

**PEDAGOGY OF ALTERNANCE AND THE CURRICULARIZATION OF POPULAR
EXTENSION IN INITIAL TEACHER EDUCATION**

***PEDAGOGIA DA ALTERNÂNCIA E A CURRICULARIZAÇÃO DA EXTENSÃO
POPULAR NA FORMAÇÃO INICIAL DE PROFESSORES***

***PEDAGOGÍA DE LA ALTERNÂNCIA Y CURRICULARIZACIÓN DE LA EXTENSIÓN
POPULAR EN LA FORMACIÓN INICIAL DEL PROFESORADO***



Ana Maria Sotero PEREIRA
University of Pernambuco
e-mail: ana.sotero@upe.br

| 1



How to refer to this article

PEREIRA, A. M. S. Pedagogy of alternance and the curricularization of popular extension in initial teacher education. **Revista Educação e Fronteiras**, Dourados, v. 11, n. esp. 1, e021018, 2021. e-ISSN: 2237-258X. DOI: <https://doi.org/10.30612/eduf.v11iesp.1.16509>

Submitted: 11/06/2021

Revisions required: 08/08/2021

Approved: 14/09/2021

Published: 30/10/2021

ABSTRACT: Teacher training requires a look at the concept of education; at the educational institutions, university teaching and the articulation between teaching, research and extension. It must contemplate principles of ethics and autonomy, in the construction of a contextualized practice that develops the potential of the student, for the exercise of the teaching profession and citizenship in an Interdisciplinary and planetary perspective. The training of rural educators requires a look at the identity of the rural subjects, local culture, contexts and sustainability. The training process must mobilize scientific, technical, pedagogical knowledge and enable intercultural dialogue. In this article we aim to analyze the training of rural educators under PRONERA, in the Geography Degree course at Campus Mata Norte, through the curricularization of university extension based on Pedagogy of Alternation. The qualitative approach research was developed to analyze the activities carried out by students in community time. We used bibliographic and documentary research as a method of procedure for data collection and analysis of the content of the reports presented by the researched groups. The results revealed that alternation pedagogy promotes articulation with knowledge and intercultural dialogue between the local community and the university. The curricularization of popular extension in initial training made it possible for students to immerse themselves in the local community and to build the professional identity of teachers, in the local context, in areas of agrarian reform.

KEYWORDS: Rural education policy. Teacher training. Extension curriculum.

RESUMO: *A formação de professores requer um olhar sobre a concepção de educação; as instituições formadoras, a docência universitária e a articulação entre ensino, pesquisa e extensão. Deve contemplar princípios da ética e autonomia, na construção de uma prática contextualizada que desenvolva as potencialidades do educando, para o exercício da profissão docente e da cidadania numa perspectiva Interdisciplinar e planetária. A formação dos educadores do campo requer um olhar sobre a identidade dos sujeitos do campo, a cultura local, os contextos e a sustentabilidade. O processo de formação deve mobilizar saberes científicos, técnicos, pedagógicos e possibilitar o diálogo intercultural. Neste artigo temos por objetivo analisar a formação de educadores do campo no âmbito do PRONERA, no curso de Licenciatura em Geografia do Campus Mata Norte, através da curricularização da extensão universitária com base na Pedagogia da Alternância. A pesquisa de abordagem qualitativa foi desenvolvida para analisar as atividades realizadas pelos educandos no tempo-comunidade. Recorremos à pesquisa bibliográfica e documental como método de procedimento para coleta dos dados e análise do conteúdo dos relatórios apresentados pelos grupos pesquisados. Os resultados revelaram que a pedagogia da alternância promove a articulação com os saberes e o diálogo intercultural entre a comunidade local e a universidade. A curricularização da extensão popular na formação inicial possibilitou a imersão dos educandos na comunidade local e a construção da identidade profissional docente, no contexto local, em áreas de reforma agrária.*

PALAVRAS-CHAVE: *Política de educação do campo. Formação de professores. Curricularização da extensão.*

RESUMEN: *Por lo que se refiere a la formación del profesorado conviene un echar de vistazo al concepto de educación; a las instituciones educativas, a la docencia universitaria y a la articulación entre docencia, investigación y extensión. Debe contemplar principios de ética y autonomía, en la construcción de una práctica contextualizada que desarrolle las*

potencialidades del educador, para el ejercicio de la profesión docente y la ciudadanía en una perspectiva interdisciplinar y planetaria. En cuanto a la formación de educadores rurales cabe subrayar la identidad de los sujetos rurales, la cultura local, los contextos y la sostenibilidad. El proceso de formación debe movilizar conocimientos científicos, técnicos, pedagógicos y posibilitar el diálogo intercultural. En este artículo pretendemos analizar la formación de educadores rurales bajo PRONERA, en la carrera de Licenciatura en Geografía del Campus Mata Norte, a través de la curricularización de la extensión universitaria basada en la Pedagogía de la Alternancia. La investigación de enfoque cualitativo se desarrolló para analizar las actividades que realizan los estudiantes en tiempo comunitario. Utilizamos la investigación bibliográfica y documental como método de procedimiento para la recopilación de datos y análisis del contenido de los informes presentados por los grupos investigados. Los resultados revelaron que la pedagogía de la alternancia promueve la articulación con el conocimiento y el diálogo intercultural entre la comunidad local y la universidad. La curricularización de la extensión popular en la formación inicial hizo posible que los estudiantes se sumergieran en la comunidad local y construyan la identidad profesional de los docentes, en el contexto local, en áreas de reforma agraria.

PALABRA CLAVE: Política de educación rural. Formación de profesores. Plan de estudios de extensión.

Introduction

| 3

The initial training of teachers requires a critical look at the issue of the quality of teaching and the offer of teacher training courses, as well as to analyze the conditions for the provision of this training by the State. It is necessary to invest in improving the initial training conditions of these educators in school and non-school spaces and to ensure access to higher education, through public policy actions (BRASIL, 2008; ARROYO; FERNANDES, 1999).

According to the Curricular Guidelines for the initial training of basic education teachers in higher education courses (BRASIL, 1998; 2001a; 2001b; 2015), it is important to consider the issues related to educators, students, teaching spaces, pedagogical spaces, training institutions and the material conditions in which this training takes place.

The document prepared by the Ministry of Education also highlights the need to foster and strengthen the process of change within the training institutions; strengthen and improve the academic and professional capacity of the trained teachers; update and improve the curricula in the face of new requirements; articulate the training with the ongoing changes in the pedagogical and curricular organization of Brazilian basic education. Although the document points to qualitative changes in the process of training educators, proposing investment in technologies, curricula and training institutions, it is necessary to critically analyze the context in which this education develops; the conceptions of education that underlie this proposal and the problem of financing Brazilian education in the current scenario.

With regard to the teacher's profile, the Law of Guidelines and Bases of National Education (BRASIL, 1996) points out, in article 13, a new profile; it is up to the educator to be involved with the school in a broader sense, participating in the elaboration and execution of the political-pedagogical project, committing itself, as a citizen, to the decision-making that the teaching profession requires. For this, it is necessary that the educator is able to know and be situated in the school environment, living with the various agents that make up the school and the educational spaces (parents, students, teachers, employees and community), participating in pedagogical school management, technology, planning and evaluation.

As for the basic teacher training in full degree courses in universities and institutes, in art. 61, which points out as foundations of the training of educators "I- The association between theories including through training in service and II – Use of training and previous experiences in educational institutions and other activities". In articles 62 and 63, it regulates the practice of teaching with a minimum workload of 300 hours and points to the valorization of education professionals through the plan of positions and careers (art. 67).

Through the adoption of the National Curriculum Parameters (NPC), still in the late 1990s and with the edition of other normative instruments of national education, in subsequent periods, it became evident the need and urgency that school curricula and the teacher training process include content "that concerns knowledge and appreciation of the ethnic and cultural characteristics of the different social groups living in the national territory, socioeconomic inequalities" (BRASIL, 2000, p. 19, our translation).

With regard to training institutions, the Law of Guidelines and Bases of National Education (Law 9394/96) represented a milestone in the new way of thinking about higher education, by rediscussing the social function of the university, the new educational demands and challenges to teacher education, as well as a reflection on university teaching. It seems pertinent to us to highlight that the initial teacher's education is inserted in a complex context, characterized by a movement of resistance to educational policies that do not privilege public education in our country and that, on the other hand, disqualifies the professional from education by assigning him a huge responsibility for having to meet the demands of contemporary society.

Among the changes observed in the educational policy plan, the quota system in universities was a political strategy to minimize social inequalities and develop an inclusion policy as a compensatory policy. In this context, the quota system has allowed, in recent years, access to higher education; of young people and adults from various segments of society, such as blacks, Indians, social activists, people with special needs, rural workers and students from

public schools, among others (ARAÚJO; CORRÊA, 2021; FRIGOTTO, 2009).

The new configuration of the university's social function brought to light a broader problem about university teaching, the articulation between teaching, research and extension, teacher education and the link between scientific production and social practices and teacher education. The challenge that arises in the field of teacher education in Brazil is to ensure the quality of training and the articulation of theoretical and practical knowledge in a contextualized and interdisciplinary way that allows the training of a professional capable of understanding the educational process in its multiple dimensions: planning, educational policies, research in education, theories and bases of education, among others.

Our objectives are to analyze the training of educators in the field within PRONERA and the contributions of the curricularization of the university extension and the Pedagogy of Alternation for the construction of the professional identity of the teacher; the relationship between culture, education and sustainable educational practices in camping and settlement areas of agrarian reform. We hope that this article can contribute to the reflection on the initial and continued formation of educators in the field, through contextualization, intercultural dialogue and relationship with knowledge.

| 5

The challenges of training field educators within PRONERA

The conception of Field Education in Brazil was constructed with the participation of various sectors of society, highlighting the social movements of the field, non-governmental organizations and training institutions, which pressured the State to formulate public policies that considered the identities and subjectivities of the peoples of the field. Previously conceived as rural education, from the 1990s onwards it was placed at the center of political, social and educational debate, a period in which social movements led struggles in the field of Agrarian Reform in Brazil, in which other demands of the peoples of the countryside were associated and acquired greater visibility and centrality within public education policies (ARROYO; FERNANDES, 1999; ARROYO, CALDART; MOLINA, 2011; BRAZIL, 2002).

Thus, human rights issues, specifically issues of social inequality, inclusion/exclusion, sustainability of the field, education, health, the survival conditions of peasant families were placed on the local and international political scene, specifically the issues of social inequality, inclusion/exclusion, the sustainability of the field, education, health, the survival conditions of peasant families (PEREIRA, 2018; 2019).

In this scenario, family farming and the creation of decent conditions of survival as a

way to ensure the permanence of the peoples of the countryside in their lands (quilombolas, Indians, forest peoples, fishermen, landless working farmers, coconut-breaking women, forest peoples, affected by dams) became the agenda of the Movement for a Field Education claim. According to Molina (2003, p. 128, our translation):

In this movement of construction of the paradigm of Field Education, social movements and sectors of the State itself were fed back because, for the first time, in the last two decades, they were discussing the agrarian issue from education with a view to emancipating the peoples of the field. From the creation of PRONERA and the National Articulation for a Field Education we had other advances, the main one as state policy was the approval of the Operational Guidelines for Basic Education of The Field Schools.

The participation of social movements in the construction of the field's education policy has reverberated in the various spheres of power, as it revealed the contradictions within the political and educational system. The Landless Movement (MST) led the field education movement in the context of the struggle for agrarian reform, where by organizing farmers and their families in the camps, for an indefinite period of time, during the occupations of the areas of agrarian reform, the need to organize men, women and children in productive activities was felt. An emerging issue that meant the MST's approach to education was to try to solve the problem that was now evident that it would be what to do with children and adults during the whole time they were camped. According to Caldart (2004, p. 319, our translation):

This is the context of pedagogical discussion that opens space to reflect on the educational dimension of work, but also of cultural production, social movements, technological processes [...]. Of these, I believe that it was the reflection on the educational dimension of productive practices, and work as an educational principle, which has more specifically contributed, to date, to the understanding of the pedagogy of social practices, at least from the theoretical efforts linked to political projects of social transformation.

The pedagogy of the Landless Movement emerged under the influence of Marxist thought about class struggle and the exploitation of the working class, Gramsci's reflection on work as an educational principle (MANACORDA, 1990; NOSELLA, 1992), by also addressing the place of social relations in the process of human formation.

The interinstitutional actions in the field of educational policies in Brazil made it possible to develop projects and proposals for education and training of educators in the field, while promoting intercultural dialogue, tensions and contradictions in the formation processes. As a policy of education and social inclusion, the actions of the National Program of Education in Agrarian Reform (PRONERA) extended to several regions of the country and promoted the

offer of bachelor's and bachelor's degrees in various areas of knowledge, such as the courses of Agroecology, Law, Education, Health, Journalism, Degree in Geography, among others.

The participation of the University of Pernambuco - Campus Mata Norte (UPECMN), in PRONERA's actions, arose from the demands of social movements and interinstitutional dialogue. The initial training of teachers should consider beyond the school, the different spaces and pedagogical contexts; society and the production of knowledge and the relationship with knowledge (scientific, cultural, technical, pedagogical, institutional and experience). It is expected that the teacher understands education and the new paradigms, including the technological one, being situated as a reflective subject and researcher. Contextualized practice and action research are principles that should guide the process of teacher education, mainly because we consider that it is the graduates of these undergraduate courses that will assume teaching in basic education, in public and private schools.

Given the complexity of the training, it is worth highlighting the importance of considering the Inter and multidisciplinary character of the teacher education process linked to the historical socio-context, in order to enable undergraduate students to be the protagonist of the training and to get closer to their field of professional activity through practical activities and training contexts that allow the articulation of knowledge based on knowledge scientific, technical and pedagogical and in the conceptions of education that permeate academic training.

Thus, we can consider the importance of the political dimension of teacher education as a basis for understanding teaching practice and insertion in educational contexts. The practice of field educators as pedagogical praxis is located in the various contexts: political, pedagogical and social in which educators mobilize knowledge and develop educational intervention actions in a contextualized way.

In Souza's view (2009), teaching practice is only one dimension of pedagogical practice that is interconnected with management practice, student practice and gnoseological and/or epistemological practice, therefore, it is a practice that has theoretical, epistemological foundations and also constitutes praxis, to the extent that pedagogical practice includes teaching practice, but it is not reduced and assumes, therefore, a political intentionality from the scenario and the correlations of force that are established in local contexts:

Pedagogical praxis supposes, therefore, a Pedagogy that helps its professionals to position the institution, as a cultural institution that trains new professionals, including for the field of education, within the historical (also cultural) social context, choosing its intentions (purposes and objectives) and pedagogical contents to be worked on or knowledge to be constructed by its subjects, in order to become more human, therefore also more competent

professionals while professional practice is one of the human dimensions of the human subject [...] it is an institutional collective action, therefore, action of all its subjects (students, teachers and managers), permeated by affection, in the construction of knowledge or pedagogical contents (educational, instrumental and operative) that guarantees subjective and some objective conditions of human growth of all its subjects (SOUZA, 2009, p. 30-31, our translation).

It is from the pedagogical experience and reflective educational practice that educators and students recognize each other, produce knowledge and develop practices that bring in themselves theoretical elements, conceptions and practices, which are subsidies to lead to educational praxis.

The Pedagogy of Alternation and the curricularization of extension in the training of field educators at UPE - Campus Mata Norte

At the end of the 1990s, the University of Pernambuco (UPE) took its first steps in bringing together social movements, through the offer of training actions for monitors to work in a youth and adult literacy program in the areas of settlement and camp of the Landless Movement in several municipalities of the State of Pernambuco. At the turn of the century, he implemented the Courses of Full Degree in Pedagogy and the Middle Normal Course, in the period from 2004 to 2008, through the Faculty of Teacher Training of Nazaré da Mata, currently called Campus Mata Norte in partnership with the Landless Movement (MST), forming two classes with 60 students each. | 8

These courses were funded by the National Program for Education in Agrarian Reform (PRONERA) and administered by the National Institute of Colonization and Agrarian Reform (INCRA). The pedagogical and methodological proposal had as reference the pedagogy of the MST, the Pedagogy of Alternation, which includes several educational times and training spaces, the national curriculum guidelines for the pedagogy course, considering the four pillars of education and the constructivist and progressive conceptions of education.

Subsequently, based on the educational demands of the MST in Pernambuco, the University of Pernambuco (UPE) implemented the Full Degree in Pedagogy (Pedagogy of the Earth) from 2004 to 2008. The course was held at the Mata Norte campus, having as main beneficiary and partner the Landless Movement - MST. The students come from 19 settlements of the Agrarian Reform, distributed in the states of Pernambuco (34 students), Alagoas (01 student), Paraíba (02 students) and Rio Grande do Norte (02 students).

In 2018, PRONERA approved three training projects for educators in the field: The

Degree Course in Geography, The Pedagogy Degree Course (2nd class) and the Specialization Course in Field Education. In 2019, the resources for the implementation of the Degree Course in Geography, the empirical field of our research, were released.

The pedagogical and methodological proposal of the course is based on the Pedagogy of Alternation, which includes several educational times and training spaces, and on the national curriculum guidelines for the pedagogy course, considering the four pillars of education, in the constructivist and progressive conception of education. From the approximation between the social movement and the university, tensions, relationships and perspectives emerged from intercultural dialogue were observed, between the various subjects involved in the process: especially students, university professors and coordination.

The Pedagogy of Alternation comes to break with the urban-centered model of education, as a methodological alternative for professional training of educators in the field (MACHADO, 2000).

The Pedagogy of Alternation arose in France and was intended for the education of young peasants and aimed at the integral and transformative formation of the young rural and, consequently, of their environment. Through collective work, school and family, it made possible the development of small local farmers. It integrates the context experienced by the subjects to the perspective of transformation of reality articulating the school and professional partner. The origin of the approach of Pedagogy of Alternation in Brazil was from Paolo Nosella in 1942, Italian and resident in Brazil since the 70s, was responsible for working with popular education by participating in the creation of what we call EFAs (Agricultural Family School) in Espírito Santo, which, according to him, was where it all began. It can be an alternative to enable human education and training in different contexts, as it can also be used for the capitalist state's regulatory strategy to reduce public spending on the training of farmers and urban workers. The pedagogy of alternation was brought to the Brazilian Northeast through the creation of a CFR in the State of Alagoas in 1981.

In addressing culture and education in time-community activities, we proposed to promote the articulation between the university and the community, through the protagonism of our students in their areas of settlement and agrarian reform camp, in order to promote intercultural dialogue and strengthen the feeling of belonging to the local context. By teaching the discipline Anthropological socio-linguistic fundamentals of education, we had the opportunity to work on the concepts of culture, education and society in the theoretical and practical dimension of training. The pedagogy of alternation was the methodology used to mobilize knowledge in face-to-face time at the university and in the activities of time-

community, object of study in our investigation, a context in which it promoted constant dialogue with society through the articulation between teaching, research and university extension.

Methodology

In the qualitative approach of the research (ANDRÉ, M. 1995; GIL, 1994; SEVERINO, 2002), we highlight as categories of analysis of teacher education the following dimensions: political, pedagogical and social, the contexts of immersion in time-community; the construction of identities and professionalism, the relationship with knowledge. We used the bibliographic survey with a view to the construction of a theoretical frame of reference (SILVESTRE; ARAÚJO; 2012), for the analysis of the pedagogy of alternation and the curricularization of the popular extension in the degree course in geography/PRONERA at UPE Campus Mata Norte.

The document analysis focused on the official documents that focus on the initial training of teachers. The Law on Guidelines and Bases of National Education (Law 9394/96) was analyzed; the National Curriculum Guidelines for Basic Education of the field, the pedagogical project of the Degree Course in Geography and the curriculum component program socio anthropological foundations of education and the reports of the activities developed by students in time-community between October 2019 and February 2020.

| 10

Analysis and discussion of results

The challenge proposed to the students of the Degree Course in Geography of the Earth as an activity in community time was to perform a cultural activity in their settlement or camp, involve the community and rescue elements of local culture. This activity could be carried out individually or in groups, considering the geographical proximity of its settlement areas or agrarian reform camp.

Some pedagogical requirements were previously described as criteria for carrying out the activities and later for their presentation and evaluation in the next module, when students would return to the II face-to-face stage of the course, at the Paulo Freire Training Center in Caruaru-Pernambuco:

- ✓ To make the approximation between the university and the local community, of origin of the students;
- ✓ Mobilize knowledge, leaders and the community to address issues related to culture and education in the region
- ✓ Develop practical activities, using various methodological approaches such as conversation wheels, video debate, cultural activity, lectures, poetry, singing, among others
- ✓ The target audience should be chosen according to the demand and mobilization of the communities
- ✓ Elaborate the planning, execute the activities in a collective and integrated way, address topics of community interest, mobilize theoretical and practical knowledge, contextualization of the practice.
- ✓ Strengthen the cultural and educational ties of the community.
- ✓ Record video, photos and reports.

Based on the idea that pedagogical practice is mediated by pedagogical knowledge, proper to teacher training courses, the activities performed in time-community revealed the conceptions and desires of the actors/subjects of the educational process, based on the articulation between culture, education and community (BEZERRA, 1999).

| 11

Group 1: Conversation wheel with a group of women in the Canaã Watermelons settlement, in the municipality of Amontada on the west coast of Ceará

Group 1, carried out its activity in Ceará, which consisted of a conversation wheel with a group of women with a view to promoting a debate around the importance of culture and rescue of community culture "the cultural activity was thought in two stages, the first in the Canaã Watermelons settlement, in the municipality of Amontada on the west coast of Ceará. The second in the Nova Vida settlement in São Luís do Curu, in the metropolitan region of the state. In the Canaã Watermelons settlement, a conversation wheel was held with the group of women, the debate was around the importance of culture and its rescue" (Iara Pereira da Silva - CEARÁ).

Group 2: Conversation wheel in the Tamaquius Quilombola Community

Group 2 held a conversation wheel in the Tamaquius Quilombola Community. According to the group 2 report "the activity was done with 60 people in which a circle where we talk about both the history of the community and the beliefs they have and that people had, in addition to talking about their dreams the struggles and so many other points that came out at the time of the activity and in the end, we serve a snack for everyone. The conversation wheel lasted approximately three hours starting at 18:00 hours and I end 20:00 in the evening" (Report group 2 - Cleiton Cosme Dos Santos Silva and Kenety Anderson Dos Santos Silva". In the conversation wheel, the community talked about the first residents of the place, the approach with the Tamaquius, explained why they adopted Catholicism as their religion since before the first residents of the village, the founders were all *candomblé*, a custom that was lost with the passage of time.

According to the maroon statements "We played the Xangô wheel and did every year the feast of Cosme and Damian; We received the caboclos made the offering but with them our belief, today we are all Catholic" (Dona Ana resident of the community). Although they were of African religion, the approach to the Catholic religion occurred from an accident:

| 12

She says that her father chopping wood a stick hits his eye, so his father afraid of the completely blind son makes a promise to Santa Luzia, that if the boy did not lose sight every year, he would pray a rosary and offer a dinner to the community. And so was the boy did not go blind and this tradition persists for more than decades. (Dona Ana resident of the community).

According to group 2 "cultural activity, a simple event, but with beautiful stories that are worth telling", for the students the approach with the community allowed to know better its origins and hear from the elders the Stories of their settlement and ancestors". In the perception of the students "for the people of Tamaquius happiness is in the little things and he says that his greatest dream is to rescue the customs of his great-grandparents and thus be able to worship their saints, and return to play the wheel of Xangô as speaks of Dona Martinha, resident of the community" (group report 2).

Group3: The Luau of Landless Youth

Group 3 (Bahia) presented a Luau held at the state meeting with the purpose of organizing youth for the next period, rescuing the importance of youth in the processes of struggles and achievements, remembering and reaffirming its role in the culture and traditions

existing in each locality.

Luau's landless youth aimed to "Ensure the massive participation of our youth in the processes of struggles; Historical rescue of youth as an instrument of struggle. Topics such as the importance of landless youth in class struggle were addressed; what to do as young people not to let our cultural and religious traditions die?"

It was also discussed "the situation of LGBT'S subjects in our movement and their participation in the labor market", through the "rescue of poetry and culture in our areas and in our activities" (Report group 2 – Bahia, composed by Abel Soriano Carvalho, Gessica Vitoria lima dos santos, Islayne Alves Paim, Wesley Morais Dias).

Luau of the landless youth of the State of Bahia, held at the 32nd State Meeting of the MST (Movement of Landless Rural Workers) in Bahia from December 6 to 8, 2019, in the agricultural exhibition park of Salvador - BA. Held on 07/12/2019, with a large drum of youth leaving the courtyard of the SDR (Secretariat of Rural Development of the State of Bahia), towards the field of the exhibition park, making several interventions, with songs that rescue our stories of struggles (report group 2 - Bahia).

According to group 3, this activity contributed to mobilize the young community to discuss issues related to youth, inclusion, LGBT movement, public policies, where lectures and cultural activities were held with the integration of collectives and youth protagonisms. | 13

Among the speakers it was possible to identify the representation of the following collectives: Islayne Paim of the Youth Collective of the State of Bahia (Speaker and Mediator of Luau) (MST); Abel Soriano of the Training Sector of the Northeast Region (MST); Giro of the Quilombo Collective of Salvador; Yuri of the Quilombo Collective of Salvador; Tiffany of the Quilombo Collective of Salvador; Luiz Paulo Vaz of the LGBT Collective of the Extreme South Regional (MST).

Group 4: Childhood Ciranda

Group 4 participated in the planning and execution of ciranda XXXII MST-CE State Meeting In the municipality of Madalena, Period: 15 to 18 December 2019, between 45 and 50 children. During the meeting, while the parents participated in the plenary, the cirandeiros were responsible for the children for the period by 08:00 to 12:00 in the morning and afternoon, the ciranda operated from 14:00 to 17:00 h. According to the students:

We received the children with a welcome right after playing, storytelling,

music, movies, football, in this meeting we had two very rich moments with the same visit in the nursery where they talked a little about what in the place, if in his house had those plants, then the children planted a fruit and another native, we returned to ciranda they told how was the experience (report group 4).

Other activities were developed during the meeting, in which the children could awaken the imagination such as the "crazy story with Professor Ricardo, where he took the objects and the without *terrinha* created the story and they wrote themselves"; other activities performed were "the puppet and gymkhanas theater, Toy Production: Elephant's Foot/ Back and going/ Hopper/Rope Jumping. Rescue of traditional games ex: yellow, where the cricket, jump rope, dead alive."

The awakening to the education of the Sem Terrinha and the participation of the students in the children's ciranda enabled the students of the Degree course in Geography to perceive and put into practice the political-pedagogical dimension of the training of the educators of the field; creativity, ludicity in the process of child development, the sense of belonging and landless identity in children.

| 14

Group 5: Conversation wheel with debate at Camp Union, New Point/BA

Group 5 developed a conversation wheel with debate, held on January 14, 2020, from 14:30 h, to 17:00 h. (workload of 2:30 h), at Camp União, Ponto Novo/BA. The activity involved directly, families of the union camp along with the youth of the locality, in total were 35 people and was held at the head of the old farm, currently camp.

The general objective was "to awaken in people, residents of the community, the interest in reaffirming peasant culture and to show its importance for the process of strengthening the struggle". The specific objectives were "to animate the Camp; awakening in people the feeling of belonging; to provoke the debate of the importance of culture to strengthen the struggle and resistance in the camp; reinvigorate the process of organizing camped families; encourage residents, especially youth so that they can strengthen local and regional culture (music, poetry, kings, theater, task forces)".

Group 6: Historical- Cultural Rescue

Group 6 held a meeting with the community and targeted all students and school staff and the community. The activity involved approximately 200 people on December 13, 2019 in the city of Porto Seguro. The objectives were "to know the cultural history of the MST; understand our black and indigenous culture; contribute to the interpretation of the history of the MST focused on the children's world; know the typical foods of our culture" (group 6 report – Arlete Alves Gualter).

Several activities carried out, starting with the participation of the community in the organization of the space for the activity, the children's ciranda, the rescue of black culture through music, theatrical presentation Zumbi dos Palmares, capoeira wheel, black beauty parade, tasting of typical foods, storytelling of children's stories, children's book presentation.

Group 7: Cine-Terra with the film *Narradores de Javé* and a dialogue wheel with the community of Engenho Fervedouro, municipality of Jaqueira in the Mata Sul Pernambucana

Group 7 held a film session with debate in the community on January 15, 2020, with the film *Narradores de Javé*, followed by the wheel of dialogues linking the film with the community of Engenho Fervedouro, municipality of Jaqueira in the South Forest of Pernambucana. According to the group 7 report, the full event took place around 02:30 (two hours and thirty minutes), starting at 7:00 pm and closing at 9:30 pm. According to the students "the moment of the film was a lot of laughter with all the adventures of the actor who plays Antônio de Biá":

The audience was diverse 20 (twenty) in all, from children to elderly all participated and apparently liked even identified with the community of Javé, since the community of Fervedouro is going through a complicated process, a conflict with a company that has rented the land of the Frei Caneca plant and wants at any cost that everyone leaves the area to raise cattle (Report group 7 – Alannainy de Oliveira Silva).

The objective of this meeting was to provide a night of leisure and conversation about the culture of the community and region, through a reflection on the similarities between the community of Javé and the struggle of the settlers and camps of the agrarian reform. After the screening of the film, the group presented an introductory question to the debate "what is culture for you?".

According to the students, a fact that caught the eye was the speech of a young woman who said "culture is the way each one expresses itself, aiming at family practices or

introductions, which can vary from person to ethnicity. Culture is the essence of a people that each carry in its history, are books teachings, facts, among other things."

Also, according to the group 7 report, other interfaces were made from the analysis of the film "other people said that culture was faith as in the film people always carrying the bell to arch the church, another gentleman said that: "culture is our plant that passes from father to son" (report group 7).

Group 8: Cultural activity "São Gonçalo" in the Safra settlement, in the municipality of Orocó in Pernambuco

Group 8 carried out as cultural activity the São Gonçalo, held on 11/01/2020 in the Safra settlement, in the municipality of Orocó in Pernambuco and had the presence of approximately 100 people, 20 of them dancers. According to the students, São Gonçalo is:

[...] a religious dance that is most often intended to pay promises to São Gonçalo with a choreography on wheels quite varied: scissors, half-turn, live wheel, roll, cross, prison [...] this dance has as characters, the master viola player, the counter master, pandeiro player, two guides that are always the seconds of each string and the other dancing participants, all dressed in white, with baths.

| 16

The group also interviewed the viola player Mr. Pedro Emanuel de Barros who stated that "he has been a viola player in São Gonçalo for more than 20 years and that these group he is part of has been part of several generations because this group has existed for more than 50 years on the Zé da Mata farm in the municipality of Orocó-PE and that they do their best to do so that this tradition does not die despite the little interest of young people".

Another interviewee was Dona Rosalva, who began dancing at the age of 13 and has been encouraging young women not to let the tradition end. According to the interviewee "men can only dance at the beginning or end of the training", reported that any person can dance "as long as they are wearing the appropriate clothes: white clothing, without enamel or lipstick; with the hair stuck, using *manisola* because the piece is a sign of respect and devotion."

According to the research conducted by group 8, a curiosity about the dance São Gonçalo is that "during the dance no one including animals cannot pass in the middle of the wheel because if this happens, they will have to dance that wheel again". At the end "of the wheels the dancers made a little of the kings in honor of the owner of the house was beautiful".

Group 9: Wheel of conversation about the importance of Football within popular culture and football game with the team of the Settlement São José Alívio - Itapiúna- CE

This applied activity was in the form of a conversation wheel, beginning at 2 pm on January 5, 2020 at the football field of the São José Alívio settlement, located in the municipality of Itapiúna- CE, in the Region of the Maciço do Baturité.

According to the group 9 report, the activity began at 2 pm with a brief talk about the importance of football in the construction of the Popular Agrarian Reform; then the football match began around 3 pm and continued until 18 with the award of the players of this league. The objective of this activity was "to provide opportunities for the practice of sports and to contribute to the integration and exchange of experience between young people and women living in this settlement and to show society and workers that culture and sport are dimensions of the struggle for land that are in all areas of settlements".

Another important objective of the construction of this moment was also to awaken the teams to organize and participate in the 2nd State Cup of Agrarian Reform scheduled for the course of 2020. According to the group's report, the sport has relevance for the camped and settled agrarian reform to realize that "the Popular Agrarian Reform goes beyond the struggle for land".

The event took place in the field of the São José Alívio settlement with the participation of more than 80 people. Coming from neighboring communities and Camp Frei Humberto.

Final considerations

The subjects surveyed pointed out several subjects regarding the training of educators in the field and described some characteristics necessary for their profile. Knowing the community with which you will work is one of the necessary characteristics for the educator of the field.

Militancy is another important characteristic and a strategy of social movements by linking the practice of teacher training to the practice of militancy. The ability to articulate theoretical knowledge with the knowledge of the experiences of students in the field schools is also another fundamental characteristic of the educator's profile.

By addressing the construction of individual and collective identities in teacher education, the activities carried out in community time allowed us to reflect on social relations, the feeling of belonging and the construction of the teaching professional identity through teaching, research and extension actions in the areas of settlement and agrarian reform camp.

The pedagogy of alternation enabled the mobilization of theoretical and practical knowledge in the initial formation of field educators in the Degree Course in Pedagogy at The Mata Norte Campus; the Pedagogy course.

With regard to teacher education, within the educational institutions, specifically universities, the contribution of the scientific, professional and instrumental dimension is observed, through the development of methodologies that, while problematizing reality, stimulate autonomy, the development of competencies, skills, collective identity, sense of belonging and teacher professionalism.

REFERENCES

ANDRÉ, M. **Etnografia na prática escolar**. Campinas, SP: Papirus, 1995.

ARAÚJO, E. J. M.; CORRÊA, E. M. PROUNI: Políticas de inclusão ou exclusão no contexto das aprendizagens ao longo da vida. **Educação e Fronteiras**, Dourados, v. 1, n. 1, p. 32-47, nov. 2011. Available: <https://ojs.ufgd.edu.br/index.php/educacao/article/view/1406>. Access: 22 Feb. 2021.

ARROYO, M. G.; CALDART, R. S.; MOLINA, M. C. **Por uma Educação do Campo**. 5. ed. Petrópolis, RJ: Vozes, 2011. | 18

ARROYO, M.; FERNANDES, B. **A educação básica e o movimento social do campo**. Brasília, DF: Articulação Nacional por uma Educação Básica do Campo, 1999.

BEZERRA, L. **Sem Terra aprende e ensina**: Estudo sobre as práticas educativas do Movimento dos Trabalhadores Rurais. Campinas, SP: Autores Associados, 1999.

BRASIL. **Lei n. 9.394, de 20 de dezembro de 1996**. Estabelece as diretrizes e bases da educação nacional. Brasília, DF: Presidência da República, 1996. Available: http://www.planalto.gov.br/ccivil_03/leis/19394.htm. Access: 22 Feb. 2021.

BRASIL. Ministério da Educação. Secretaria de Educação Fundamental. **Parâmetros Curriculares Nacionais**: Terceiro e quarto ciclos. Geografia. Brasília, DF: MEC; SEF, 1998.

BRASIL. Ministério da Educação. **Parâmetros Curriculares Nacionais**. Ciências Humanas e suas tecnologias. Brasília, DF: MEC, 2000.

BRASIL. Ministério da Educação. **Parecer CNE/CEB 36/2001**. Diretrizes Operacionais para a Educação Básica nas Escolas do Campo. Brasília, DF: MEC, 2001a.

BRASIL. Ministério da Educação. **Parecer CNE/CP9/2001**. Diretrizes Curriculares Nacionais para a Formação de Professores da Educação Básica, em nível superior: curso de licenciatura, de graduação plena. Brasília, DF: MEC, 2001b.

BRASIL. Ministério da Educação. **Resolução CNE/CEB 1/2002**. Institui Diretrizes Operacionais para a Educação Básica nas Escolas do Campo. Brasília, DF: MEC, 2002.

BRASIL. Ministério da Educação. **Resolução CNE/CEB/2/2008**. Estabelece diretrizes complementares, normas e princípios para o desenvolvimento de políticas públicas de atendimento da Educação Básica do Campo. Brasília, DF: MEC, 2008.

CALDART, R. **Pedagogia do Movimento Sem Terra**. São Paulo: Expressão Popular, 2004.

FRIGOTTO, G. Educação para a “inclusão” e a “empregabilidade”: Promessas que obscurecem a realidade. *In*: CANÁRIO, R.; RUMMERT, S. (org.). **Mundos do Trabalho e Aprendizagem**. Lisboa: Educa Formação, 2009.

GIL, A. C. **Métodos e técnicas de pesquisa social**. 4. ed. São Paulo: Atlas, 1994.

MACHADO, B. **A Pedagogia da Alternância como modalidade de educação: A Pedagogia da Alternância como modalidade de educação alguns desafios para a extensão rural**. 2000. Dissertação (Mestrado) – Universidade Estadual de Ponta Grossa, Ponta Grossa, PR, 2000.

MANACORDA, M. A. **O princípio educativo em Gramsci**. Porto Alegre: Artes Médicas, 1990.

MOLINA, M. C. **A contribuição do PRONERA na construção de políticas públicas de educação do campo e desenvolvimento sustentável**. Tese (Doutorado em Desenvolvimento Sustentável) – Universidade de Brasília, Brasília, 2003.

| 19

NOZELLA, P. **A escola de Gramsci**. Porto Alegre: Artes Médicas, 1992.

PEREIRA, A. M. S. (org.). **Educação do campo: concepção, sujeitos e processos de formação de educadores em Pernambuco**. Recife: EDUPE, 2018.

PEREIRA, A. M. S. **Educação do campo: De resistência à alternativa - narrativas biográficas da formação dos educadores do campo no Brasil e do meio rural em Portugal**. 2019. Tese (Doutorado) – Faculdade de Psicologia e Ciências da Educação, Universidade do Porto, Porto, 2019.

SEVERINO, A. J. **Metodologia do trabalho científico**. São Paulo: Cortez, 2002.

SILVESTRE, H.; ARAÚJO, J. (Coord.). **Metodologia para a investigação social**. Lisboa: Escolar Editora, 2012.

SOUZA, J. F. Prática pedagógica e formação de professores. *In*: NETO, J. B.; SANTIAGO, E. (org.). **Prática pedagógica e formação de professores**. Recife: Editora Universitária da UFPE, 2009.

About the author

Ana Maria Sotero PEREIRA

Assistant Professor at the University of Pernambuco - Campus Mata Norte.

Processing and editing: Editora Ibero-Americana de Educação.
Correction, formatting, normalization and translation.

