



YAE'S educational pathways: memories, realities and dreams in a humanizing perspective

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ABSTRACT. The discussions in this article were based on the reports of a group, including students and a teacher, from the 4th period, from the 1st segment, of the Youth and Adult Education (YAE) teaching modality, in the municipality of Araguaína-TO, about the reasons for having given up on studies based on a demonstration of dehumanization and deterritorialization of spaces, bodies and minds. As a result of injustices, vulnerability is confused with personal demerits, because immersed in myths, the interlocutors think that they are responsible for the incidents and recurring bad weather in their lives. Without conditions to exercise citizenship, because they are expropriated of human dignity, resulting from constant and permanent vulnerability, the perspective of the future is overshadowed and without conditions of self-help and altruism, because culturally dependent, the participatory process in the community becomes truncated, bringing harm for individuals and the collectivity. However, they find in the YAE, a space for learning and coexistence, perspectives for overcoming and transforming realities, for building relationships of trust in themselves and in the other and therefore collaborative, enabling greater participation and a sense of belonging in the community. This article adopted participatory research as a method and the culture circle as a technique, which allowed the participants' speech to be problematized, contributing to the construction of the humanization of the subjects.

Keywords: territoriality; citizenship; humanization; Youth and Adult Education (YAE).

Percursos de educandos da EJA: memórias, realidades e sonhos em uma perspectiva humanizadora

RESUMO. As discussões neste artigo se basearam nos relatos de uma turma, incluindo alunos e professora, do 4º período, do 1º segmento, da modalidade de ensino de Educação de Jovens e Adultos (EJA), do município de Araguaína-TO, sobre os motivos de terem desistido dos estudos a partir de um demonstrativo de desumanização e desterritorialização de espaços, corpos e mentes. Resultado de injustiças, a vulnerabilidade é confundida com deméritos pessoais, pois imersos em mitos, os interlocutores pensam ser eles os responsáveis pelas intempéries incidentes e recorrentes em suas vidas. Sem condições de exercer a cidadania, porque expropriados de dignidade humana, decorrentes de constante e permanente vulnerabilidade, a perspectiva de futuro fica ofuscada e sem condições de autoajuda e altruísmo, porque culturalmente dependentes, o processo participativo na comunidade torna-se truncado, trazendo prejuízos para os indivíduos e coletividade. No entanto, encontram na EJA, espaço de aprendizagem e convivência, perspectivas para superação e transformação de realidades, de construção de relações de confiança em si e no outro e por isso mesmo colaborativas, viabilizando maior participação e sentimento de pertencimento na comunidade. Este artigo adotou a pesquisa participante como método e o círculo de cultura como técnica, que permitiram que o dizer dos participantes fosse problematizado, contribuindo para a construção da humanização dos sujeitos.

Palavras-chave: territorialidade; cidadania; humanização; Educação de Jovens e Adultos (EJA).

Camino de los educandos de EJA: recuerdos, realidades y sueños desde una perspectiva humanizadora

RESUMEN. Las discusiones de este artículo se basaron en los relatos de un grupo, formado por estudiantes y un docente, del 4º período, del 1º segmento, de la modalidad de enseñanza de Educación de Jóvenes y Adultos (EJA), en el municipio de Araguaína-TO, sobre las razones de haber renunciado a estudios basados en una demostración de deshumanización y desterritorialización de espacios, cuerpos y mentes. A raíz de

las injusticias, la vulnerabilidad se confunde con los deméritos personales, pues inmersos en los mitos, los interlocutores se creen responsables de los incidentes y malos tiempos recurrentes en sus vidas. Sin condiciones para ejercer la ciudadanía, porque se les despoja de la dignidad humana, fruto de la constante y permanente vulnerabilidad, se opaca la perspectiva de futuro y sin condiciones de autoayuda y altruismo, porque culturalmente dependientes, se trunca el proceso participativo en la comunidad, trayendo perjuicios para los individuos y la colectividad. Sin embargo, encuentran en la EJA, un espacio de aprendizaje y convivencia, perspectivas de superación y transformación de realidades, de construcción de relaciones de confianza en uno mismo y en el otro y por ende colaborativas, posibilitando una mayor participación y sentido de pertenencia en la comunidad. Este artículo adoptó la investigación participativa como método y el círculo de cultura como técnica, lo que permitió problematizar el discurso de los participantes, contribuyendo para la construcción de la humanización de los sujetos.

Palabras-clave: territorialidad; ciudadanía; humanización; Educación de Jóvenes y Adultos (EJA).

Received on July 4, 2020.
Accepted on June 25, 2021.

Introduction

The following work is part of a master's research, from the Postgraduate Program in Studies of Culture and Territory, of the Federal University of Tocantins (UFT), city of Araguaína, Tocantins, during the year 2019, of theoretical and empirical character. To this do so, we could bring important theoretical references (Di Pierro & Haddad, 2015; Arroyo, 2017; Paiva, Haddad, & Soares, 2019) who focus on the YAE, bringing fundamental contributions to the investigations of this field of studies. However, in this article we mobilize the discussions of Paulo Freire, as the central author for methodological and theoretical approaches, also guaranteeing us wide discursive possibilities about the public attended by the YAE.

The research had as interlocutors 11 students, aged between 27 and 59 years, and a teacher, from a night class, from the 4th period, from the 1st segment, (YAE), which operates in a municipal public school, located on the outskirts of the city center, with a public composed of students from various neighborhoods, from the closest to the farthest. As such, it is a teaching modality, usually composed of students who have had their educational pathways interrupted throughout their lives, in processes that can be characterized as deterritorialization (Haesbaert, 2016) of their physical spaces, their bodies and subjectivity.

Understanding that the interlocutors have a biography of struggle for survival and find themselves in a context that challenges them to keep on their way, with a view to overcoming precarious realities in favor of a dignified life, this article is necessary, because it aims to perceive the deterritorializing elements that forced them to interrupt their studies when they were young. In addition, to value the YAE as a guaranteeing space for learning and coexistence and outlining the dreams of the research participants, who seek better working conditions. In this sense, the general objective intends to make the course of YAE students in view of their memories, realities and dreams, in a humanizing perspective, for the strengthening of subjects and belonging in the community.

Initially, in this article, the discussions focus on the causes pointed out by the research participants that impelled them to drop out of school. The reasons are diverse, however, social markers of gender and class prevail. These causes are theoretically analyzed through the prism of the concept of territoriality, better by saying, of its variant, of deterritorialization, using the discussions of Haesbaert (2016). It will be noted that this process is characterized mainly by the vulnerability of the spaces, or territories of the subjects, which can be physical-geographic, but also in the body and mind, waning the possibilities of negotiation. Thus, these students were subjected to undignified conditions, characterizing a situation of oppression and, immersed, believe that they are the cause of their own misadventures and not the result of injustices (Freire, 2015).

Following the discussions, now about the current context, the participants, devoid of systematic and school knowledge, considered 'legitimate' by society, develop work that basically requires them time and physical energy, with balances only for adventurous survival, day-to-day, without guarantees for a future close to their lives, losses that are reflections of pauperization and exclusion, being humiliated and offended, often suffering violence in body and mind. Without the enjoyment of full rights and citizen participation (Carvalho, 2012), only achievable with the participation of autonomous subjects and in the process of humanization throughout life, the feeling of belonging is weakened, with losses in production and innovation, because they collaborate little because they trust little in themselves and the other, with damage to the whole community.

Thinking about the future, the YAE shows itself to the interlocutors as a space of learning and coexistence, demonstrated by its reports and by legal documents, which generate a feeling of belonging, because they are

involved in a common project, which should be guided by what Delors et al. (1996) recommends, explained by Noleto (2010) and Nunes (2011), to develop autonomy, based on activities that value respectful coexistence. This is reflected in benefits that are cumulative, also enabling them to raise jobs and better conditions of employment, always in the perspective of 'being more', in a permanent advance; lifelong training.

Methodological characterization of the research

According to the objectives expressed above, and considering the context of its participants, we opted for a qualitative methodology, since the data analyzed are based on the reports of the interlocutors. In this sense, in order for the researcher's work together with the research participants to be reliable and deserve to be shared, as we do here, one factor should preponder: trust; knowing that, with an YAE audience, "[...] I trust myself as a responsible and self-controlled subject, but I trust the other as a co-participant in the creation of knowledge" (Streck, 2016, p. 542, translation our).

The construction of the research must be joint, establishing social practices "[...] that promote creative and productive interference in community life" (Streck, 2011, p. 489, translation our). From this perspective, for the stages of the research and the relationship with the participants it was impossible for the objectives to be explained, as Freire (2015, p. 144, translation our) recommends saying "[...] why, how and for what research they intend to carry out".

Therefore, it is important to take into account the social relevance to which action is proposed, especially when it comes to scientific research. One of the criteria is to question its purpose or "[...] knowledge production, which is the objective of the research [...]" (Streck, 2016, p. 539, translation our), which can be translated as being relevant to those involved.

For this very part, we adopted a political stance that considered, within the scope of this research, "[...] neutrality as an impossibility; objectivity as a search for communication with the other; and rigor as a professional and ethical commitment" (Streck, 2011, p. 491, translation our). With pedagogical repercussions, being "[...] process aimed at producing knowledge accepted as valid and reliable, and the test for this criterion is its potential to generate actions that modify the problem situation" (Streck, 2011, p. 494, translation our). Therefore, we take these precautions, following the principles of participant research, because:

[...] The investigation of the thinking of the people cannot be done without the people, but with him, as subjects of his thinking. And if his thinking is magical or naïve, his thinking will be thought, in action, that he himself will overcome himself. And overcoming is not done in the act of consuming ideas, but in the act of producing them and transforming them into action and communication (Freire, 2015, p. 141, translation our).

In this sense, it was necessary to base the very experiences and experiences of the interlocutors, of the historical material, in order to think, therefore, of their contradictions mainly in a concrete situation of oppression, challenging "[...] answers, not only at the intellectual level, but at the level of action" (Freire, 2015, p. 120, translation our). In this sense, it was necessary to maintain an attentive posture of the researcher, so as to "[...] not only to listen to individuals, but to challenge them more and more, problematizing, on the one hand, the codified existential situation and, on the other, the very answers that are giving those in the course of the dialogue" (Freire, 2015, p. 157, translation our).

In addition to the guidelines of these authors and by the above and regimented by the Ethics Committee, which approved the project for the development of this research, the action of the researcher together with the participants includes dynamics with different nuances that escape the scope of the project, so that even predicting the most varied situations, these can arise in order to surprise even the most experienced. In this sense, we use reflexivity, mainly in view of the conditions of the research participants, considering not only our objectives, but also the way this knowledge should be constructed (Guillemin & Gillam, 2004), in view of the benefits and avoiding possible risks.

Seven meetings were held throughout the field research, lasting between 60 and 120 min. each, registered with a digital recorder, with the consent of the participants. However, the work presented here, with adaptations for this dissemination vehicle, contemplates the material and discussions about the first meeting, with reports from nine participants of the research. To this end, we made use of the circle of culture, through a conversation wheel, which aimed to stimulate the expressiveness of the interlocutors, as expressed by Professor Ernani Maria Fiori, in the preface of the work 'Pedagogy of the oppressed', which:

[...] Strictly speaking, one does not teach, one learns in ‘reciprocity of consciences’; there is no teacher, there is a coordinator, who has the function of giving the information requested by the respective participants and providing the conditions favorable to the dynamics of the group, reducing to a minimum their direct intervention in the course of dialogue (Freire, 2015, p. 15, author’s griffins, translation our).

Thus, initially, it was necessary for the participants to share their experiences in view of the reasons for having interrupted their studies when they were younger, going through the subjects’ experiences to know the factors that prevented them from studying, about what they do today and what dreams they want to achieve. Knowing that “[...] the more I investigate the people’s thinking with him, the more we educate ourselves together. The more we educate ourselves, the more we continue to investigate” (Freire, 2015, p. 142, translation our).

Based on the dimension of human respect, this research rejects the condition of interlocutors as an object, inciting them, through action-reflection-action, problematizing them for the purpose of advancing humanization, to be also builders and beneficiaries of knowledge that feed back and that are cumulative, so as to guarantee them freedom and citizen participation.

Paths traveled: the immersions

To imagine the territory is to imagine its population and the resources for its survival. The more technical capacity the population has, the more resources (food, health, housing, safety, etc.) have. The territory includes power relations between the individuals who share it, configured in a multitude of possibilities depending on the material conditions and technical knowledge of the subjects. In environments of inequality, disparities tend to take exaggerated dimensions, with the exploitation of fruitful space, generating a mass of oppressed people, that is, people in a dehumanizing situation and with possibilities of rarefied freedoms. This configuration has a reinforcing element: the lack of access to studies.

The lack of schooling and incipient technical capacity of the population leave many subjects in conditions of vulnerability to negotiate their interests, longings, dreams, making them exposed to the hands and disdain of third parties, reflected mainly in the working conditions and the very feeling that is established with the place and the people with whom they relate (Haesbaert, 2016). This fact differentiates from those who enjoy security, precisely because they are in a more favorable situation, so that:

[...] For hegemonic actors the ‘used territory’ is a resource, guaranteeing the realization of their particular interests. [...] Hegemonized actors have the territory as a shelter, constantly seeking to adapt to the local geographic environment, while recreating strategies that guarantee their survival in places (Santos, 2006, p. 12-13, author’s griffins, translation our).

The material conditions in which the subjects are present are determinant for access to education, according to Silva and de Sousa’s reports:

I didn’t study. My brother was all smaller than me. He lived in a small country town. Job on the street you didn’t think. You had to go work on the farms. You had no resources to go to school. I had to work to help mom raise the rest of her brothers. There was never any way to go to school. And then when things got better [...] it was later (Silva). I ran out of a young dad. I was four years old. Then my mother went to raise eight children and then we went to the garden. And back in Pará at the time, there weren’t so many things. At the time in Pará to arrive a car, a driving there, was the biggest difficulty because the road of São Geraldo to get right here in Piçarra was almost a day trip because it had not... It was just woods, woods, woods, woods. [...] when [...] I put a little school in Piçarra that took the teacher, had six kilometers from my house to get to this school. There I studied five times was still when I learned to make my name. Then I had to leave because there was no animal. Standing no one could handle (Sousa).

The fragile material and physical conditions such as lack of transportation, by living in distant places, going to school becomes unfeasible. The barriers are so many, that even the most persevering cannot resist so many obstacles. But in conservative perspectives, the poor do not advance because it is characterized by “[...] resignation, passivity and fatalism, restricted and little differentiated circle of social relations, immediate-facing responses, limited aspirations and a sense of inferiority” (Kowarick, 2009, p. 34, translation our).

Impediments also present themselves in other forms, such as gender issues. Note Monteiro’s reasons:

In my day it was like that. I heard my mother saying that the girl had to get married new, had to get married, leave her parents’ house because she couldn’t... And I had to get married. Right... Pure. And then, soon, [...] I got married very young. Really child. The father of my children is older than me almost thirty years. And he is like that, at the

time we were very humble even of everything and they had condition and then At that time, my father thought and my mother that getting married was important was not studying. Leaving home married that was right. Married, having your home, your kids. And live there, quiet (Monteiro).

Monteiro's conditions involve other elements that cause some issues, because as a child he became an object, in order to fulfill tasks beyond his capacity to understand. Monteiro was denied the possibility of developing its potential, growing in a protective family environment, and very early had to assume responsibilities that were beyond his physical, emotional and cognitive abilities. It is completely exposed to another environment, another territory that does not belong to it and that is not familiar, exposing it to rules of which it had not the slightest knowledge, because of this game of adults and experienced, she had no conscience.

I got married so... I got married very young. I had my kids. And the father of my children as he was able, he would come and say, 'you don't have to study. Leave home for what? You have everything at home'. I couldn't leave, I had no friendship. People didn't come to my house because they couldn't go. I lived in prison (Monteiro).

Monteiro was neglected basic rights, in the condition still in his early adolescence, such as those currently expressed in the Statute of the Child and Adolescent (SCA) that says in Art. 4º:

It is the duty of the family, the community, society in general and the public power to ensure, with absolute priority, the realization of rights related to life, health, food, education, sport, leisure, professionalization, culture, dignity, respect, freedom and family and community coexistence (Brasil, 1990, p. 11, translation our).

The faces of oppression take various forms. In the case of Danta, it was thus:

My mother never let us not study. We didn't learn. The reason, we lived on the edge of the Transamazon, there 32 km here from Araguatins. Then my juqueiro father. That same story. We had to go out to work as a maid. The missus would get there. That we came from the garden to enjoy our sweat. In fact, I studied, only i didn't learn because the reason we went to other people's kitchens, went out of there and went out of other people's kitchens and went to the garden we had to walk three kilometers to go to school and return that was in the Transamazonian in a village called Macaúba near Araguatins. And from this comes and goes of life you get a lot of sun, dust. It's enough to get it done. And that fight, go to the swidden walks two miles. And that train was... we weren't interested anymore. The period of rain, sun, we were very jewish walking in the hot sun to and from here. Then we don't care. [...] We grew up in this struggle of wanting to learn (Danta).

Violence is reproduced, because such services do not take into account the physical and cognitive conditions of children, being exposed to a varied framework of exploitation, with endless list in their forms and others even unnoted of so object.

In this accumulation of tragedies, there is the feeling of defeatism and incapacity on the part of those who suffer, because they start to act as subjects who do not learn, because they do not have intelligence, when in fact they are robbed of vital energy and channeled to bend to clean the dirt of the latrines and the remnants of the dishes fed up with the oppressors, according to Galtung (2003) consisting of violence in the body and mind. Today, child labor is expressly repressed by the Statute of the Child and Adolescent (ECA) which says in Art. 5º the following: "[...] no child or adolescent shall be the object of any form of negligence, discrimination, exploitation, violence, cruelty and oppression, punishable in the form of the law any attempt, by action or omission, to their fundamental rights" (Brasil, 1990, p. 11, translation our).

The reproduction of poverty has as a consequence the helplessness that reflects in the lack of structure of the family, which, in turn, splashes on the children; these are the most vulnerable tip because they still cannot defend themselves minimally from the various weather of the day-to-day. Without affective and material conditions, they are exposed to the rawness of the routine of poverty and the rudeness of the rough relationships, aspects that can be observed in the reports of Ferreira and Morais:

My parents split up when I was nine. My dad worked and I was pretty bad. Then I got kicked out of two schools. [...] is that my mother left and I was released. My father just worked, didn't take care of me. I stayed indoors, but I didn't look. Down in the Strait. I came here when I was sixteen [...] When I came here, I stopped because of work. I went to work. [...] I never used to stop in high school. I disproved it. I came back with 27 (Ferreira).

My mom and dad split up. At the time I was six years old. He lived in the city, in Balsas. But my dad always liked to mess with the swidden. And I'd like to go to the farm, you know. [...] I've always accompanied my father. It was twelve years like this (Morais).

Without the financial and technical structure and without the affective protection of parents, children are left without guidance, becoming the most vulnerable subjects possible. In this reproductive cycle of weakening

of the potentialities and opacity of dreams, they are pushed into limbo, to the border, usually characterized by illegality and insecurity. As is the case of Pereira: “I grew [...] and i fell into the world after mining [...] The mine was in Pará, Mato Grosso. Even outside Brazil I've mined. [...] Suriname. History has a lot” (Pereira).

Pereira has lived an intense life just like everyone else, for sure. However, this intensity is mainly due to the insecurity that everyone has experienced due to the instability with which relations and movements were constituted, usually determined and controlled by others. For they are:

[...] Workers in temporary jobs and without stability, live traveling or moving from the city in search of work [...]. They [...] are forced to move, and move to where they find better survival conditions, with no previously defined direction and therefore without a clear control of this movement (Haesbaert, 2016, p. 255, translation our).

In view of the above, borders when weakened, regardless of whether it is in mobility, as in the constant search for jobs in other stops, but also in immobility as Haesbaert himself (2016, p. 237, author's griffins, translation our) exposes:

[...] Deterritorialization can also occur through ‘immobility’, by the simple fact that the ‘limits’ of our territory, even when more clearly established, may not have been defined by us and, even more serious, be under the control or command of others.

Colonization happens when the borders, the boundaries of the territories are weakened and can undergo invasion process, including cultural. Therefore, deterritorialization corroborates the process of dehumanization of the subjects, resembling them to objects, that is, manipulated. In this sense, the deterritorialized are put in the opposite direction to the path that must follow all subjects, that of humanization, the vocation of every human being, according to Freire (2015).

By relying only on the vital energy and physical robustness of youth, the tendency is to become more dependent and the disadvantages consequently accumulate, further thickening the difficulties that make life unworthy and difficult to maintain as age progresses towards old age. They go through, therefore, a process of permanent deterritorialization, because they experience “[...] precariously of their basic living conditions” (Haesbaert, 2016, p. 251, translation our). We recorded a good measure to know if it is being territorialized or deterritorialized:

[...] In this case, to have control would be territorialize[themselves]. Losing control would be to deterritorialize[themselves]. When it is we who define the territory of others, in an imposed way, they are not in fact territorializing themselves, because being ‘territorialized’ by others, especially when completely against our will and without option, means deterritorializing themselves (Haesbaert, 2016, p. 263, author's griffins, translation our).

According to Freire (2015, p. 64, the author's griffin, translation our), “[...] the more they control the oppressed, the more they turn them into ‘things’, into something that is as if it were inanimate”. In this coming and going that goes backwards instead of moving forward, there is the discourse that the subjects in situations of vulnerabilities are so because they are unable, so even losers. This insistent and cutting discourse, combined with frailty, the subjects assimilate it in such a way that they start to repeat it for themselves and “[...] convince themselves of their ‘disability’” (Freire, 2015, p. 69, author's griffins, translation our).

Freire (2015, p. 60, the author's griffin, translation our) says, emphatically, that “[...] oppression exists only when it is a prohibitive act of the ‘being more’ of men”. A notorious fact in the accounts of the interlocutors who had their possibilities restricted to the point of being cornered and having to go back, so that they feel guilty for not being, and still feel incapable. The precariousness of the subjects' material and technical conditions become vulnerable, and therefore easily deterritorialized, thus losing control of their spaces and modes and conditions of survival, that is, their way of knowing and doing, being prevented from ‘being’.

Situation

Deterritorialized subjects find themselves with their depoliated citizen capacity, which means that deterritorialization can be related to the loss or denial of civil, political and social rights, along with this the lack of feeling of belonging to the space and the group in which it is located. Therefore, “[...] the construction of citizenship is a process that concerns the relationship of people and groups with the State and, more today, with the feeling of belonging to a nation” (Botelho & Schwarcz, 2012, p. 15). But Brasil “[...] it became independent with the majority of the population excluded from civil and political rights and even mobilized

by a sense of nationality” (Botelho & Schwarcz, 2012, p. 19, translation our). For Carvalho (2012, p. 12, translation our), “[...] loyalty to the State depends on the degree of participation in political life”.

Em Botelho e Schwarcz (2012, p. 9, translation our), fazendo referências a Aristóteles, os:

[...] citizens' rights could ... be acquired, but to the same extent be lost. The maximum degree was the reduction to the slavery of a free man, and then the criminal conviction, which corresponded to the death of the legal personality of the individual.

According to Carvalho (2012, p. 21, translation our), “[...] slaves were not citizens, they did not have basic civil rights to physical integrity (they could be beaten), freedom and, in extreme cases, to life itself, since the law considered them the property of the Lord, equating them with animals”. Therefore, “[...] the full citizen would be the one who held the three rights [civil, political and social]. Incomplete citizens would be the ones who had only some of the rights. Those who did not benefit from any of the rights would be non-citizens” (Carvalho, 2012, p. 9, translation our).

The interlocutors mentioned here said of their reasons for dropping out of school and, as we shall see below, the losses resulting from this abandonmen. One of them, can be said from carvalho's studies (2012, p. 11, translation our), it is popular education that “[...] it is defined as a social right but has historically been a prerequisite for the expansion of other rights”. Without which, therefore, other processes of advancing are hindered, thus preventing the subjects from achieving benefits allowing them territorialization and feeling of belonging to the place, translated into feelings of trust and self-esteem, a process closely related to the capacity of participation.

Carvalho (2012, p. 11, translation our) mentions that “[...] in countries where citizenship has developed more rapidly ... for one reason or another popular education has been introduced”. For “[...] allowed people to become aware of their rights and organize to fight for them. The absence of an educated population has always been one of the main obstacles to the construction of civil and political citizenship” (Carvalho, 2012, p. 11, translation our).

This phenomenon of pauperization of part of the population, due to the precariousness of living conditions, resulting from the denial of rights, makes permanent and increasing oppression to those pushed into limbo, and the lack of schooling is one of the main causes. Put here not by the lack of will of the interlocutors, but due to the lack of access to the school, and by other impediments, having to take care of urgent needs, such as satiating physiological hunger, detonating cognitive.

By the work they do, the interlocutors can be located in a situation of vulnerability, susceptible, therefore, to be humiliated and offended. For they already are, because the most important was taken from them, the possibility of 'being more'. To develop their potential and thus be able to contribute better with themselves and others, transforming reality in a more effective and cohesive way. They find themselves groping like in the dark, caught in threads of hope. Because they are not able to study when they were younger, they had to work and, as a result, now as adults, they are still less likely to succeed to raise positions for those who are unemployed or better paid for those who remain in the labor market.

The situation of the interlocutors reflects the lack of school education and due to the reasons already exposed: the lack of access to school, child labor in the garden and as a domestic, early marriage, the separation of parents. These vices already fruit of deterritorialization, oppression, reproduce and are felt now by those who have not had formal education and who now, adults, suffer because they lack the skills and skills necessary to territorialize themselves.

Our interlocutors assume functions that require little technical skills, low pay and little bargaining power. As when young and similar to their parents, the interlocutors currently assume job vacancies, such as those reported below:

I work as a day laborer. I've always worked out. I've been working out for 24 years. [...] I went to work, taking care of other people's children, doing daily. Thank God I'm in the fight. [...]. It's very tiring, we're already getting a certain age that won't take care of it (Sousa).

I work on the treadmill machine [mechanical]... track tractor [in a workshop] [...]. I'm at the end of the line. I've got the whole column blown up. All chipped. I'm not good for another job, because illiterate you know you can't do anything (Silva).

In an asphalt firm, earthmoving [...] We work with everything. Make the dough... only heavy duty. Then I've moved something else over there, you know. With machine. The first few months were heavy. They put it on me was adore [excessive demand for tasks]. [...] Left. Because there I was three years (Pereira).

I'm not working currently. I'm a microentrepreneur. I used to mess with paint work. In a little shop. I accident. It's three years old now that I've been injured (Alves).

I work in construction. I'm unemployed at the moment (Ferreira).

Driver, machine operating. But I'm currently unemployed. It's been about 11 months since I got sick, had surgery. And now that I'm looking again (Morais).

In the reports appear repeatedly factors such as unemployment, heavy and low-paid work and poor health. According to the Third Global Report on Adult Learning and Education, "[...] people with low education and poor health find it more difficult to escape precarious employment conditions and low pay, accumulating disadvantages throughout life" (United Nations Educational, Science and Culture Organization [Unesco], 2016, p. 75, translation our). Likewise, "[...] communities in which people have lower levels of education, higher levels of unemployment, low income and poor environmental conditions are also those in which people have worse health conditions" (Unesco, 2016, p. 75, translation our).

The chances are reduced, disadvantages accumulate and prospects for better living conditions become distant, in other words, inequalities are deepened between the poles formed between employees and employers. So that in realities where there is high inequality, the "[...] benefits will be accumulated mainly by employers and not by workers, who may be subject to abusive and irregular working conditions" (Unesco, 2016, p. 92, translation our). In the end, a society based on inequality ends up suffering, due to polarization constituting a "[...] impediment to a production model of high skill and high confidence based on knowledge and innovation" (Unesco, 2016, p. 92, translation our). A poor population, with little chance of contributing to innovations and affected by physical and psychological weaknesses, resulting from ill-treatment and precarious work, suffers from insecurity due to instability and exploitation, condemning it to a repetitive and obedient doing, which is part of the oppressor for the oppressed.

A critical and creative education is a determining factor for the oppressed to achieve autonomy and thus make a difference in their lives, because emancipated can influence reality, transforming it and making it more just. According to Carvalho (2012, p. 210, translation our), the "[...] education is the factor that best explains people's behavior with regard to the exercise of civil and political rights [...]", positively reflecting on participation by rights and enjoyment of wealth.

Paths to walk

Danta exposes her dream in a humorous way. However, of tragic content, because his dream could not be realized. A noble dream, which would contribute to your personal satisfaction and help others in the surroundings, which in turn would have repercussions on a macro:

[...] I wanted to study to be a teacher. I thought it was very beautiful, so at the time, the teacher writing... and went to church and got there, the girl reading the book there, starting the rosary. There helping the priest. The veins (old) did not know read and she who read everything, accompanied the priest. I'd say, 'my God, I'm still going to learn to read for me to do just like Maria de Jesus is doing', And another, to pay attention... that we silly of the swidden ... I'd just sit there quietly, sometimes I'd stop asking something I didn't know why... ashamed right. Then I'd say, I want to be a teacher. But then I ended up... I'm not a teacher today. I don't even know what I am anymore. I'm a Christian who's there in this world (Danta).

Like Danta, other subjects were limited to their potentialities. Like Pereira, also Ferreira, who wanted to be a football player, but could not continue the talent, due to the sparse economic conditions of his father. Santos' dream of being a lawyer, but she had to follow another path due to lack of financial support, besides this training being considered, at the time, quite elitized, restricted access, as she will highlight later.

Although Santos has a higher education level and the other interlocutors are its students, both have affinities in their histories of formation and social origin. At some point they could not realize latent dreams that were at their will. They ceased to 'be', somehow, what they would have liked to have been.

Currently these subjects are actors in a space of law that is the Youth and Adults Education (YAE), which guarantees them training and, thus, other possibilities. This is done because there are legal mechanisms that meet this layer of the population that was prevented from conducting their studies at an age when younger. One of them is the Law of Guidelines and Bases (LDB) 9394/96, which conceives education "[...] inspired by the principles of freedom and the ideals of human solidarity, it aims at the full development of the student, his preparation for the exercise of citizenship and his qualification for work [...]" (Brasil, 1996, p. 8, translation

our), accordance with its Art. 2º. No Art. 3º the principles “XI – link between school education, work and social practices [... and ...] XIII – guarantee of the right to education and lifelong learning” (Brasil, 1996, p. 9, translation our).

These are principles that also govern YAE which is, according to the Art. 37, da LDB 9394/96, “[...] aimed at those who did not have access or continuity of studies in elementary and high school education in their own age and will be an instrument for lifelong learning and education” (Brasil, 1996, p. 29, translation our). It is a modality of teaching basic education, which comprises from early childhood education to high school, which “[...] its purpose is to develop the learner, to ensure that he is the common training indispensable for the exercise of citizenship and to provide him with the means to progress in work and further studies [...]” (Brasil, 1996, p. 17, translation our), according to the Art. 22.

More generally, the principles of LDB 9394/96 are in accordance with the Universal Declaration of Human Rights. In this document, in Art. XXVI, it is expressed that “[...] every man has the right to education [...]” (Von, 2003, p. 80, translation our), ensured by facilitated access and gratuity. In this article he also says that “Instruction will be oriented towards the full development of human personality and strengthening respect for human rights and fundamental freedoms” (Von, 2003, p. 80, translation our).

It is also worth mentioning articles XXVII and XXIX that say respectively “Every man has the right to participate freely in the cultural life of the community, to enjoy the arts and to participate in the scientific process and its benefits [... and ...] Every man has duties with the community, in which the free and full development of his personality is possible” (Von, 2003, p. 81, translation our). Therefore, legislation and other documents ensure and encourage the training of subjects, including young people and adults who could not, usually due to injustices, to carry out their studies at their own age. For our interlocutors, the YAE is a space for the development of its potentialities, in search of realizing their dreams, as exposed by Silva:

[...] My dream is to see. I'll tell you what it is. To see that I speak is this, I want to learn to read and write. Because the illiterate person, he's blind. One way or another, he's blind. Because you want to... You see a most beautiful book in the world, you went there but can't read (Silva).

He reiterates:

[...] But the only thing I wanted to be, the one I value in you. All my life I've wanted to study. I think it's nice for the guy to know [...] sometimes you even want to talk, but you don't even know how to express that word. Sometimes you feel that, but you can't handle throwing that away. Sometimes you keep your mouth shut. You're even right. Knowing you're right, but you're not going to argue with someone else you don't know... Because everything you have, you have to keep here (pointing to the chest). Sometimes you feel like... Get a Bible... Sometimes you have to listen to the others read for you to keep business there. In the head. You can't forget it anymore. Because if you forget, it's over. It's the same thing as closing and turning off the light. That's why... I think, that's my dream [...]. Now they've given me this chance, I want to see if God blessme that I get there. Maybe... (Silva).

Silva, near the age of sixty, dreams of learning to read and write. What for? To beautify the world; to have the opportunity to expose their ideas, with greater authority of those who have a diploma, a certificate, a role that legitimises their speech; to be able to read books and resume reading as many times as you wish. Silva and his colleagues are not only in the YAE, they experience the YAE, according to the principles that govern education and put in a position to move forward, they feel called to ‘be more’ (Freire, 2015). In the sense exposed by Delors et al. (1996) point out the four pillars of education: learning to know; learn to do; learn to live together and learn to be. It is knowledge that interacts interdependently and that feed back.

Learning to live together contributes to respectful coexistence and avoids prejudices that tend to inferiorize the other and oppose the different. To nullify such risks, “[...] education should use two complementary ways – the progressive discovery of the other and its recognition and participation in common projects [...]” (Noletto, 2010, p. 15, translation our), that is, an education for empathic and solidarity cooperation.

Learning to live together should be stimulated and exercised, including in the YAE environment, generally seen as a space full of conflicts that can reach violence. In this sense, pedagogical strategies of work in groups should be encouraged so that the subjects construct respectful coexistence skills, with the ability to put themselves in the place of the other, being, therefore, empathic. Thus Nunes (2011, p. 39, translation our), lists some strategies that should be observed: acceptance of rules for common purposes; adopt posture of those who criticize and suggestions are well lives; therefore, knowing how to listen; demonstrating humility, generosity and honesty; for the purpose of building mutual trust; e “[...] develop positive interdependence in the work”.

Learning to live together is related to learning to be, it must be based on a

[...] conception of human development that aims at the full realization of people, from birth to death, defining itself as a dialectical process that begins with the knowledge of oneself to open up, then to the relationship with the other (Noletto, 2010, p. 15, translation our).

In learning to be stand out skills such as “[...] self-knowledge, self-esteem, self-confidence, autonomy” (Nunes, 2011, p. 32, translation our). In the process of self-knowledge the other is not opposition, but completeness, that the different is an extension.

The formation of Santos, a teacher of the YAE class, was carried out in public education, having completed its graduation at the Federal University of Tocantins. Her initial desire, when still very young, was to be a lawyer, because she wanted to be a ‘doctor’. But because of his reality and the process of self-knowledge that then extended to the knowledge of the reality around him, he realized that he should take another path than the desired one. Perceiving these aspects consciously facilitated the design of possible strategies for the realization of his dream, initially utopian. Its trajectory shows that the objectives, if known, remain there and the paths will lead to them.

[...] I was a kid, I dreamed of being a lawyer. I thought it was beautiful. My name will be Dr. Santos Helena. Beautiful name that will stay. Then I grew up. Then my father passed away... then that thing came, right, I was falling for reality. Because in the old days, law school. Wow!! The only one who went to law school was the son of a rich man. So I’ve been falling for reality. I did, no.

That was my dream, but as time went by, I understood things, I said no. My dream wasn’t supposed to go to class. When I started interning I still thought, ‘I’m going to finish, right. I’m just not going to stick around’. Only then, all of a sudden, (snapped) I fell in love. Don’t you have that thing you go to and think you’re not going to like? And then I fell in love. [Being a lawyer] I thought it was beautiful, didn’t I. Then I found out that a lawyer isn’t a doctor. He’s just a graduate, but he’s not a doctor. Doctor is the one with a doctorate. Then I can still be a doctor.

I’ve studied a lot. You know the UFT, right? My graduation was at UFT. It’s been four years beaten. Monday to Saturday [...]. And, I usually say that in UFT is the place that the son cries and the mother does not see. I try to catch up. I’m finishing my post. I intend to master’s degree (Santos).

No one doubts that the dreams of Santos and her students will be achieved. Not by magic, but because after they are on a journey of emertion and insertion, the movement of struggle for transformation of reality that gains strength according to the principle that the advantages are cumulative. This move permanently in a crescent, which humanizes if considered the principles of learning to know, to do, to be and to live together.

Final considerations

The interlocutors participating in this research form a portrait of a significant portion of people who suffer from the effects of social inequalities resulting from injustices. They are subjects who throughout their lives have been deterritorialized, made vulnerable, without negotiation and decision-making capacity about their destinies and lives. Prevented, in this way, from developing their potentialities, having to stifle their dreams to meet the purposes of others. The vulnerability allows them to be invaded in their geographical spaces, but also in their bodies and minds. Being able to get to the point of suffering physical punishment and if they think of themselves as incapable and guilty of misadventures.

Through the reports of the interlocutors, we realized that they had to drop out of school for work reasons to help support the family, lack of access to school or even early marriage, highlighted here the social markers of gender and class. From the reports, we note that the decisions were driven by external impositions and when made apparently by own decision, it is due to family disstructure, a cycle that is clear to be a player of the inequalities of opportunities.

Due to the abandonment of studies, these children and young people did not have access to systematic and formal education. That is, they could not develop more sophisticated and officially privileged skills, having them, as adults, take on jobs that basically require physical effort, with minimal remuneration and with disastrous cumulative consequences throughout life, since they undermine vital energy and, as age advances, become disposable people. When they realize this reality, in a tone of despair, they return to study. They enter the Youth and Adult Education (YAE) space of learning and dialogue, where their dreams are resumed and the possibility of a happier life becomes possible.

The YAE is a space of law that guides learning to work and citizenship, therefore it cannot be usurped by a reproductive education, but promote criticality and creativity, in view of humanization, true vocation of the subjects, based on the concept of lifelong learning, enabling the actors to territorialize themselves and decide jointly the directions of the community and their lives. Therefore, the guarantee of rights points to greater citizen participation of the subjects and a feeling of belonging to the community and space where they live. In this sense, the YAE cannot be emptied of its meaning, just as the subjects cannot be emptied of their humanity and citizens' conditions, always seeking territoriality, in the sense of moving towards the 'being more'.

Thus, this article used the participant research, using a collaborative method for the tessitura of these considerations, promoting favorable conditions for the development of the autonomy of the research participants and researchers. movement for learning it was possible to create important spaces for the instrumentalization of these students to know how to do, learn, be and live together throughout life, essential elements for humanization, that is, for territoriality and exercise of citizenship.

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NOTE:

The authors were responsible for the conception, analysis and interpretation of the data; writing and critical review of the content of the manuscript and also, approval of the final version to be published.