



ISSN: 2230-9926

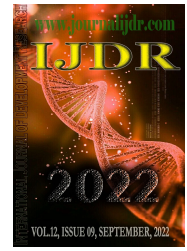
Available online at <http://www.journalijdr.com>

# IJDR

*International Journal of Development Research*

Vol. 12, Issue, 09, pp. 59286-59290, September, 2022

<https://doi.org/10.37118/ijdr.25436.09.2022>



RESEARCH ARTICLE

OPEN ACCESS

## THE FREIRIAN METHODOLOGY AND INFLUENCE IN YOUNG PEOPLE'S AND ADULTS' EDUCATION EDUCATION: THE CONSTRUCTION OF CRITICAL THINKING

<sup>1</sup>Leonardo Felipe Gonçalves Duarte and <sup>\*2</sup>Rodrigo Gonçalves Duarte

Brazil

### ARTICLE INFO

#### Article History:

Received 22<sup>nd</sup> August, 2022

Received in revised form

14<sup>th</sup> August, 2022

Accepted 06<sup>th</sup> September, 2022

Published online 30<sup>th</sup> September, 2022

#### Key Words:

Paulo Freire; EJA; Methodology;  
Formation; Criticality.

#### \*Corresponding author:

Rodrigo Gonçalves Duarte

### ABSTRACT

The main objective of this research is to describe the importance of teaching young people and adults based on Paulo Freire's methodology, whose basis preaches a liberating education that promotes critical and autonomous thinking. The methodological approach was qualitative, bibliographic, and exploratory. The results that emerged from the analysis were that Brazil in recent years has advanced by means of Paulo Freire's approach, which has contributed to the reduction of school inequalities and to students being able to acquire reflective consciousness. We believe that the liberation of the subject for an autonomous life should be the priority of basic education and especially of EJA, since it is the teacher's duty to make the student form himself in a critical way and be able to think and reflect about the things that are around him autonomously. It is not enough to teach how to read and write: it is necessary to teach people to read, an attribute that comes before reading and writing.

Copyright © 2022, Leonardo Felipe Gonçalves Duarte and Rodrigo Gonçalves Duarte. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Leonardo Felipe Gonçalves Duarte and Rodrigo Gonçalves Duarte. "The freirian methodology and influence in young people's and adults' education education: the construction of critical thinking", *International Journal of Development Research*, 12, (09), 59286-59290.

## INTRODUCTION

The main objective of this research is to describe the importance of and adult education based on Paulo Freire's methodology, whose basis Freire's methodology, which advocates a liberating education that promotes critical and autonomous and autonomous thinking of the subject. Education, as a universal right, should be extended equally and timelessly to all people. and timelessly to all individuals, including young people and adults who, for whatever reason and adults who, for whatever reason, were not able to appropriate this right at the appropriate age and seek, in the most mature phase of their lives, an opportunity to learn. of their lives, an opportunity to learn. The social inequality and socioeconomic conditions of much of Brazilian society causes the phenomenon of school dropout, a dilemma that causes many of these students to return to school as adults to be literate or finish their basic education studies. The reasons are the most diverse, but preponderantly the need to provide support or contribute to the family income from a very early age, without conditions to reconcile work and education (SIMÕES, 2017). Given this scenario, the notational question of this study is: What is the historical trajectory of youth and adult education in Brazil? How can this trajectory contribute to the liberation of the subject, so that he/she is able to think critically? What are the challenges, nowadays, to be faced by EJA teachers?

To this end, we opted for the bibliographic and exploratory methodology. According to Gil (2002), exploratory research provides

(2021) present the bibliographical methodology as a research approach associated with perceiving what has already been written, enabling the author to better appropriate the theme studied. For them, all research must perform such an investigation, but it must have depth and seek to reflect the real meanings for the improvement of knowledge. The research in question was conducted by means of a literature review, through a survey of academic material available on the Scielo and Google Academic platforms, from which articles were selected to be analyzed. The search and choice was based on the theme of this research and on the keywords: Paulo Freire; EJA; methodology; training; criticality. Subsequently, these studies underwent systematic analysis in order to build new knowledge on this theme. Therefore, this research is characterized by being expressive and by seeking to describe, from a Freirian perspective, the liberation of the subject and the challenges that teachers have to educate these individuals who have been out of school for so long and are back again, with a thirst for knowledge. In this sense, its main purpose is to contribute with many teachers who work and intend to work in this area, because it is precisely this research that comes to promote reflection on the various possibilities and methodologies to be used, aiming at the critical formation of the human being.

**Youth and Adult education in Brazil: A Historical path:** The history of youth and adult education in Brazil begins in the mid-1980s when, with the fall of the military dictatorship of 1964 through the call for direct elections, the country began to experience democracy. As an immediate effect of the new political regime, the rights of all citizens

emerged and expanded, and the Brazilian population began to demand more public policies related to the education of adults who were not literate.

It was a historical moment in which old and new social movements and civil society actors, that had emerged and developed by the end of the 1970s, occupied growing spaces in the public arena, acquired organicity and institutionality, renewing pre-existing union and associative structures, or creating new forms of organization, modes of action and means of expression (HADDAD, 2000, p. 110, our translation).

The main landmark of this new phase, as far as social rights are concerned, is the promulgation of the new Citizen Constitution of 1988, which guarantees education to all citizens. Such legal command registers a new historical moment, since before that (dictatorial period) there was only the dynamic of the Brazilian Literacy Movement (MOBRAL), created through Law 5.379, of December 15, 1967. Initially, this educational movement was pedagogical in nature, but it became an important instrument for valuing, reinforcing, and maintaining the power of the military dictatorship.

[...] the aim was to broaden the social bases of legitimacy of the regime among the popular classes, at a time when it was narrowing with the middle classes in the face of AI-5, and we should not rule out the hypothesis that such a movement was also thought of as an instrument to obtain information about what was happening in the country's inland municipalities and on the outskirts of the cities, and to control the population. In other words, as an instrument of internal security (PAIVA, 1982, p. 99, our translation).

In view of this, the education professionals were very concerned with such teaching, since the primers that came for the MOBRAL had no critical character of the students but the intention of fantasizing the reality lived, making them learn to read and write without the ability to perform analysis, issue opinions or judgments and, ultimately, have their thoughts censored and deprived of freedom.

In 1971, supplementary education was created with the intention of supplying the population's need for schooling, considering that labor was abundant at that time (technical training) but, on the other hand, had low levels of formal education.

Supplementary Education aimed to constitute "a new conception of school", in a "new line of non-formal schooling, understood as such in Brazil for the first time and systematized in a special chapter of a law of national guidelines", and, according to Valnir Chagas, could modernize Regular Education for its demonstrative example and for the expected interpenetration between the two systems. (HADDAD and DI PIERRO, 2000, p. 116, our translation).

This means that this teaching modality was intended to replace the schooling period of those who could not have access to education at the "right" age. In this same sense, Haddad and Di Piero (2000, p. 117) infer that: "The Supletive Education proposed to recover the backwardness, recycle the present, forming a labor force that would contribute in the effort for national development, through a new school model".

On December 20, 1996, Law 9.394 was promulgated, called the Law of Directives and Bases of National Education (LDBN). With it, the right to education - already guaranteed in 1988 - was embodied and strengthened with the establishment of youth and adult education as a nationally recognized educational modality nationally recognized.

Art. 37 - Youth and adult education will be destined to those who those who did not have access or continuity of studies in elementary and high school at the appropriate age. § 1º. The education systems will ensure free of charge to young people and adults who were not able to study at the regular age,

educational opportunities, considering the characteristics of the student population. considering the characteristics of the students, their interests, living and working conditions, through courses and courses and examinations. § 2º. The Public Power shall enable and the worker's access and permanence in school, through integrated and complementary through integrated and complementary actions. integrated and complementary actions. Art. 38- The educational systems will maintain supplementary and supplementary exams that will comprise the common national base of the of the curriculum, enabling the continuation of studies on a regular basis. studies on a regular basis. § 1º. The exams referred to this article will be held: I - at the level of conclusion of the elementary school, for those over the age of fifteen; II - at the conclusion level of high school, for those over the age of eighteen. eighteen years of age. § 2º. The knowledge and skills acquired by students through informal means will be assessed and recognized through examinations. and recognized through examinations. (BRASIL, 2005, p. 19, our translation).

According to the LDB, EJA should aim at professional education (1996, Art. 37): "Youth and adult education should articulate, preferably, with professional education, in the form of regulation".

Since its normatization until today, several modalities of EJA have been created in public and private institutions since there is a great demand for this type of education: the reality of our country still imposes, for many Brazilians, that young people and adults need to choose between working or studying because it is impossible to reconcile both. It is imperative that the government provides better social and economic conditions in order to avoid what seems to be "a natural choice" for certain layers of society; this fact represents one of the biggest (if not the biggest) challenges and goals to be met by EJA, since, in the 21st century, there are still a large number of illiterate adults in Brazil.

However, the social demand for permanent public policies in this sphere is increasing every day. Such policies should guide the development of actions based on epistemological principles that result in a well-established theoretical body and that respect the social, economic, cultural, cognitive, and affective dimensions of the young person and the adult in a school learning situation. (BRASIL, 2007, p. 10, our translation).

Data shows that most EJA students are young people who abandoned their studies due to lack of time and even interest in education and who later return, mostly due to demands of the labor market itself. Thus, the Projeja document (BRASIL, 2007, p. 11) describes that an exorbitant number of young people who could continue their studies in basic education, in a regular way, end up going to EJA:

An aggravating factor in the Brazilian situation is the strong presence of young people in EJA, largely due to problems of non-permanence and failure in "regular" elementary school. Although access has been practically equal for all children, the networks have not been able to provide the quality to guarantee that these children remain and learn. In addition, Brazilian society has not been able to reduce socioeconomic inequalities, and families are forced to use their children's work as an alternative to earn a minimum income, robbing them of childhood and school time. Thus, later on these young people return, via EJA, convinced of the lack that schooling makes in their lives, believing that the negativity in jobs and places of employment is associated exclusively with low schooling, releasing the capitalist system from its responsibility for structural unemployment (our translation).

In this way, the function of basic education, whatever its modality, is to educate the person to be critical and autonomous, having as its only bias the freedom of the individual, that is, developing him/her in an integral way and aiming at a more egalitarian education and with responsibility. This is what Paulo Freire (1993, p. 28) teaches:

[...] the ethical, political, and professional responsibility of teaching imposes on them the duty to prepare, train, and form themselves even before they begin their teaching activity. This activity requires that preparation, training, and formation become permanent processes. Your teaching experience, if well perceived and well lived, will make it clear that it requires a formation that is based on the critical analysis of your practice (our translation).

Therefore, education must always provide the student with a critical character in relation to his or her experience and, for this, teachers working in EJA must update and invest in continued education so that they can be ready for the challenges posed by youth and adult education.

### **The challenges of eja and the freirian proposal: the liberation of the individual and critical thinking**

When talking about youth and adult education in Brazil, we are immediately referred to Paulo Freire, a renowned educator who changed the course of Brazilian education with his way of conceiving and perceiving the teaching-learning process. His revolutionary theory (and transgressor, according to the diametrically opposite directive of the dictatorship) starts from the point that the individual should, first of all, be able to "read the world" before being able to decode letters, that is, for him the important thing is political literacy, where people can see the world with a critical eye. According to Freire (1983, p. 31):

Who, better than the oppressed, will be prepared to understand the terrible meaning of an oppressive society? Who, better than they, will feel the effects of oppression? Who, better than they, to come to understand the need for liberation? Liberation that they will not reach by chance, but by the praxis of their search; by the knowledge and recognition of the need to fight for it. A fight that, because of the finality that the oppressed will give it, will be an act of love, with which they will oppose the lack of love contained in the violence of the oppressors, even when it is clothed in the false generosity mentioned. (our translation).

In light of the above, it is fundamental to understand the profile of the EJA modality, since school dropout is the starting point of this education modality, since its audience is mostly young people who dropped out as children, either because of work, lack of interest, hopelessness, or lack of time. Therefore, regardless of the reason that brought the student to EJA, it is important that the teacher stimulates the student's interest in learning, so that he or she can build their own knowledge based on their everyday life. As stated by Freire (2002, p. 77)

It is necessary that, while respecting the student's reading of the world in order to go beyond it, the educator makes it clear that the curiosity that is fundamental to the intelligibility of the world is historical and takes place in history, improves itself, changes qualitatively, and becomes methodically rigorous. And curiosity thus methodically rigorized makes increasingly accurate findings. Basically, the educator who respects the student's reading of the world, recognizes the historicity of knowledge, the historical character of curiosity, and in this way, refusing scientific arrogance, assumes the critical humility that is proper to a truly scientific position (our translation).

As the noble author teaches, by encouraging the student to read the world from his daily life and see it critically, the educator will be promoting a change of perspective and proposing the true revolutionary practice of education in which the student, through this new perspective, can build knowledge and actively participate in the process of teaching and learning. Once the individual learns, he becomes critical and denounces the oppression experienced by him and witnessed in his surroundings, and this is the true revolutionary praxis of the learner, as he states: "There is no other way but to deny the masses the true praxis. Deny them the right to say their words, to think right" (FREIRE, 1983, p. 170). Education should serve the

purpose of making the person autonomous, critical and active in Society.

For this to happen, an educational proposal is needed that has in view the quality of the education to be offered to all students. The quality education that society currently demands is expressed here as the possibility of the educational system proposing an educational practice that is appropriate to the social, political, economic and cultural needs of the Brazilian reality, that considers the interests and motivations of the students and guarantees learning that is essential for the formation of autonomous, critical and participatory citizens, capable of acting with competence, dignity and responsibility in the society in which they live (BRASIL, 1997, p. 27, our translation).

As for the EJA clientele, it is evident that, after many years without entering a classroom, it is difficult for anyone to adapt to this new reality, and this is what happens with the older people in EJA. The same way it happens with the younger ones, who have been away from school for years and are trying to enter the job market, looking for a way to fulfill their education needs that they didn't get at the right age.

It is, therefore, fundamental that a stable public policy for EJA contemplates the elevation of schooling with professionalization in order to contribute to the socio-labor integration of this large contingent of citizens deprived of the right to complete basic education and to have access to quality professional training. (BRASIL, 2007, p. 11 our translation).

As an innovative experience for the educator who enters this modality, EJA has unique characteristics that require much more from the teacher who works in this area of education, offering him/her numerous challenges to be overcome. Scarfó (2009, p. 130) includes in his thesis that among the greatest challenges of education is the goal of

[...] to achieve quality education, conceived as an indispensable human right, which obliges the State to offer equal quality standards of education [...]. It is indispensable to strengthen formal education, since it is responsible for granting certification and, therefore, for improving the present and future possibilities and opportunities of prisoners, turning declarative or formal equality into substantive equality.(our translation).

It is necessary that the teacher knows the reality of his pupil, as Paulo Freire proposed in his way of teaching, through which he managed to alphabetize more than three hundred people in just one month in the city of Angicos, in Rio Grande do Norte, around 1963. His method was based on what the student knows, because, according to Freire (1983), it is easier to educate a person based on his previous knowledge of the subject matter.

Liberating education is incompatible with a pedagogy that, in a conscious or mystified way, has been a practice of domination. The practice of freedom will only find adequate expression in a pedagogy in which the oppressed are able to reflexively discover and conquer themselves as the subjects of their own historical destiny (FREIRE, 1983, p. 9, our translation).

Due to the "plastered" formula of traditional education criticized by Freire, for many teachers working in EJA, young people and adults in these modalities arrive discouraged to learn. This is why they need to create strategies to make this student leave each class motivated to learn more and more; in this process, dialog is an excellent tool for young people, adults and seniors to participate in each class with more interest and intensity.

[...] young people, when they arrive in this modality, in general, are unmotivated, disenchanted with regular school, with a history of repeating school for one, two, three years or more. Many of them feel lost in the current context, especially in relation to

employment and the importance of study for their life and insertion in the job market. [This new panorama, little by little, has been changing the school environment, demanding from teachers a new attitude and a new way of living with these students, who are younger each day (BRUNEL, 2004, p. 9-10, our translation).

Some researchers, such as Carrano (2008), describe that the teacher needs to be attentive to question his students, since it is necessary to motivate them in order to have a good dialogue in the EJA room. They observe that these classrooms are very diverse and contain in their configuration a wealth of peculiarities, such as age, culture, and distinct ways of knowing that contribute a lot to the formation of the subject that is there.

This requires every teacher to reflect their methodology and think about the behavior of the EJA student in the classroom, in which the teacher should seek to establish good dialogue bonds with their students in addition to devising methods and strategies based on active learning methodologies, so that current students learn in a meaningful way, considering that those who are there already carry numerous burdens in their lives and school should not be one more. "Young people and adults who return to study carry expectations and uncertainties to the forefront of their minds." (SOARES, 2011, p. 42, our translation).

The teacher's lack of commitment and vision regarding these peculiarities of EJA can greatly contribute to the phenomenon also strongly present in this modality: school dropout. Many students enter school and do not even show up for classes, making the number of people who drop out of school increase and this return to school a continuous circle. Oliveira (2001, p. 238-239) reports that:

[...] the information to which the social subjects are submitted only becomes knowledge for them when it can be entangled with other threads already present in the knowledge networks of each one, gaining, in this process, a meaning of its own, not necessarily the one that the transmitter of the information presupposes. This means that saying something to someone does not cause learning or knowledge, unless what has been said can enter into connection with the interests, beliefs, values or knowledge of the listener. (our translation).

Many educators currently have a lot of dialogue with their students and, therefore, encourage many of them not to abandon their studies, and they, in turn, even out of emotion, end up complying with the request of the teacher who is concerned about educating them and helping them to live in society in a more critical and participatory way. Menezes (2008, p. 240-241) reports that:

[...] the permanence in school, the mastery of school knowledge, the attainment of diplomas, needed to be married to the development of an extreme competence in the performance of work tasks and social interrelationships, to guarantee that: 1. their work was indispensable; 2. their presence did not threaten the established social "arrangement." (our translation).

Therefore, according to Freirian thought, it is necessary to have a practice of liberating people, through which a challenging education that results in the liberation of the individual is concretized. In opposition to the model in force in his time, he proposes that: "The more critically one exercises the capacity to learn, the more one builds and develops what I have been calling epistemological curiosity" (FREIRE, 2002, p. 27, our translation).

For Freire, education is based on freedom, because it is for freedom that the person is educated: "Education as the practice of freedom" (GADOTTI, 2004, p. 30, our translation). For this educator, Brazil needed to overcome the archaic and colonial model of education and, for this, liberation would be necessary, that is, an education open to the formation of criticality in the student.

The author goes on to state in his work that the teacher plays an important role in the life of the student, whatever his age, because "the teacher learns and teaches" since the process becomes a "vice-versa" between student and educator: through the dialog that is established in the formation, there is a continuous exchange between these two protagonists in the teaching and learning relationship.

Let us begin by studying that the teaching of the teacher also involves, on one side, the previous and concomitant learning of the one who teaches and the learning of the apprentice who prepares himself to teach tomorrow or remakes his knowledge to better teach today or, on the other side, the learning of the one who, still a child, is at the beginning of his schooling (FREIRE, 2001, p. 260, our translation).

Therefore, this serves teachers as an example so that they can act as good mediators, encouraging and motivating students since, even with a lack of teaching resources or without the school building, education is made. In fact, the relationship between teacher and student is unique and must be maintained as a primordial resource for teaching-learning for both agents of the knowledge process. Dialog is the supreme force that sustains today's education and must create strong roots between the teacher and the student. The research in question was conducted by means of a literature review, through a survey of academic material available on the Scielo and Google Academic platforms, from which articles were selected to be analyzed. The search and choice was based on the theme of this research and on the keywords: Paulo Freire; EJA; methodology; training; criticality. Subsequently, these studies underwent systematic analysis in order to build new knowledge on this theme.

**Concluding Remarks:** The main objective of this research was to describe the importance of youth and adult education based on Paulo Freire's methodology, whose basis advocates a liberating education that promotes critical and autonomous thinking. To this end, we identified that Brazil has evolved a lot regarding youth and adult education, considering that since the military regime, education served only as a means to guarantee the dictatorial political regime, that is, education was only one more strong resource of formation under the optics of the opportune contents to the interests of power and not aiming at the critical formation of the being, as proposed by Paulo Freire. It was also verified, through the bibliographical reference studied, that one of the biggest challenges faced by teachers in EJA is school dropout and the lack of interest of young and adult students in the classroom.

The same material indicates that, in order to overcome these obstacles with the students, the best way is, undoubtedly, the dialogue and the approximation between teachers and students, allowing closer relationships, mutual realities to be known, and challenges to be overcome. It was observed during this work that the liberation of the subject for an autonomous life should be the priority of basic education, and especially of EJA, since it is the teacher's duty to make the student form himself in a critical way and be able to think and reflect about the things that are around him autonomously. It is not enough to teach how to read and write: it is necessary to teach people to read, an attribute that comes before reading and writing. The role of mediator is not only at the moment of performing activities or mediating a conflict in the classroom, but also at the moment of encouraging the student not to give up his studies and to make this subject able to build a critical thinking based on the reason of the philosophical knowledge that is contained within each one of us: it just needs to be awakened by the mediator. Finally, the purpose of this work is to provide teachers and educators in general with information about EJA, a modality that is highlighted in studies and debates in the academic circle in the area of Education and, most especially, invites reflection on the efficiency and conformity of the practice currently applied in school environments for young people and adults, since the high dropout rate, both in regular education and in EJA, is a growing problem faced in our country.

## REFERENCES

- ARROYO, Miguel. A nova configuração da EJA e seus impactos na formação dos educadores de jovens e adultos. Anais...Seminário Nacional sobre Formação de Educadores de Jovens e Adultos, 1, [conferência], Belo Horizonte. 2006.
- BRASIL. Constituição da República Federativa do Brasil, 1988. Brasília, DF: 1988.
- BRASIL. Ministério da Educação. Documento Base – PROEJA – Programa Nacional de Integração da Educação Profissional a Educação Básica na Modalidade de Educação de Jovens e Adultos. Formação Inicial e continuada/ Ensino Fundamental. Brasília, DF: SETEC, 2007.
- BRASIL. Ministério da Educação. LDB. Lei 9394/96 – Lei de Diretrizes e Bases da Educação Nacional. Brasília, DF, 1996.
- BRASIL. Ministério da Educação. Planejando a próxima década: Construindo os Planos de Educação. Brasília, DF: SASE, 2014.
- BRASIL. Secretaria de Educação Fundamental. Parâmetros curriculares nacionais: introdução aos parâmetros curriculares nacionais / Secretaria de Educação Fundamental. – Brasília: MEC/SEF, 1997. 126p.
- BRUNEL, Carmen. Jovens cada vez mais jovens na educação de jovens e adultos. Porto Alegre: Mediação, 2004.
- CARRANO, Paulo José Rodrigues. Identidades juvenis e escola. In: UNESCO. Construção coletiva: contribuições à educação de jovens e adultos. Brasília, DF: UNESCO, MEC, RAAAB, 2008.
- FREIRE, Paulo. Ação Cultural para a Liberdade. São Paulo: 2002, Paz e Terra.
- FREIRE, Paulo. Carta de Paulo Freire aos professores. Estudos Avançados, n. 15 v. 42, 2001.
- FREIRE, Paulo. Conscientização: teoria e prática da libertação. São Paulo: 2001 Centauro.
- FREIRE, Paulo. Educação como Prática da Liberdade. Rio de Janeiro: 2009, Paz e Terra.
- FREIRE, Paulo. Pedagogia da Autonomia. São Paulo: 2002, Paz e Terra.
- FREIRE, Paulo. Pedagogia do Oprimido. Rio de Janeiro: Paz & Terra, 1983.
- GADOTTI, M. Pensamento Pedagógico Brasileiro. São Paulo: Ática, 2004.

\*\*\*\*\*