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THE RELEVANCE OF RELIGIOUS EDUCATION IN THE FORMATION OF THE SUBJECT IN THE BRAZILIAN EDUCATIONAL SCOPE

Adelcio Machado dos Santos

PhD in Engineering and Knowledge Management (UFSC). Post-Doctor in Knowledge Management (UFSC). Professor, researcher and advisor in the “Stricto Sensu” Graduate Programs in Development and Society and in Education at the Alto Vale do Rio do Peixe University (Uniarp). Florianopolis, Santa Catarina, Brazil
<https://orcid.org/0000-0003396-972X>

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Abstract: This article proposes to analyze the relevance of religious education in the formation of the subject in the Brazilian educational scope, considering that it is today an optional subject in the basic conception of the citizen. Qualitative study, of bibliography review. The results present the legal system of religious education, under Law n. 9394/96, the so-called Law of Directives and Bases of Education (LDB) and in the Federal Constitution of Brazil. Considering that Religious Education works the process of moral, ethical, professional and spiritual formation of the student, it is considered that its valorization must be taken to a level of extreme importance for the solid construction of good citizens and balanced professionals, with the creation of a generation of healthy individuals, good with themselves and with others, and, above all, a guarantee of respect for others. The religious faith conquered among the peoples does not change, only new bonds of adjustment are created, with the same purposes, which is the search for faith, healing and salvation, each one, each with their own sacred rites. It is concluded that religious education in school environments seeks to consolidate and unite peoples, the construction of an ethical individual, with rights and duties, who maintains respect for others, culture and religion.

Keywords: Religious Education. Education. subjects.

INTRODUCTION

Education is called among the elementary needs of a democratic society, as it constitutes the only legitimate means of participation for its people. It is characterized as a process of knowledge and of a universal character, assuming a fundamental role in the lives of citizens and society as a whole.

Taking into account the combination of social, cultural and economic promotion of

a State, education has the power to transform thoughts, behaviors and forms of coexistence among the most diverse nations. (ROCHA; NEZ; FONSECA, 2022). Therefore, it shows the ideal bias for the progress of a society, through the continuous transmission of heritage and cultural values between generations, creating, from it, new concepts and new knowledge.

The Brazilian educational scope is called norms and rules for its proper regulation. For Gutierrez; Farias; Terto (2021) the responsibility of the portfolio is divided between the three federative entities: municipalities, states and the federal government. The municipalities, responsible for most elementary schools, currently delimited from the 1st to the 9th grade. The responsibility for forwarding secondary education rests with the states. Higher education in federal universities, in turn, is the responsibility of the federal government, which is also responsible for transferring resources to subnational educational systems, through budget transfers.

Regarding the regulation of the legislation that governs the matter, all the principles and regulatory norms are defined in our Federal Constitution and in Law Number: in the country. (BRAZIL, 1988; 1996).

However, it is revealed that, in 1996, the discipline of religious education in Brazil becomes optional. This is because, with the publication of the new Law of Directives and Bases of National Education (LDB), the federal government changed the provisions on religious education in schools, based on respect for the religious freedom of each citizen. (ARAÚJO, 2016).

Based on the new format, according to Aragão; Souza (2018), religious education starts to be discussed more broadly within the academic environment.

For some individuals, religious education is a fundamental subject in the educational field,

while, for others, it goes beyond acceptable limits, and the right of religious choice, in particular, the students' freedom of thought cannot be curtailed.

Faced with this controversy, this study seeks, through a literature review, to carry out a theoretical debate among several authors on concepts of religious education, focused on the concept of the formation of citizens, in order to present some points considered important, and, obviously, what are the benefits of approaching religiosity in the school environment.

As a form of research, we used the qualitative, integrative literature review, from secondary sources given to light on the themes found in bibliographies.

THE RELIGION

Man is a very complex being, in permanent search for improvement through knowledge. He is known for his power of creativity and imagination, trainers of social representations that are part of his social context and that in it, there are several ways that serve to regulate their behavior within society, always aiming to seek harmony and social peace. (AMADOR, 2019).

When it comes to his faith, man uses thoughts and prayers, a means of healing his ills, salvation and eternal life. (ANDRADE, 2022). To have faith is to believe in something, and it can be linked to countless reasons, whether ideological, emotional, religious, or even for a simple reason to believe in the universe, in the eternal, in salvation.

Religion is considered to be one of the oldest institutes of humanity, where its true existence is in the way each society establishes it, within the precepts of moral philosophy, ethics and good customs of each society.

According to Figueiredo (2019), the etymological origin of the word Religion comes from the Latin *Religare*, which

translated relates to reconnecting, uniting, tying, joining man to his creator. It is related to Christianity, which was cited by Cicero, in the work *de natura deorum* (45 BC).

Religion, in the teachings brought by Prandi (1966, p. 65) is defined as being "An important expression of individualized identity, of enjoyment of personal feelings, taste and pleasure. It can be consumed by the satisfaction it is able to provide to individuals".

Studies related to religious teachings are directly linked to the doctrine of Sociology, by the teachings of Karl Marx, Émile Durkheim and Max Weber, who decline in the advancement of the theme, seeking to understand all aspects that deal with the principles of religious life and its influence on society. (VIANA, 2018).

Man has always sought within religion, his inner peace, faith for the cure of his ills, for his purposes of good and the harmony of his peoples. Hence his awareness of being so small, in the face of the immense that is the sacred within the teachings of religions. Let's see:

The Sacred always manifests itself as a reality different from natural realities. It is true that language naively expresses the *tremendum*, or *majestas*, or *mysterium fascinans* by borrowing terms from the natural domain or the profane spiritual life of man, but we know that this analogous terminology is due precisely to the inability to express the *ganz andere* : language can only suggest everything that goes beyond man's natural experience by means of terms taken from that same natural experience. (ELIADE, 1992, p. 16)

For Durkheim (2007), religion is a shared system of rituals and beliefs, that is, everything that leads us to what was considered sacred and what is profane, and more, what unites a community of religious. Still, he defended the primacy of the social, in which "the individual is understood from

the social point of view, not the other way around". (MARTELLI, 1995, p. 6).

It is important for us to emphasize that religion, throughout its history of constitution and in its permanence, has always been considered as something sacred. It is referred to as something that transcends their experiences, where it appears as the savior of human interiority, of their primary, intersubjective relationships and, above all, serves to predict the growing search for an ideology, that is, a system of values.

According to Weber (1984), the great mass of people defines religion as being directly linked to the beliefs and myths that history has always preached. For Weber, individuals seek the path of light and salvation, according to the degree of their self-awareness.

In short, it is revealed that religious institutions foster the entire process of sociability, stimulate social connection, in addition to stimulating the search for solidarity among their peoples. (DAYS, 2000).

CITIZENSHIP

The concept of citizenship is built after countless struggles undertaken in the most diverse historical contexts of our society. The origin of the word comes from the Latin *civitas*, which means city. (WERNECK *et al.*, 2018). It is to her that the conquests of the inherent rights of man are called, which goes beyond their political participation, covers their civil rights, also opening up, the social rights, resulting from the advances of sectors of society.

The definition of the term citizenship is referring to the condition of an individual entitled "citizen". (HELLINGER, 2018). The citizen is the one ready to live in groups in society, complying with the rules, values and good customs that permeate them.

According to the lessons brought by Colombo (2007, p. 3), the landmark of the

paradigm of law was to establish equality between sovereignties. Let's see:

The fundamental historical landmark of the affirmation of the modern State is the Peace of *Westphalia* and its treaties. This is because the State becomes the center of the political articulation of international society, that is, it presents itself as a sovereign power that does not submit to any other higher power and that, above all, fights for the unity of power.

In the same step, the modern state is created, governed by laws approved by the community:

The modern state is the most perfect type of social order that establishes the communal monopoly of force. Its perfection is due to the centralization of the use of force [...]. In the State, the pacification of relations between individuals – that is, national peace – is achieved to the highest possible degree. (KELSEN, 2011, p. 4).

In Brazil, the term citizenship is broadly typified in our Federal Constitution and is considered one of the foundations of the Federative Republic of Brazil, which is included in Article 1, item II, of this diploma:

Article 1 The Federative Republic of Brazil, formed by the indissoluble union of the States and Municipalities and the Federal District, constitutes a Democratic State of Law and is based on:

[...]

II – citizenship;

[...]. (BRAZIL, 1988).

In the same vein, we still trace the teachings of Carvalho (2011, p. 7), which deals with the theme: "Citizenship, literally, fell into the mouths of the people. Moreover, it has replaced the people themselves in political rhetoric. It is no longer said 'the people want this or that', it is said 'the citizenship that'. Citizenship became people".

In the same vein, Torres (2009, p. 42), that the citizenship imposed on individuals is linked to their rights and duties, thus “Between the Greeks and Romans, citizenship created the link between the free man and the city, recognizing its rights and imposing obligations on it.

Dallari (2007, p. 101), treats citizenship as a real and important achievement for citizens, the

Acquisition always depends on the conditions set by the State itself, and may occur with the simple fact of birth in certain circumstances, as well as by meeting certain presuppositions that the State establishes. The condition of citizen implies rights and duties that accompany the individual even when he is outside the territory of the State.

This way, it is shown that the term citizenship has a very expressive meaning, because it is not only about rights and duties, but also about being part of a society that respects all the dictates of the legal system, participating actively in solving the social problems of the community, always looking for a faster and more equal path for all individuals.

This position is well defined by Dallari (2004, page 24), when he states that “Citizenship expresses a set of rights that gives the person the possibility of actively participating in the life and government of their people”.

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The teaching process in Brazil has always focused on the control and implementation of pedagogical programs administered by the Ministry of Education, as an institution that acts on behalf of the State.

Likewise, the construction of education levels in Brazil has its point outlined in articles Number: 205 and Number: 206 of the Federal Constitution, which provide:

Article 205. Education, a right of all and a duty of the State and the family, will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, their preparation for the exercise of citizenship and their qualification for work.

Article 206. Teaching will be based on the following principles:

I - equality of conditions for access and permanence in school;

II - freedom to learn, teach, research and disseminate thought, art and knowledge;

III - pluralism of ideas and pedagogical concepts, and coexistence of public and private teaching institutions;

IV - free public education in official establishments;

V - valorization of school education professionals, guaranteed, in the form of the law, career plans, with admission exclusively by public examination of tests and titles, to those of public schools; (Wording given by Constitutional Amendment Number: 53, 2006)

VI - democratic management of public education, in accordance with the law;

VII - quality standard guarantee.

VIII - national professional salary floor for public school education professionals, under the terms of federal law. (Included by Constitutional Amendment Number: 53 of 2006)

IX - guarantee of the right to education and lifelong learning. (Included by Constitutional Amendment Number: 108 of 2020)

Single paragraph. The law will provide for the categories of workers considered to be professionals in basic education and the setting of a deadline for the elaboration or adaptation of their career plans, within the scope of the Union, the States, the Federal District and the Municipalities. (BRAZIL, 1988).

In Brazil, the Law of Directives and Bases of National Education, known as (LDB), was created from Law number: 9394/96, which very vehemently expresses the advancement of education at the national level, highlighted in its article 1, ° which provides:

Article 1°. Education encompasses the formative processes that develop in family life, in human coexistence, at work, in teaching and research institutions, in social movements and civil society organizations and in cultural manifestations.

§ 1° This Law governs school education, which is predominantly developed through teaching, in its own institutions.

§ 2°. School education must be linked to the world of work and social practice. (BRAZIL, 1996).

Religious education in Brazil, as around the world, has always been part of the rights of citizens and inserted in the educational scope, as a form of learning. However, in our country, when dealing with the topic of Religious Education, the aforementioned LDB, in its Article Number: 33, becomes effective with the following wording:

Article 33. Religious education, optional enrollment, is an integral part of the basic formation of the citizen and constitutes a discipline of the normal hours of public elementary schools, ensuring respect for the religious cultural diversity of Brazil, prohibited any forms of proselytism. (BRAZIL, 1996).

Thus, from this new format, moving from “mandatory teaching” to “optional”, the educational institutions in the country,

change the school curricula, leaving the will of their participation in religious education classes.

However, despite the fact that there is a lot of divergence regarding this matter, what must be taken into account is, without a shadow of a doubt, the acceptance of students in the studies of religious themes, as citizens, who seek in the educational system, a mechanism to discuss and preach the teachings about the norms, ethics and morals of a society, of which he is a pArticle

However, this article, as it involves themes about profane commandments linked to the State, the secular system of the culture of its people and the socio-anthropological reality of different segments linked to faith and the existential face of each individual, has been turned to warm discussions and engagement of different social and cultural classes. (CURY, 1993).

Teachings focused on the theme of religion in the school environment tend to bring a little of the culture of our history to the students, with a very significant range of concepts and values, citizenship and respect for others.

Regarding the theme, Lesbaupin (2011, p. 15), builds its definition, as,

It is in religion that man seeks support for his idiosyncrasies. It is she, the fruit of man himself, that gives meaning to his own problems. It constitutes the necessary opium to support division, real misery. In situations of agony experienced by man, there is a need for an illusion capable of compensating for it. This illusion man finds in religion.

The truth is that, within the school curricula, teachings in the education of the discipline of religion have the objective of promoting the understanding of their cultural differences, approaching themes in an interdisciplinary way through activities that promote dialogue between different religions, without distinguishing or reject the path that each of them seeks.

When we portray the educational process, Aranha (1996, p. 18) delimits that,

Education is fundamental for the socialization of man and his humanization. It is a process that lasts a lifetime and is not restricted to the mere continuity of tradition, as it presupposes the possibility of ruptures, through which culture is renewed and man makes history.

It is in the same sense that it is shown that its increased process in education has a function of social adjustment among peoples. There is no purpose to discuss which is the best religion, if it is Catholic or another of different formats, but rather, to bring to the students the lessons of guiding the faith, prosperity and union between peoples.

For Cunha Júnior (2020), time makes adjustments in cultural and social formats, creating from it, new paths to meet new models for its complement, determining new teaching and learning processes.

Therefore, it appears that the religious faith conquered among the peoples does not change, only new bonds of adjustments are created, with the same purposes, which is the search for faith, healing and salvation, each one, each with their own sacred rites.

When we deal with the school issue, it is shown that the subject of religious education brings an important increase to the lives of individuals, consolidating the construction of a solid and harmonious society. This position is well defined by Avelar (1978, p. 35), when he describes: "A well-developed personality means a free conscience. Therefore, the aim of education concerns the free awareness of the student".

Nevertheless, it is necessary to keep in mind that religious education seeks to follow as a way of educating for humanity, that is, working with values of citizenship, piety, respect, generosity, friendship and union among peoples. At the same level, citizenship

consolidates the theory, by seeking the formation of an honest, dignified man, with a Christian formation and possessor of faith.

Therefore, it is shown that religious education in school environments is configured as a unique prototype for the lives of students. Even though religious teaching may be more directed to a specific religion, it is not intended to indoctrinate or convert them to the context. Its objective is merely to pass on the teachings and foundations of Christian religions, but without requiring students to follow such foundations, respecting religious and faith pluralities.

It is in this sense that when dealing with the issue of citizenship, Nabais (2005, p. 119) states:

Citizenship can be defined as the quality of individuals who, as active and passive members of a nation-state, are holders or recipients of a certain number of universal rights and duties and, therefore, holders of a specific level of equality.

In the lessons brought by Bobbio (1992, p. 1), the recognition and protection of Human Rights are elementary and essential for the construction of citizenship, democracy and peace, because according to the author, "without recognized and protected human rights, there is no democracy; without democracy, the minimum conditions for the peaceful solution of conflicts do not exist".

In such a way, students in contact with notions of justice, culture, peace, faith and respect among individuals, turn to the awareness of citizenship and society. There is no illusion that schools, by instituting religious teachings for students, can persuade children about their choices of faith and religion.

For Silveira (2002, p. 39), "To be a citizen is to be able to fulfill obligations towards the society of which one is a part, as well as to demand one's rights".

What is determined in the school curricula is that the models of society, cultures, human behavior and religiosity are presented to the students, among other aspects. Therefore, in a religious education class, topics dealing with racism, prejudice, violence, discrimination, corruption, among others, can be addressed.

Thus, in this study, we sought to present the religious area as something sacred and irrefutable for peoples. Regardless of where it is discussed, the process of forming a religion is the encounter with its God, with the sacred, in the search for faith, wisdom and the worthy.

Therefore, the search for faith must be, above all, an achievement of society, which seeks refuge in it to resolve its doubts and sufferings, and, at times, the comfort of physical, mental, emotional, social, among others.

Religious cultural diversity is a way of teaching citizenship in schools, offering the diversity of knowledge and the countless ways that connect faith and religion, in order to ensure respect for the diversity of values and cultures, existing among the peoples spread across the world. globalized world.

FINAL CONSIDERATIONS

In the current study, we sought to answer what is the relevance of religious education in the formation of the subject in the Brazilian educational scope, considering, today, being an optional subject in the basic conception of the citizen. Throughout our history, the process of religious education in educational institutions has undergone several changes in the curricular formats, based on the Federal Constitution and public educational policies.

Although Brazilian legislation determines that educational institutions make religious education available to students, in an “optional” way, it is shown that the teachings of the discipline bring, in their context, extreme relevance to the educational and

social formation of students. In order to build an egalitarian society, focused on respect for others, without religious, cultural or any other form of discrimination, which does not meet the democratic standards of Brazilian society.

Nevertheless, it is shown that the presence of religious teaching in education is primordial and essential for the construction of citizenship. It is true that religious education promotes knowledge that adds to educational formation and interrelates with the vast area of knowledge of other disciplines, such as the history of peoples, geography, mathematics, astrology, and so on.

The truth is that religious teaching in school environments seeks to consolidate and unite peoples, the construction of an ethical individual, with rights and duties, who maintains respect for others, culture and religion. Working for the moral, cultural, ethical, professional and spiritual formation of the student is to increasingly seek the formation of worthy citizens endowed with moral and ethical values, which promotes egalitarian guarantees and respect for others.

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