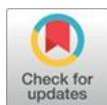


Knowledge of experience made by Youth and Adult Education students: know to value



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Abstract

The article presents the results of a doctoral research carried out within the scope of a Paulo Freire Municipal Elementary School for Youth and Adult Education. In the dialogues with the teachers of this school, the objective was to investigate whether continuing education contributed to the reflection of the practice of these educators. The data collection took place through closed questions based on a questionnaire. Based on the answers, the methodology of the Collective Subject Discourse was used for data analysis, generating a Collectivized Discourse called "Knowledge and experiences of the subjects: teaching and learning". From the analyzes, it was observed that the teachers have an understanding of the importance of valuing the knowledge socially constructed by the students; that previous knowledge needs to be incorporated into the pedagogical practice, as a liberating education, and not banking; and also that it is possible to understand that the attentive and careful look also dialogues with continuing education, respecting the specificities of Youth and Adult Education.

Keywords

knowledge; experiences; students; Youth and Adult Education.

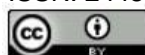
Saber de experiência feito de estudantes da Educação de Jovens e Adultos: conhecer para valorizar

Resumo

O artigo apresenta os resultados de uma pesquisa de doutoramento realizada no âmbito de uma Escola Municipal de Ensino Fundamental de Educação de Jovens e Adultos Paulo Freire. Nos diálogos trilhados com as professoras dessa escola andariça, objetivou-se investigar se a formação continuada contribuiu para a reflexão da prática dessas educadoras. O levantamento dos dados deu-se por meio de perguntas fechadas a partir de um questionário. Partindo das respostas, empregou-se a metodologia do Discurso do Sujeito Coletivo para a análise dos dados, gerando um Discurso Coletivizado denominado "Conhecimentos e experiências dos sujeitos: ensino e aprendizagens". A partir das análises, observou-se que as professoras possuem uma compreensão sobre a importância da valorização dos saberes socialmente construídos pelos estudantes; que os saberes prévios precisam estar incorporados ao fazer pedagógico, na condição de uma educação libertadora, e não bancária; e ainda que é possível compreender que o olhar atento e cuidadoso também dialoga com a formação continuada, respeitando as especificidades da Educação de Jovens e Adultos.

Palavras-chave

saberes; experiências; estudantes; Educação de Jovens e Adultos.



Conocimiento a partir de la experiencia realizada por estudiantes de la Educación de jóvenes y adultos: saber valorar

Resumen

El artículo presenta los resultados de una investigación doctoral realizada en el ámbito de la Escuela Primaria Municipal de Educación de Jóvenes y Adultos Paulo Freire. En los diálogos con los profesores de esta escuela errante, el objetivo fue investigar si la formación continua contribuyó a la reflexión sobre la práctica de estos educadores. La recolección de datos se realizó a través de preguntas cerradas de un cuestionario. A partir de las respuestas se utilizó la metodología del Discurso Colectivo del Sujeto para analizar los datos, generándose un Discurso Colectivizado denominado “Conocimientos y experiencias de los sujetos: enseñanza y aprendizaje”. De los análisis, se observó que los docentes comprenden la importancia de valorar los conocimientos socialmente construidos por los estudiantes; que los conocimientos previos deben incorporarse a la práctica pedagógica, como una educación liberadora, no bancaria; y si bien es posible comprender que una mirada atenta y atenta dialoga también con la formación continua, respetando las especificidades de la Educación de Jóvenes y Adultos.

Palabras clave

conocimiento; experiencias; estudiantes; Educación de Jóvenes y Adultos.

1 Introduction

Dialogue on Youth and Adult Education (EJA) implies, initially, presenting the EJA MODALITY, in view of the main changes that it has undergone over the years. It is known that there is still a reference or memory that connects EJA to supplementary bias – one of its markers during its history – and that emerges due to the lack of understanding about the modality.

The EJA has undergone significant changes, especially in the major political changes that have occurred in the country. In the 1960s, the Popular Culture Movement (MCP) gained strength and adherence and guided the struggle for quality education for all. The work developed by the MCP influenced Popular Education projects throughout the country, mainly through the adult literacy campaign in Angicos, which made Paulo Freire known and recognized throughout Brazil. However, in 1964, society suffered a military coup and popular movements were replaced, silenced by a movement of repression, censorship, violence, etc.

In 1967, the authoritarian State that established itself in the country's politics enacted Law No. 5.379, which deals with functional literacy and continuing education of adolescents and adults; a law that gave rise to the Brazilian Literacy Movement (Mobral).

In 1971, with the Law of Guidelines and Bases of National Education (Law No. 5.692, of August 11), supplementary education was made official.

Mobral and the 1971 Law of Guidelines and Bases of National Education, both from the period of the military dictatorship, marked the history of EJA in Brazil, leaving a stigma of compensatory modality, certification and lightened schooling. This mark that EJA carries – difficult to overcome – crystallized prejudiced and decontextualized narratives about the subjects that constitute this modality. Mobral was extinguished with the re-democratization of the Brazilian State, but left its marks. With the Federal Constitution of 1988 and its developments in the states and municipalities, education came to be seen as a right for all. Although in the Constitution there is no reference to EJA and its specificities, there is a demarcation of the social right to education for any Brazilian citizen.

In this movement of struggle in defense of education as a right, which gained new dimensions with the political reopening of the country, the new Law of Guidelines and Bases of National Education (LDBEN), Law No. 9.394, of 1996, was approved. With the new LDBEN, EJA was recognized as a modality of Elementary and High School, consequently, the right of all, regardless of age. We emphasize that this perception of EJA no longer as a supplementary education, but as a modality of Youth and Adult Education, was not only the change of a name, but a paradigm shift, that is, the understanding of education as a right and that happens throughout life.

This brief note on EJA highlights some changes suffered by the modality. In this sense, continuing education is a point to be investigated as a possibility not only to overcome the stigmas that EJA has, but also to understand the social role of this modality. In addition, continuing education enables a critical reflection on practice, a sharing of ideas and a more sensitive perception of students.

It should be noted that our understanding of formation dialogues with Freire (1989) when it assumes that the educator and the educator, as well as the students, understand themselves as unfinished beings and that this is a human condition that moves the subject, curiously, in the search for knowledge of themselves and the world. Freire (2001) brings to the agenda the reflections on a teacher education based on criticality, love, commitment and methodical rigor.

In this bias, based on the questionnaire with closed questions prepared through the Google Form, carried out with teachers who worked at the Escola Municipal de Ensino

Fundamental de Jovens e Adultos Paulo Freire (Emeja Paulo Freire), we sought to dialogue about how the knowledge and experiences of the EJA subjects imply the teaching practice of the teachers.

2 Emeja Paulo Freire: the school walks

The wandering of this school was a constant “being here” and “going to”, as classes took place in different contexts. Emeja used the physical space of the neighborhood school, or the residents' association to carry out her classes and those who moved to the different contexts were the teachers concomitantly, that is, on Monday, for example, in context "A" the mathematics teacher works with the students of this place, while on this same day and time the Portuguese teacher is with the students of context "B" and the geography teacher in context "C".

Emeja was a propositional school that involved students from different contexts, because, although it worked in different places, everyone was part of this school. Emeja - that is, the teachers, the direction and the pedagogical coordination - had a vision of emancipatory and problematizing education, which was at the service of a social transformation, which saw in each student a subject of educational action. Perhaps because this school establishes the relations between subject and society and provides an education based on respect and dialogue, unveiling and problematizing, mainly inequalities and social reality, that the action of the Municipal Executive – after 42 days of government – was to close it. There was no reconstruction or dialogue, only authoritarianism and such a strong verticality of the government, which considered investment in education as an expense.

Emeja had been providing effective and concrete transformations in many of the subjects who walked with her. An active, purposeful and, who knows, even subversive school, and its closure not only succumbed to a differentiated proposal that was being built in the field of EJA, but mainly took away the right to education and the dreams of dozens of young people, adults and the elderly who once again experienced the inconclusion of their basic training. A school where we can teach and learn with beauty, joy and love, which built a real history of Popular Education, with successes and mistakes as in any educational space, but in which hope and welcome was never lacking, as these were

the feelings that drove it. We believed in this school and in its real possibility of social transformation. It was a new history of EJA being written, a milestone for the modality in the municipality of Rio Grande. Today, the experiences, the shared experiences, the paths taken and the hope that, with the return of a progressive government, Emeja returns to its activities are in memory.

3 Methodology

In the light of the methodology used in this work, it is known as Discourse of the Collective Subject (DCS), which consists of an analysis of the verbal material collected in the research (Lefèvre, F.; Lefèvre, A., 2006), that is, it is a “[...] technique of processing testimonies, it consists of bringing together, in empirical social research, in the form of unique discourses written in the first person singular, contents of testimonies with similar meanings” (Lefèvre, F.; Lefèvre, A.; Marques, 2009, p. 1194).

According to F. Lefèvre and A. Lefèvre (2006), it is as if a subject spoke for a collective, but, in fact, the construction of this “I” results from the collective. To produce the DSCs, four operations/steps are required, which are: Key Expressions (ECh), Central Ideas (ICs), Anchors (ACs) and DSC.

To reach the DSC, it is necessary to strictly respect the operations presented. The EChs are the selected excerpts from the verbal material of each statement, the content of the participant's speech. ICs are linguistic expressions that describe the meaning present in the testimony or the set of expressions of the different participants, which have similar or complementary meanings. The ACs describe the ideologies, the values present in the verbal material (Lefèvre, F.; Lefèvre, A., 2006), however, the ACs may not be present in the discourse.

Finally, the DCS is the junction of the EChs that are presented in the statements, together with the ICs and CAs, if any. Similar EChs form collective testimonies, that is, fragments of discourses formulated in the first person singular, which more precisely symbolize a hypothetical single (individual) collective subject, for which an ontological character is granted.

The CSD is, according to F. Lefèvre, A. Lefèvre and Marques (2009, p. 1,194), closely linked to the idea of complexity, because:

The discourse of the collective subject, by its characteristics, opens, with regard to social representations as an object of empirical research, new possibilities of relations – in the case of dialogue – between the whole and the parts, between the individual and the collective, between the theoretical and the empirical, between description and interpretation, between synthesis and analysis, between paradigm and syntagm and, *last but not least*, between the qualitative and the quantitative.

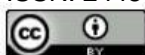
This complexity, to paraphrase the authors, will dialogue with uncertainties, with the unexpected, with chance. This complexity does not allow itself to be linked to simplistic and/or Cartesian models in an attempt to explain social relations and life.

To understand this movement, it is necessary to present the research subjects, who were six teachers from different areas of knowledge. Of the six, five are from the second block, that is, final years of elementary school, and one from the first block, initial years. With this, we present the methodological paths we took to build our collectivized discourse, entitled “The subjects' knowledge and experiences: teaching and learning”, elaborated from the questionnaire carried out with Emeja Paulo Freire's teachers when answering the following question: “What aspects does the EJA teacher-educator need to consider regarding the teaching and learning process?”.

Taking Chart 1 as a reference, we grouped the testimonies in the first column and highlighted the EChs with different colors, considering their meanings. In the next column, the CIs are identified and, finally, in the third column, the CAs are identified. These appear only when there are ideologies, values or beliefs that present generic statements in the verbal material with explicit discursive marks in the discourse.

Chart 1 – Discourse Analysis Instrument (IAD)

Key Expressions	Central Ideas	Anchorages
<p>Prior knowledge, the experience of young people and adults and the clarity that EJA cannot be an acceleration of regular education must have their own curriculum, evaluation and identities of the modality. The life story of each student. And mutual respect. The student's knowledge and reality.</p> <p>To build the process of teaching and learning in EJA, I believe that the methods, traditions of education, transmission and deposit of content through a banking education need to be disregarded, as expressed by Freire, and start from the opening of a space for dialogue, the welcoming of the various life experiences, stories and learning that the students already carry with them, fertile soil to mediate the confrontation between preconceived concepts and the very analysis of the lived, through the questioning and construction of knowledge. It is also necessary for the educator to re-signify her teaching practice, giving meaning, meaning to the classes for each student, stimulating her autonomy, self-esteem,</p>	<p>Knowledge and experience of subjects</p> <p>Reflexing about the practice</p> <p>Popular knowledge</p> <p>Continuing education</p>	



<p>confidence and motivation in the search for new knowledge that they add in their journey, thus reconciling teaching and learning to the life interests of students.</p> <p>I also highlight the respect and appreciation of historical and local knowledge, that is, popular knowledge according to Freire, in a participatory and democratic pedagogical process, against a theoretical, formal, content-based discourse, based on the culture of silence, where only the teacher expresses. And, in this way, motivate the claim of the historical protagonism of the students, as subjects and citizens in their educational process.</p> <p>Bring your student's reality into the classroom.</p> <p>Build the teaching and learning process with students from the daily life of the classroom, self-evaluate their own practice, dialogue with theory. Build permanent training in the school's collective of educators. Have humility to learn while teaching and teach while learning from each other.</p>	<p>Lack of training</p> <p>Collective formation</p>	
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Source: Prepared by the authors (2022).

Based on IAD 1, we observed that the testimonies of each teacher were transcribed in full and, later, highlights were made with different colors to demarcate the essence of the excerpt that best describes its content, thus originating the EChs and, with them, different CIs. After performing this step, according to Chart 2, we performed the DSC assembly map, represented as IAD 2.

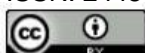
Chart 2 – IAD 2: ECs gathered by colors

<p>Bring the reality of your student to the classroom, get to know the EJA subjects, their experiences, their knowledge of experiences. Recognize the existence, resistance and expression of the subjects to rethink pedagogies; we need to value and start from what they carry into the classroom the previous knowledge, the experience of young people and adults, the life story of each student and the reality of the student. The welcoming of the various life experiences, stories and learning that students already carry with them is fertile ground to mediate the confrontation between preconceived concepts and the very analysis of the lived experience, through the questioning and construction of knowledge. To build the teaching and learning process with students from the daily life of the classroom, disregarding the traditional methods of education, transmission and deposit of content through a banking education, as expressed by Freire, and starting from the opening of a space for dialogue, giving meaning, meaning to the classes for each student, stimulating their autonomy, self-esteem, confidence and motivation in the search for new knowledge that they add in their journey, thus reconciling teaching and learning to the life interests of students. Teaching and learning with meaning require a relational, dialogic, cultural, contextual and community posture. Have the humility to learn as you teach and teach as you learn from each other, as you taught a little, learned a lot, and built new possibilities with them. The EJA cannot be an acceleration of regular education, it must have its own curriculum, evaluation and identities of the modality. Emeja which was a school for me too.</p>

Source: Prepared by the authors (2022).

With IAD 2, we grouped the EChs with a view to preparing a cohesive and coherent text. Therefore, during the construction of the discourse, we use some connectors¹ that

¹ The connectors used were underlined for the identification of changes in discourse-synthesis.



interconnect the EChs. In this DCS, the teachers present their understandings in an expanded way on the subject, as we will discuss below.

4. Results and Discussion

Paulo Freire (2001, p. 34), in his book *Pedagogy of autonomy: knowledge necessary for educational practice*, in the subchapter entitled “Teaching requires respect for the students’ knowledge”, brings us a question: “Why not establish an ‘intimacy’ between students’ fundamental curricular knowledge and the social experience they have as individuals?”. This question instigates us to reflect on the dichotomous view between those “who know” and those who “do not know”, that is, a scientific view that belittles the social experience of the subject and overvalues science.

Thus, we arrive at the “knowledge of the experience” proposed by Freire (2014). In an interview with Neidson Rodrigues, which was published in the work *Pedagogy of Possible Dreams*, Freire (2014, p. 290) argues:

One thing continues in me, as a person and as an educator, whether thinking about educational practice or doing educational practice, is a deep respect for the figure of the student, the taste of the student and the formation of the student. [...] And a great respect, too, for the knowledge ‘only of experiences done’, as Camões says, which is exactly the knowledge of common sense. I disagree with thinkers who belittle common sense, as if the world had departed from the rigor of scientific knowledge. Not at all! Strictness came later.

The knowledge of the experience translates the reading of the world of the students and is intertwined in the democratic and dialogical understanding of education. This understanding allows the teacher a pedagogical attitude that directly implies deep respect for the knowledge socially constructed by the students. Respecting the knowledge of these subjects does not mean a hierarchy of knowledge, of what is valid or not, but the perception that there is no absolute state of ignorance, just as there is no absolute state of knowing everything.

In the discourse, we observed a reflective and comprehensive look around the popular knowledge by the teachers. It is clear the understanding about the appreciation and respect of this knowledge considering that every subject knows something. This is the starting point when thinking about a problematizing and progressive educational action. And this understanding is perceptible in the excerpt “[...] bringing the reality of your student

to the classroom, knowing the subjects of EJA, their experiences, their knowledge of experiences made” (DCS 1).

Respecting this knowledge is not limiting the educational act to this knowledge, but building the possibilities of dialogue from them; and problematizing them is, according to Freire (2015b), the “starting point”, it is taking the experiences of these subjects as a starting point, such as, for example, discussing concrete and real problems that are present in the context in which they live; it is dialoguing about the cultures present in popular communities and letting emerge the wisdom that necessarily results from sociocultural experience.

Embracing the various life experiences, stories and learning that students already carry with them is fertile ground for mediating the confrontation between preconceived concepts and the analysis of what has been experienced, through questioning and the construction of knowledge. Build the teaching and learning process with students based on everyday classroom life, disregarding traditional methods of education, transmission and deposit of content through banking education, as expressed by Freire, and starting from the opening of a space for dialogue, giving meaning to classes for each student, stimulating their autonomy, self-esteem, confidence and motivation in the search for new knowledge that adds to their journey, thus reconciling teaching and learning with the life interests of students and students (DSC 1) .

As presented, the contents that will be taught need to be connected to the reality of the subjects; they cannot be totally foreign to the students' daily lives. A teacher of the EJA MODALITY, who seeks to connect to Popular Education in her pedagogical practice, also perceives educational practice as a political practice, in the sense of not being imprisoned by the bureaucratization of schooling procedures. Likewise, he perceives the student as cognizant subjects, thus deconstructing a belief imbricated in the history of EJA that these subjects are unable to learn and overcome naivety and common sense. As Freire (2015a, p. 33) points out, common sense is overcome with the development of critical curiosity:

In fact, the naive curiosity that, ‘unarmed’, is associated with common sense knowledge, is the same curiosity that, criticizing itself, approaching the knowable object in an increasingly methodically rigorous way, becomes epistemological curiosity.

Curiosity is engendered by Paulo Freire as an ontological need, so epistemological curiosity is not any curiosity, it is one that is linked to critical consciousness. All this gear moves through the development of methodical rigor and this has a deep approximation with the training of teachers. In addition, dialogicity is a crucial point in this force that leads to what we call critical thinking, because through dialogue different knowledges emerge, provoking a sharing and an articulation that enable a true openness to the construction of new knowledges.

The teachers present how they see the teaching and learning process, relating it to the different knowledge of the students and also emphasizing that, in this movement, there is a real exchange, because those who teach also learn. Thus, as evidenced by the collective: "Emeja was a school for me too" (DCS 1), we observed the concrete experience in the practice of teaching and learning. For Freire (2015a, p. 25), "[...] those who teach learn by teaching and those who learn teach by learning. Those who teach teach teach someone something". Teaching and learning materialize in the exercise of dialogue, as it is "[...] impossible to teach content without knowing how students think in their real context, in their daily lives" (Freire, 2015a, p. 75).

Dialogical relationships, based on the awareness of the unfinished, are the basis for the construction of teaching and learning. The human being is an unfinished being and, therefore, we are constantly making and remaking. Our existence is marked by dynamism, by incompleteness, and this drives us by the constant search to *be more*. Education, being a typically human phenomenon, then allows us to be open to improvement, and this is built by a two-way street between educator and student, in which both learn and teach.

In these reflections made so far, it is possible to affirm, based on the collectivized discourse, that the teachers have an understanding of the importance of valuing the knowledge socially constructed by and by the students; that previous knowledge needs to be incorporated into the pedagogical practice, as a liberating education, and not banking; and also that it is possible to understand that the attentive and careful look also dialogues with continuing education, respecting the specificities of EJA.

5 Final Considerations

The provocations and reflections proposed in this text are not exhausted. The field of research on the experiences and knowledge of EJA subjects is a very current topic and deserves theoretical deepening and reflections on pedagogical practice. A humanizing look, with respect to the subject who seeks their schooling, building teaching and learning possibilities based on solidarity and citizenship, needs to be the foundation of pedagogical action in EJA. That said, this humanizing look is possible when continuing education is present among teachers, allowing them to broaden their perception of the modality, problematizing and organizing their educational practices in dialogue with reality and collectively.

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