particular to the general. The upward direction is typical of this method. Apodictic causal induction is the syllogism that enunciates in the



antecedent the necessary causal relation between two phenomena and, in the consequent, generalizes this relation into a truly valid statement.

Qualitative research considers that there is a dynamic relationship between the real world and the subject, that is, an inseparable link between the objective universe and the subjectivity of the individual that cannot be translated into numbers. The interpretation of phenomena and the attribution of meanings are basic in this process.

The bibliographic argument highlights a general overview of the main works already carried out, which are important because they are capable of formulating current and relevant data related to the subject.

Ethnographic inquiry emphasizes the study of the qualities and characteristics of the object of study through participant observation.

Descriptive scrutiny highlights the explanation of the characteristics of a given population, phenomenon, or the establishment of relationships between variables.

Participatory disquisition accentuates the development based on the interaction between researchers and members of the situations investigated.

The primary sources are historical and bibliographic data.

Core data is data that is collected directly at the source.

Coding is the operational technique used to categorize data that relate to each other. Thus, they are transformed into symbols, which can be tabulated and counted.

Tabulation is the arrangement in tables, making it easier to verify the interrelationships between them.

Participant observation is based on the fact that the researcher-observer becomes an integral part of a social structure and, in face-to-face relations with the subjects of the argument, collects data and information.

Independent variables are those that affect others but need not be related to them, and continuous variables are those that can take on an ordered set of values within certain limits.

Non-probabilistic sampling depends solely on the researcher's criteria, and in the accessibility demonstration, the specialist selects the elements to which he has access, assuming that they can, in some way, represent the universe.

RESULTS AND DISCUSSION

The research problem: *why do teenagers crave an opportunity in a Young Apprentice Program?* It follows comprehensive and complementary paths of this important undertaking of being an apprentice.



The target audience was adolescents between fourteen and eighteen years old, who were regular at school, and who had been enrolled in some apprenticeship program. They should have an available workload of four days. Have a family income of up to half a regional minimum wage per capita, preferably from a family benefiting from federal government social programs aimed at the low-income population. They were in their first year of high school, with fifty students in the classroom. Ten percent of them were enrolled in apprenticeship programs.

From the richness of the testimonies heard, it was observed that the reality of the young people was changed in the face of the opportunity to become professional.

The sponsoring entities spare no effort to see their inclusion objectives achieved in the face of an exclusionary society. This exclusion is caused, among several factors, by school failure, since successive failures aggravate the situation of the less favored, who, because they do not have a degree, present themselves to the recruiters of the companies at an almost insurmountable disadvantage. Many, considered by corporations as incapacitated, are permanently excluded from the world of work and deprived of any possibility of social inclusion.

It is gratifying for all professionals who work in the young apprentice programs to feel, at the end of the modules, the growth of adolescents demonstrated by the increase in self-esteem, posture, behavior, way of dressing and improved communication with colleagues and institutions.

It is noted that the simple observance of the apprenticeship legislation, articles 428 to 433 of the Consolidation of Labor Laws and the inclusion of adolescents in these programs, has the power to produce significant changes in the lives of youth. In fact, it is proven that in the face of their professional initiation, combined with schooling and specific professional training, young people have grown integrally, as human beings and citizens.

The theoretical basis confirmed the *hypotheses*: The seriousness of the situation of misery for the poor family represents the instability of affective bonds and fraying of solidarity; The family environment hinders the emotional health and cognitive development of adolescents; Language, habits, customs, and family values are distinct from the school community.

It is necessary to realize that innocence surrounds us: it persists within schools, in the news, and in various social studies. In the classrooms, this reality is evidenced by the hungry and impoverished bodies of children and adolescents who arrive at schools, who are, in many cases, also *lazeiros*. Due to such a significant presence, this issue has become the object of public policies, such as *eradication of poverty*.

The possibilities of reflection and action, problematizing the theme of innocence and social inequalities in the educational context, underpin the recognition of the situation of social exclusion.

It is considered that in the face of discussions and laws that plead for equal rights for all, education in the 21st century is still not considered a priority in government policy, which translates



into the challenges of financing and managing education. Perhaps these are political, administrative, or cultural issues. Or, in addition to all the real difficulties that poverty brings, there is also the behavioral barrier of self-indulgence, thinking that it has always been like this, that it is not possible to change, a thought that comes both from the subject and from the educational community itself.

In the course of this scientific work, I observed in my relationship between what I analyzed and my self-analysis as a researcher, mediated by interactions with other professionals (specialists, authors, experts) that there were conflicts that dynamized the research process. I interpret this as a relational perspective as a condition for the operation of the so-called *humanities* when it comes to qualitative scrutiny methodologies. Here I point out ways of thinking, judging and giving opinions as evaluative indications. Perhaps, in this recognition, the attribute I have highlighted is located.

Josviak and Bley (2009) point out that it has already been observed that youth is a time of transition in which one passes from complete dependence, which characterizes childhood, and, going through a series of stages, reaches the full autonomy of adult life.

In the process of transition from childhood (dependency and studies) to adulthood (autonomy and work), the process of insertion in the labor market plays a fundamental role, which is conditioned by the aforementioned aspects, giving them their own connotation.

For years, in several legal systems, including the Brazilian one, in the approach to work, a distinction was made between the phases of the lower age, up to eighteen years of age, and the adult phase. In recent decades, in Brazil, work and professionalization have been placed in the perspective of 14 to 24 years, taking into account their specificity in this age group.

The ILO (International Labor Organization) reveals that within the youth there are several excerpts about living in the urban and rural sectors, about gender, about the total young population, about which they work and study, who only study, who only work, about work modalities, including informal work, about the importance of *entrepreneurship* On the need for professionalization in the globalized world in which the productive process is changing, on youth unemployment with causes and effects.

Several factors make governmental and non-governmental programs propose to include young people also in other modalities of legal labor relations: the associative modality of which the cooperative is a modality, the autonomous, the family regime, the entrepreneurship.

The most correct approach emphasizing education at the elementary and secondary level is being given by the Pro-Youth Program inserted in the National Youth Policy, to be executed jointly by the Municipal and Federal Governments with the objective of providing young people (from 14 to 24 years old), in a situation of social inclusion and vulnerability: the increase in schooling, with the completion of elementary school; professional qualification, with a certificate of initial training; digital inclusion, with the development of community actions of public interest.



Professionalization of young people is a relevant issue in the current conjuncture when it comes to their insertion in a highly competitive and demanding market regarding the required capabilities.

The current technological transformations and the effects of the globalization of the economy on the productive sector are demanding a multi-skilled professional with multifaceted employability.

The most perfect of the technical-professional training alternatives is provided by school learning, regulated by articles 39 to 42 of Law 9.394/96 – LDB.

Law No. 11,180 of 2005 institutes the Escola da Fábrica project as a modality of initial and continuing professional training for low-income young people aged 14 to 24 years (monthly per capita income of up to one and a half minimum wages), as long as they are enrolled in basic education in the public network (elementary and high school, art. 21, Item I of Law No. 9,394/96) or in supplementary courses for young people and adults (art. 37 of Law No. 9,394/96).

CONCLUSION

The adolescent, throughout the history of humanity, has always been seen as a miniature adult. Rescuing their rights, constitutionally guaranteed by article 227, is a duty that they impose on everyone and, among these, acquiescence to professionalization. Among the various occupational forms, learning emerges as an efficient, legal means that provides real equality, as it enables the excluded to have access to it.

The recovery of citizenship, through citizenship education, where the understanding of the cultural, family and school contexts of adolescents is solidified through the richness of the testimonies heard. I observe the achievement of a change in the reality of young people in the face of the opportunity for professionalization. This is demonstrated through its

There is an increase in self-esteem, posture, behavior, way of dressing and improved communication with colleagues and institutions. These young people, when asked, highlight the importance of the course in this awakening to the world of work. They say they are aware of the transformations that have occurred in this process and of the new market possibilities that are opening up, thus improving their quality of life and that of their family.

Today's world of work demands people with professional qualifications, critical thinking and proactivity. Such requirements are far from young people from low-income families, due to the low level of education and access to job training. In this context, learning returns to its origins as an alternative to change this situation.

The fragility of public policies greatly contributes to the process of exclusion of thousands of adolescents from the qualification process, further increasing social inequalities. Increasingly, the



impoverished layer of the population has survival as its main objective and, in the face of this scenario, talking about the guarantee of fundamental rights is an almost inoperative discourse.

Thus, through the Young Apprentice Program, adolescents obtain benefits such as better technical quality, inclusion in the labor market, social integration, recovery of citizenship and contribution to an equitable society.



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