

YOUTH AND ADULT EDUCATION CENTERS IN CEARÁ: WALKING IN TIMES OF CRISIS AND DEFENSE OF THE RIGHT TO EDUCATION

OS CENTROS DE EDUCAÇÃO DE JOVENS E ADULTOS NO CEARÁ: CAMINHADA EM TEMPOS DE CRISE E DEFESA DO DIREITO À EDUCAÇÃO

CENTROS EDUCATIVOS DE JÓVENES Y ADULTOS EN CEARÁ: CAMINANDO EN TIEMPOS DE CRISIS Y DEFENSA DEL DERECHO A LA EDUCACIÓN

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ABSTRACT: Youth and Adult Education is a teaching modality that carries specific identity marks, related to the target audience, whose stories are traversed by various exclusion processes. In Ceará, the Youth and Adult Education Centers - CEJA are important training spaces for the population with little or no schooling, over 15 years of age, and as a space for the defense of the right to education. The daily lives of these centers, as a result of the Covid-19 Pandemic, had their ways of functioning affected. The present study, with a qualitative approach, aims to identify, through interviews carried out with teachers, the limits and possibilities of the strategies developed by a CEJA from Ceará aiming at the permanence and success of the students. The results point to Freire's dialogicity as a fundamental reference for the (re)organization of the work of CEJA based on humanization and the defense of education as a right.

KEYWORDS: EJA. CEJA. Evaluation. Planning. Dialogicity.

RESUMO: *A Educação de Jovens e Adultos é uma modalidade de ensino que carrega marcas identitárias específicas, relacionadas ao público a que se destina, cujas histórias são atravessadas por processos de exclusão diversos. No Ceará, os Centros de Educação de Jovens e Adultos – CEJA se configuram como importantes espaços formativos para a população pouco ou não escolarizada, com idade superior a 15 anos de idade, e como espaço de defesa do direito à educação. O cotidiano desses centros, em decorrência da Pandemia de Covid-19, teve suas formas de funcionamento afetadas. O presente estudo, de abordagem qualitativa, objetiva identificar, através de entrevistas realizadas junto a professores, os limites e possibilidades das estratégias desenvolvidas por um CEJA cearense visando a permanência e o sucesso dos educandos. Os resultados apontam para a dialogicidade freireana como referência*

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fundamental para a (re)organização do trabalho do CEJA pautada na humanização e na defesa da educação como direito.

PALAVRAS-CHAVE: EJA. CEJA. Avaliação. Planejamento. Dialogicidade.

RESUMEN: *La Educación de Jóvenes y Adultos es una modalidad de enseñanza que porta señas de identidad específicas, afines al público objetivo, cuyas historias son atravesadas por diversos procesos de exclusión. En Ceará, los Centros de Educación de Jóvenes y Adultos - CEJA son importantes espacios de formación para la población con poca o ninguna escolaridad, mayores de 15 años, y como espacio de defensa del derecho a la educación. El día a día de estos centros, a raíz de la Pandemia del Covid-19, vio afectadas sus formas de funcionamiento. El presente estudio, con enfoque cualitativo, tiene como objetivo identificar, a través de entrevistas realizadas con profesores, los límites y posibilidades de las estrategias desarrolladas por un CEJA de Ceará con el objetivo de la permanencia y el éxito de los estudiantes. Los resultados apuntan a la dialogicidad de Freire como referente fundamental para la (re)organización del trabajo del CEJA a partir de la humanización y la defensa de la educación como derecho.*

PALABRAS CLAVE: EJA. CEJA. Evaluación. Planificación. Dialogicidad.

Introduction

Youth and Adult Education is a teaching modality that carries countless challenges in its history. The first and most evident concerns the students, whose life trajectories are marked by various exclusion processes that culminated in the denial of the right to education, translated into the impossibility of beginning or continuity of the formative processes developed in the school environment. The second challenge or set of challenges, of a more complex and veiled order, is related to the act of dealing with the relations between equal rights, respecting the differences between the subjects. This task is not simple and implies much more than the specific action of teachers, individually, in the context of the classroom. It concerns the recognition of young people and adults who are little or no educated as subjects of rights and the inclusion of this type of education in the agenda of educational policies, with effective guarantee of the investments necessary to offer a socially endorsed quality education.

The second half of the 20th century was a remarkable period, in the Brazilian context, for the Education of Youth and Adults. In it, we witness the dispute of educational conceptions and practices, originated from the tensions and contradictions that emerged from different projects of society. On the one hand, we had Freirean legacy, defense of adult education based on a political act based on dialogue and critical reading of reality. On the other hand, we had conservative influences that thought education from an uncritical, authoritarian and merely

reproductive perspective, not only of the constituent contents of school curricula, but of the asymmetric power relations themselves, socially constructed throughout the country's history.

From the dialectical reading of these clashes, carried out by organized civil society, intellectuals linked to different spaces of collective action and by political representatives, education was finally legally recognized as a public and subjective right in the 1988 Constitution (BRASIL, 1988) and youth and adult education - EJA as a teaching modality in the Law of Guidelines and Bases of Education - LDB No. 9394 (BRASIL, 1996). Other aspects that deserve to be recorded, in this historical context, concern the publication of normative instruments that began to guide the structuring of educational projects aimed at the EJA, such as National Curriculum Guidelines (2000), Curricular Proposal for the 1st and 2nd segments of elementary school (BRASIL, 2001; BRAZIL, 2002).

It should be noted that the advances listed were not surrounded by objective conditions for the development of formative proposals, as occurred in teaching classified as regular. Only at the end of the first decade of the 21st Century, the EJA began to be contemplated with a continuous source of funding, through the Fund for the Maintenance and Development of Basic Education – Fundeb, established by Law No. 11,494 (BRASIL, 2007), recently repealed by Law No. 14,113 (BRASIL, 2020).

The advances of a legal order coexist daily with practical challenges, which can be viewed more explicitly through the decrease in the number of enrollments of this type of education over the last decades. These indicators have been significantly negatively affected over the last few years by the multiple crises experienced in the Brazilian context: political, economic and sanitary.

In Ceará, as well as in other units of the federation, the set of challenges presented is present. However, we highlight the presence of the Youth and Adult Education Centers, maintained by the Secretariat of Basic Education of the State, as a set of institutions that have collaborated, since the 1990s, with the defense and guarantee of the Right to education for the young and adult population little or uneducated.

The daily life of these centers had their forms of functioning affected by the Covid-19 Pandemic. The severity of the disease, its rapid proliferation, the absence of drugs aimed at immunization and treatment required the state government to publish decrees establishing the suspension of face-to-face activities in educational institutions and their reorganization in a remote emergency way. This set of factors, associated with the deepening of social inequalities, promoted significant impacts, such as low frequency and school dropout, thus accentuating the challenges experienced by the CEJA for the educational inclusion of its public.

This study, with a qualitative approach, aims to identify, through interviews conducted with teachers, the limits and possibilities of the strategies developed by a CEJA from Ceará aiming at the permanence and success of students in the school context, in times of the COVID-19 Pandemic. The data produced were analyzed in the light of Freire (1967, 1987, 2000), Jardimino and Araújo (2014), Arroyo (2007), among other authors who are dedicated to the study of the EJA. The results point to Freirean dialogicity as a fundamental reference for the (re)organization of the work of the CEJA based on humanization and the defense of education as a right.

The EJA as a right in Brazil: from the old to the new challenges

The discussion on the Education of Young People and Adults from the perspective of rights leads us to broader contextual issues that concern the public to whom it is intended, derived from the economically disadvantaged class and which accumulates, throughout its life trajectory, experiences of diverse exclusion, among which is the denial of the right to education. Thus, there is no way to think about the EJA without guiding reflections related to young people, adults and the elderly little or uneducated and the challenges faced by them for the experience of social rights.

According to Arroyo (2007, p. 223) "The EJA names young people and adults for their social reality: oppressed, poor, landless, homeless, without horizon." The elaboration of forms of materialization of actions aimed at this type of teaching - both in general, in the context of proposition of educational policies, or specifically, in the school and the classroom - cannot be far removed from the characteristics that mark the identities of the students and their objective conditions of existence. Whatever the proposal elaborated without attention to these references will distance itself from the political-pedagogical commitment to contribute to the overcoming of the different forms of exclusion, through the appropriation of knowledge constructed by humanity and fundamental to the realization of the set of social rights.

The critical reading of reality is a movement that allows each subject to problematize the place he/she occupies in the context of socially established power relations (FREIRE, 1967) and regulated through different legal provisions. In this perspective, Costa (2014, p. 49), when analyzing the set of Brazilian Constitutions, points out that "education was constituted as a form of social distinction, destined, by the non-guarantee of gratuity, to those who had the resources to finance it privately". This statement puts on the agenda the obscure way as issues related to

financing, a fundamental aspect to the implementation of actions aimed at the population, have been historically addressed.

Without the effective guarantee of education funding by the State, the working class was left on the sidelines of the schooling processes. This question can be visualized through illiteracy indexes that were present at the beginning of the 20th century, when in the year 1900 corresponded to 65% of the population; and are still present in the 21st Century, which in 2019, even with all the advances in terms of democratization of access, still corresponds to 6.5% of the total number of Brazilians over the age of 15 years (INEP, 2000; INEP, 2020).

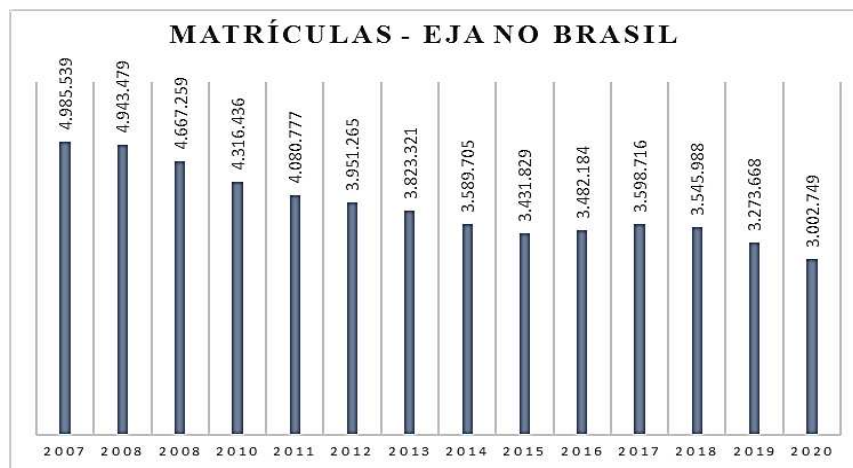
The advances originated from the 1988 Constitution (BRASIL, 1988) and the Law on Guidelines and Bases of Education No. 9394 (BRASIL, 1996) are unquestionable, in terms of the construction of an identity for this type of education. Such advances were generated from the struggle of social movements are registered in the National Curriculum Guidelines for the EJA (BRASIL, 2000a); in the National Curriculum Proposals for the first and second segment of Elementary School - Education for Youth and Adults (BRASIL, 2001; BRAZIL, 2002); in the Operational Guidelines for the EJA (BRASIL, 2010a) and in the National Guidelines for the provision of education for young people and adults in situations of deprivation of liberty in criminal establishments (BRASIL, 2010b). These documents include the recognition of the historical denial of the conditions of schooling to the working class and, as a result, defined the functions of the EJA, which are: reparative, referring to the restoration of historically denied rights; equalizer, related to access to social goods, aiming at more equality, without losing sight of the specific characteristics of the subjects to whom they are intended; and qualifier, corresponding to the possibility of permanent updating of knowledge throughout life (2000b).

The set of normative references mentioned was an advance, in order to overcome the infantilized vision of the EJA, present throughout the history of education in the country; and the perspective of suppleness and compensation, present in the Law of Guidelines and Bases No. 5692 (BRASIL, 1971) that was based on the conception of formation as accumulation of information and decontextualized contents, distant from the challenges experienced by the subjects and without considering their identities, trajectories and knowledge (JARDILINO; ARAÚJO, 2014; NERES; GONÇALVES; ARAÚJO, 2020).

It is important to highlight, however, that even with this advance in normative references, in political-pedagogical and theoretical-methodological terms, the challenge remains for the EJA, overcoming the perspective of the proclaimed right in relation to the right lived, especially in relation to financing, which is fundamental for the development of strategies related to access, permanence and success of students in school contexts. This statement stems

from the misstep between the inclusion of the EJA in the Fund for the Maintenance and Development of Basic Education and the Valorization of Education Professionals - FUNDEB (BRASIL, 2007; BRAZIL, 2020) and the continuous retraction of enrollments registered in the sum of elementary and high school, as shown in Figure 1.

Figure 1 - EJA enrollments in Brazil (2007 to 2020)



Source: Prepared by the authors based on data from the School Census - INEP

As can be seen through the numbers, there is, in the current Brazilian context, a worsened reissue of the denial of the right to education to young people and adults little or uneducated. Previously, there was a lack of sources of funding, used as a justification for the maintenance of this type of teaching through programs and projects of a punctual and discontinuous nature. Today, there is a permanent budget source, but that has been systematically denied to these subjects, by the closing of rooms, by the suspension of programs to support students such as the National Textbook Plan for the EJA, among other situations of precariousness of educational work.

In addition to this set of challenges, the emergence of the Covid-19 Pandemic, which has claimed about 660,000 lives in Brazil until the writing date of this study. Along with this health catastrophe, new Limit Situations emerge (FREIRE, 1987) to be faced by educators and students, such as Emergency Remote Education, the deepening of inequalities of all orders (SANTOS, 2020), associated with the advancement of conservative agendas placed in Resolution No. 01 that threaten the critical and emancipatory perspective of the EJA, aligning it to the National Common Curriculum Base and the National Literacy Plan (BRAZIL, 2021).

In the current context, crossed by multiple crises, educators and schools are once again present as references of resistance and humanization of formative processes aimed at the public of the EJA.

The Youth and Adult Education Centers in the state of Ceará: spaces of resistance and defense of the right to education

The effectiveness of the EJA as a subjective right has been materializing in the state school system of Ceará through the provision of schooling for young people and adults both in regular high schools and in the Youth and Adult Education Centers (CEJA).

The CEJA are educational establishments that integrate one of the categories of Schools that make up the organizational structure of the State Department of Education, forming a set of 32 (thirty-two) units geographically distributed in the State, being 9 (nine) in Fortaleza and 23 (twenty-three) in the countryside. Its purpose is to offer schooling to young people and adults who have not completed basic education at their own age and wish to continue their studies, being organized in a semi-face-to-face manner, as follows: final years of elementary school – (6th to 9th grade) for people at least 15 years of age; aimed at people with at least 18 years of age, who have already completed all elementary school. In addition to these perspectives, there is the verification of proficiency with students who do not have proof of previous schooling, performed through a diagnostic evaluation for later enrollment at the appropriate level of education. According to the School Census, in 2021, the CEJA had an enrollment of 37,940 students in the semi-face-to-face format (INEP, 2021).

Throughout its history, the CEJA have made possible the inclusion of all who wish to return their formal educational processes, not only in a notary's office dimension, of the implementation of registration records and issuance of certificates, but with the commitment of a socially endorsed quality education. Its differentiated curricular configuration is based on the recognition of students as subjects of rights, on the valorization of knowledge constructed throughout its existence and recognition of these references for the organization of the schooling path. Thus, the CEJA can be considered as the result of one of the political actions that "reflect the challenge of reversing the enormous social debt generated by a development model that did not promote social justice" (OLIVEIRA; MORAIS, 2020, p. 1356, our translation).

The time established for completion of elementary and high school, as regulated by Resolutions No. 03/2010 (CNE, 2010) and no. 438/2012 (CEARÁ, 2012), is at least 2 years for elementary school and 1 year and a half for high school. It is also important to point out that this time can be reduced if the student already has a declaration of proficiency obtained through the National Competency Exam for Youth and Adults (ENCCEJA) or by taking advantage of studies in schools recognized and authorized by the State Council of Education of Ceará.

Another factor that deserves to be highlighted is the structure of the CEJA, because it differs from other schools in the state network due to the format of teaching, the time of operation and the pedagogical strategies used, formulated in order to better approach the needs of the young and adult public. These Centers have a logic of teaching organization that replaces the conventional classroom with other pedagogical environments, aiming to diversify learning opportunities and contribute to the educational inclusion of students.

The teaching format is semi-classroom and is offered at flexible times that serve students according to their availability of time and interest. Its operation takes place uninterruptedly, between the months of January to December, from Monday to Friday, in the hours of 7 to 22 hours. The enrollment of new students can be made at any time of the year, according to the concrete conditions of the students for this return to occur.

The evaluation of the student's academic performance takes place in a procedural manner, performed by the teacher of each discipline and with the support of the pedagogical advisory service (SASP). The evaluation processes also allow the updating for young people and adults who have already completed high school, but wish to deepen their knowledge or review them, with the objective of participating in public and vestibular competitions. The CEJA are also responsible for issuing certificates of completion of primary education for candidates approved in ENCCEJA.

The differences in didactic settings are also evident in the care system, which occurs directly, where students and teachers flee from the traditional disposition of a single teacher to a significant contingent of students. In this case the attendance is individual, on a first-come, first-served basis and teachers attend one student at a time or, at most, a small group of students who are attending the same module of the same discipline, being able to establish a shared discussion. Larger collectivized movements can also occur, such as lectures, short courses, workshops, meetings, field classes, which are offered through planning and organization with the managing center.

The reorganization of educational work in pandemic times: what do teachers say?

The field research was developed at the CEJA Donaninha Arruda, using interviews with six teachers as a strategy to approach reality. We highlight that this institution is part of the Public Education System of the State of Ceará and presents itself as the only one in this modality in the region of the Maciço de Baturité, constituted by the municipalities of Acarape, Aracoiaiba,

Aratuba, Barreira, Baturité, Capistrano, Guaramiranga, Itapiúna, Mulungu, Ocara, Pacoti, Palmácia and Redenção.

Regarding their personal, formative and professional trajectories with the EJA and the CEJA, the subjects reported:

My meeting with the EJA took place in the graduation with the writing of the TCC. It was passion at first sight. Today I teach the arts discipline at the CEJA. There's my professional accomplishment. I am happy and fulfilled to be part of the students who for some reason have stopped studying and are allowing themselves, giving themselves an opportunity to school life (Teacher 1).

My coming to the CEJA was given by the desire to work with people who stopped studying and returned. An interesting challenge. I started my professional life as an EJA teacher in the former project of the EDUCAR Foundation. This project sought to insert very humble farmers and people into the world of letters. At that time, we talked a lot about Paulo Freire and the foundation valued and supported the project. My coming to the CEJA was a form of return where I started. I am very involved with the CEJA (Teacher 2).

I've been with the EJA for 15 years. I came to the CEJA in 2019, but I have had contact with the EJA at other times (Teacher 3).

In 2017, I started working at the CEJA through the selection process. Before I came in, I thought the EJA was superficial. I had a pre-concept about the EJA methodology, because I only listened to what people were talking about. I only understood the methodology of the EJA and its mission when I had the opportunity to join the CEJA. Here we have the opportunity to learn from students of various age groups, with many experiences and experiences (Teacher 4).

Since the 3rd semester of the course, I had this experience. I was invited to teach in an EJA room in Baturité. I fell in love! With the UECE Campus in the city, students of science and languages courses were invited to collaborate with the CEJA. The work with life stories, projects, with human life was getting more and more involved (Teacher 5).

My first meeting with the EJA was also a graduate of the Science course at the UECE Advanced campus in the Maciço do Baturité – IMBA, where I was selected to join the first class of teachers who would make the EJA at The Estevão Alves da Rocha School and since 2007 I am part of the group of teachers of the Center for Youth and Adult Education Donaninha Arruda - CEJA (Teacher 6).

In the teachers' speech we perceive the understanding of the EJA and the path of their own development, personal, formative and professional. These data are important because they are capable of revealing experiences, learning and expanding knowledge from the contact with the curriculum prescribed for the EJA, a movement that is configured, according to Jardimino

and Araújo (2014) as an opportunity for training and development of educators, as people and professionals.

From the historical view of the EJA, we identified the numerous difficulties already overcome and those that still persist in this type of teaching. Thus, we asked teachers what were, in the period before the pandemic, the main challenges faced in the context of the CEJA. In their statements, the interviewees point out different phases of exclusion processes, such as juvenilizing, the devaluation of teachers, the precarious material conditions of existence of the subjects, among others.

The change of public; from 2015 to now, the CEJA began to receive students from 15 to 17 years old. These young people come from some schools in the Maciço region and for some reason came to the CEJA. They did not know the methodology of the CEJA, how was the service, how to take a test, an activity. So, they didn't stop to listen. (Teacher 1).

The community's lack of understanding of the importance of the CEJA. People cannot understand that the state promotes a new opportunity for them. Lack of public transport. Overcome the fatigue of working students. They are challenges of the institution, but also challenges of the modality itself (Teacher 2).

Make our students reach the institution, register and attend the CEJA and feel welcomed (Teacher 3).

School dropout that is historical and structural because of the public we receive, personal life. The lack of projects aimed at the EJA. The didactic material that is not contextualized with the public of the EJA. Violence by the context of life of some students. The profile of a teacher who is often not trained to work in the EJA (Teacher 4).

School dropout that occurs in several ways, one of which is the lack of school transport; the physical structure that is very small. There are few classrooms for the CEJA. Another challenge is students with disabilities, even intellectual (Teacher 5).

Lack of motivation and low self-esteem of students, dropout due to factors such as: family problems, lack of transportation, transfer or job search, etc.) (Teacher 6).

The challenges that are posed do not bring any originality, considering the different studies that underlie this research. These factors are denounced by Jardimino and Araújo (2014) and Arroyo (2007), when dealing with the identities of EJA students, whose exclusion trajectories distance them from the right to systematized knowledge and, consequently, from other social rights, such as work, health, housing, among others.

We noticed, from Freire (1987) that the conditions in which EJA students live reveal their condition as oppressed, because even with access to training spaces such as those offered

by the CEJA, students still have no ideal conditions to attend classes and consolidate learning. Thus, they cannot reach what they seek in the school institution and evade themselves, understanding as a natural data the very condition of oppression and exploitation experienced by them, without having the opportunity to critically understand this process and fight for their rights.

The challenges mentioned were severely aggravated by the *Sars-Cov-2 pandemic*. Thus, the subjects were invited to systematize them from the following references: students, teachers and school management. The results are arranged below.

With regard to the challenges experienced by students, the conditions of digital inclusion were highlighted:

Many without being able to take online class. When I had a cell phone at home it was shared, or else it didn't have the internet (Teacher 1).

Breaking of study routine and adaptation of a new teaching process. The lack of handling of technologies. The lack of access to the internet and computer and smartphone devices (Teacher 4).

Social isolation, because many did not have internet access (Teacher 5).

Lack of equipment (computer, notebook and mobile phone) to have access to the attention; Internet access (many students did not have internet at home or mobile data enough for access); Internet reach area; adapt to the media to have school accompaniment; not being able to take a test for almost a year, since the Guidelines of the CEJA did not allow the proofs to be done online (Teacher 6).

Regarding the challenges experienced by teachers, issues related to training gaps and working conditions stood out:

We teachers had to reinvent ourselves, chase and seek subsidies so that we could meet the longings of our students who were at home (Teacher 1).

Fear of becoming contaminated with COVID-19 and/or transmitting (Teacher 2).

The adaptation of the new teaching model. The acquisition of devices for emergency remote education to be able to meet and bring the best to students. The monitoring of remote activities (Teacher 4).

We didn't have the right technological resources and we weren't trained to work remotely. The workload of teachers increased, because it was necessary a differentiated service by the time we lived. The adequacy of the domestic routine with remote work (Teacher 5).

Adapting the technologies for monitoring students; contact students so that they could return to school, even if online; not having their workload

respected by the students, who at all times wanted to be attended including weekends and holidays (Teacher 6).

Regarding the challenges experienced by management, the issues related to the motivation of the institutional collective, which involved both educators and students, were evidenced:

The Core Manager was very brave: encouraging us, looking for alternatives. They had that concern to know how we were, how the family was doing. Both with teachers and staff, as well as with students. He was very present (Teacher 1).

The concern of active search, contacting students, motivate them (Teacher 2).

Assistance to teachers and students in a work that was previously performed in the face-to-face form (Teacher 4).

The motivation of teachers and students for the pandemic moment, in addition to the burden they had, because at all times they had to pass data to the higher levels (Teacher 5).

Accompany all teachers with scope and returns; difficulty in contacting students; see the increase in school dropout (Teacher 6).

The challenges exposed by the subjects refer us to the idea systematized by Freire (1987, p. 137) from the term "Limit-Situations". These are "[...] generating a climate of hopelessness, but the perception that men have of them at a given historical moment, as a brake on them, as something they cannot overcome". The pandemic can therefore be understood as a "limit situation", not only for EJA students, but for the entire population in general, since it curbs the possibilities of humanization and deepens existing social inequalities.

In addition to the unsealing of limit situations, it is important to know also the actions thought and developed to face and overcome the challenges that emerged from the pandemic moment. On this issue, the teachers highlighted:

The actions were developed and overcome within one context: one teacher was assisting the other; those who had less experience were looking for a friend who already knew how to < the equipment >. One was complementing the other. They were designed and developed together (Teacher 1).

Production of synchronous and asynchronous classes, service via Google Meet, via WhatsApp, calls to students. Delivery of activities (Teacher 3).

The actions were decided jointly between teachers and management. The active school searches. Visit and delivery of activities to students who did not have access to the Internet. At the state level there was the delivery of chips with access to the mobile data network. Campaign to deliver basic baskets to students in vulnerable situations (Teacher 4).

The actions were thought and decided in online meetings, such as active search, use of Google tools, preparation of tests and activities to apply at that time, printed activities (Teacher 5).

Active search, monitoring of activities and returns and the offer of courses for the development of pedagogical actions (Teacher 6).

The actions developed by the CEJA refer us to Arroyo (2007) when he tells us about the conditions of the students. The way the pandemic arrived for young people and adults enrolled in the CEJA was different. In general, these subjects belong to the working class and economically vulnerable. Many of them lost their jobs due to the pandemic or were subjected to precarious working conditions, acting in informality and far from labor rights. His available time was almost completely used to seek ways of maintaining his own life.

In addition to the difficulties mentioned, the digital exclusion is also highlighted through the precarious access to Communication and Information Technologies and the lack of the necessary knowledge to use them. The activities carried out by the CEJA show the institution's concern in consolidating the students' studies, thus fighting against the subjects' evasion. In this context, the actions developed by the collective approach the perspective of EJA as a popular education project, which has as its political and pedagogical function to collaborate with the defense of the social rights of young people and adults little or uneducated (ARROYO, 2007).

At the end of the interview, we asked the teachers to talk about the results of the actions carried out by the CEJA:

They were positive! They've reached beyond our expectations. Many young people have managed within the pandemic to complete their studies (Teacher 1).

We began to experience the most hybrid education with the use of educational technologies. Students began to understand the Institution more. Partner with other CEJAs (Teacher 3).

They were necessary and fundamental actions, because it was possible to keep the students enrolled so that they could realize that they were not abandoned again by the system (Teacher 4).

I think the result was quite positive. The school had a very large search for enrollment and many students were able to finish their studies and be certified. And whenever a difficulty appeared, new strategies were outlined. The school never ceased to believe in its role of reaching out to the student and contributing to their personal transformation even in times of pandemic (Teacher 6).

At the end of the interview, we noticed that the actions developed were important both for maintaining student bonds in the CEJA, and for the adaptation of teachers to emergency

remote education. The dynamics revealed by the statements announces a movement to implement the qualifying, equalizing and restorative functions of the EJA (BRASIL, 2000), translated both in the continuity of the most common activities, such as the services of certification, circulation, updating and classification of studies, as well as in other educational activities that sought to involve the entire school community in the elaboration of intervention strategies that culminated in the permanence, learning and completing studies by students (TEBALDI; LEMES, 2021).

Final considerations

The present study aimed to identify, through interviews conducted with teachers, the limits and possibilities of the strategies developed by a CEJA Ceará aiming at the permanence and success of the students.

When we revisit the historical trajectory of the EJA, we perceive, in its identity, the marks of the challenges faced by young and adult subjects little or uneducated to live their social rights, among which education is included. Even when supported by the legal provisions elaborated from the 1988 Constitution, such as LDB 9394/96, the guiding documents of the curricula and the funds focused on financing, the EJA is still marked by subalternity, which culminates in the increasing drop in enrollment.

The offer of schooling of the young and adult population in the context of Ceará, is found in the collectives of the Youth and Adult Education Centers maintained by the state public school system, spaces of resistance and defense of the right to education, in view of its structure and functioning, elaborated with reference to the demands, characteristics and needs of the subjects to whom it is intended, thus overcoming the understanding of the EJA as a suppleness.

From the commitment to the learning of the students and the search to overcome the historical challenges that deepened with the epidemic of COVID-19, different strategies of reorganization of the work were delineated by the collective of the CEJA Donaninha Arruda. In the perception of the subjects investigated, this institution was strengthened as a space for dialogue, humanization, welcoming and respect for the identities, limitations and needs of the subjects and reference for the defense of education as a right, social and educational inclusion in the region of the Maciço of Baturité - Ceará - Brazil.

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