

Countryside education and professional education: Territorialities under construction for a human formation



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ABSTRACT

The present work brings the approach of the perspective of the construction of professional education from the Education of the Field, based on an educational thinking that is based on a formation of the subjects through human emancipation; reflecting the historicity of the Education of the Field thought by (their) Social Movements. The theoretical framework is based on the efforts of authors such as Bernardo Mançano Fernandes,

Saskia Sassen, Doreen Massey, Mônica Molina and Pistrak. The methodology used was through semi-structured interviews with representatives of social movements that are in the locus of the research. Our reflection is based on the projects developed in the spaces of experiences of students, which are based on the Movement for a Rural Education, since it is contrary to the logic and dynamics of capitalist reproduction, which understands the field as a space of possibilities, valuing the cultural history of the subjects belonging to the territories of the field, of waters and forests. In this sense, Rural Education is an alternative to Rural Professional Education, especially with regard to the construction of territorialities that promote the integration of the subjects of the field, the waters and the forests.

Keywords: Rural Education. Professional Education of the Field. Territoriality. Human emancipation.

1 INTRODUCTION

Faced with the new realities of the Brazilian agrarian world, it is understood as necessary the construction of a new education project, which is focused on the socio-historical and cultural reality of the subjects of the field, favoring a broad professional formation, that is, for life, and not only for the labor market.

Thus, we think that for a change in the current educational model in vocational training schools, it is essential to dialogue with Rural Education, so that an integration and interaction between the subjects is perceived, with inclusion and participation of the collective subjects of the field. An education that is inclusive and participatory needs to be democratic, hopefully libertarian.

In this sense, the model of education that we defend here is not about education with the neoliberal bias, where the subjects of the working class are simply reduced to another piece of the productive system. Therefore, we defend an education project that considers the history of the territory of its students, which is consistent with the historical and sociocultural reality of the collective subjects of the field.



In this perspective, we argue that "there is only sense in discussing a specific educational proposal for the needs of rural workers if there is a new development project for the countryside, which is part of a national project." (ARROYO, et al, 2004, p. 13).

Discussing the project of society Silva (2014) points out that, "the project can be conservative or transformative and, therefore, also contradictory between training for the labor market or for an omnilateral perspective. (SILVA, 2014, p. 24). We are aware that the educational process as well as can favor and promote the liberation of the human being, from the bonds of ignorance and the shadows of darkness, can also, on the other hand, promote his imprisonment, deepening the process of estrangement/alienation in which he is subjected and lives.

Therefore, the education that we defend brings in its meaning and bulge, principles that are directly linked to respect for life; It is, therefore, an education project where and in which the construction of another chapter of the history of the collective subjects of the field is promoted, where they themselves are the protagonists of this history of struggles and dreams, tears and confrontations, but also of fulfillment and materiality.

The model of education that has as its subject the State, results in the control of the educational system by the logic of the thought of the bourgeois class, that is, the hegemonic ideology of the dominant class, that is, its worldview, and consequently, its cultural ideology, ends up being accepted, reproduced, therefore, shared by the subjects of the less favored classes. After all, as is well known, "bourgeois education was built as an instrument of domination and subjugation of the subordinate classes and expropriated from the means of production" (FERNANDES; ANDRADE, 2016, p. 285-286).

The education offered by the State is a project of domination that separates the educational act from the social context of its individuals. This nullifies or reduces the critical sense of its subjects, because education does not dialogue with the concrete reality and materiality of life, which makes it an idealistic abstraction. (FERNANDES; ANDRADE, 2016, p. 287).

Certainly, the education of the capitalist mode of production and, consequently, its vision of society, has always been deeply marked by the establishment of a given pattern of thinking and imagining space, understood as unique and universalized, where all relations were/are possible, product of the form of socio-spatial organization, from the interests of capital.

According to Harvey (2005)

[...] Capitalism strives to create a social and physical landscape of its own image, and requirement for its own needs at a specific instant of time, only to undermine, tear apart, and even destroy that landscape at a later instant of time. The internal contradictions of capitalism are expressed through the incessant formation and reformation of geographical landscapes. This is the music by which the historical geography of capitalism must dance [...]. (HARVEY, 2005, p. 148).



It is noticed, therefore, that the capitalist mode of production has not only a logic of promoting the organization of space, but a history of thinking and reorganizing socio-spatially and territorially. And this, also serves for the model of education, organized and promoted in a way distant from its main actors and subjects, the students and educators. In this way, the subjects have always been – and will inevitably be – affected materially and immaterially, by their policies, which do not attend to and do not understand the material reproduction of the subjects' lives, nor even their dreams and symbols, in short, their memory/existence.

Therefore, it is necessary to promote the construction of an education that contributes and favors a logic of social relations, in which it is not dissociated from the material and immaterial territory of the collective subjects, so that an inclusion of the excluded is affected and the integral development of people, of their lives, of their cultures is materialized. So yes, this is the education that Rural Education defends and believes it is possible to build.

Thus, the problem question raised in this work presented here, reflects on: What is the importance and contribution of Rural Education in the process of training of students of Professional Education?

The questioning presented here starts from the premise that Rural Education can enable, within its conditions and realities, in dialogue and, therefore, the construction of a human and professional formation, from the action reflection of the principles of the peasant social movements; where the field can be understood as a space of possibilities, of construction/production of a new territory, fruit of the social relations engendered by the socio-territorial movements, making its subjects feel and see themselves as historical agents, builders of their own reality.

However, we are aware that these reflections depend on and are subject to the constant changes that the field and its subjects live daily, given their inherent dynamism requiring permanent critical rethinking.

2 METHODOLOGICAL PROCEDURES

Among the methodological procedures adopted, we can highlight from semi-structured interviews to participant observation; Such procedures seek to understand not only the way, but the life history of the subjects of the field, perceiving the realities/contradictions and the needs of the same in their respective places of residence, that is, in their living spaces.

With regard to the technical-operational procedures of the research, we highlight the accomplishment of the bibliographic review about the central themes, as well as the collection of data from the documentary and field research, and in the last plan, but not less important the transcription and analysis of the interviews carried out.



We emphasize that Rural Education perceives in its theoretical-methodological presuppositions the orientation and the search for the transformation of the rural reality, understanding as a goal and principle the construction of another political project of society, where the project of professional education is the product of the educational actions and reflections produced and in production by the subjects of the field themselves, understood, therefore, as historical protagonists.

In the reflection of Silva (2014) "a political project of such magnitude can certainly lead us to the structural changes so necessary in the current historical moment". In this sense, much more than respecting and recognizing the right to have rights of the diversity of the collective subjects of the field, it is fundamental and indispensable to value the knowledge and knowledge of the peoples of the countryside, of the waters and forests that form and comprise the Amazon of Pará and the other Brazilian territories; For "the moral and intellectual elevation of our people will give us content and encouragement to realize a better existence for each and every one." (SILVA, 2014, p. 26).

It is important to point out that the present work comes from another work previously carried out by us within the scope of the IFPA Castanhal Campus, having as research subjects the students of the class of the National Education Program in Agrarian Reform / PRONERA; after starting the work with PRONERA that, since then we have sought, to contribute to the construction of another history of education for young workers of the professional technical education of the field, since, to consider the referred program, there is the proposal of change of the present technological matrix, and at the same time, there is an enormous possibility in the "reelaboration and construction of a new way of relating to nature in agricultural production". (MOLINA, 2003, p. 136).

For, as Molina (2003) confirms, PRONERA

[...] It is a concrete demonstration of the possibilities of expanding the opportunities for inclusion and social justice, so it can be taken as a reference to think about public education policies because it is born in conjunction with the effort to fight for the sustainability of the rural peoples, their space, their landscape, their imaginary, the unity of the Earth that unites us for common goals. (MOLINA, 2003, p. 133).

It is important, therefore, to understand that,

[...] In the capitalist system in which inequality is part of its nature, it is necessary to have strategies of resistance and defense of their territories and territorialization. It is for this reason that peasants and capitalists dispute territories and models of development. (FERNANDES, 2016, p.4).

Faced with this reality, which includes the expansion of agribusiness practices, it is essential for the peasantry to formulate new ways of thinking and elaborate strategies of active resistance, which are vital to inhibit a greater advance of capitalist practices in the Pará and, above all, Brazilian countryside.



Thus, the simple purpose of our research is to contribute to works and projects that share and seek to gather forces and interests from the most diverse sectors of academic society, so that as Fernandes (2016) maintains, together with the peasant Social Movements they can add to the objectives of promoting the construction of a professional, inclusive education project, that it serves the "maintenance of the existence of the peasantry with quality of life and respect for their identities and cultures." (FERNANDES, 2016, p.2).

3 JUSTIFICATIONS

Education in rural areas of Brazil is presented as a deficient reality not only from the point of view of schooling, but, above all, of the professional training of rural subjects. This formation, in our view, should and should be focused on the socio-historical reality of its subjects, so that it is possible to build an educational project, which integrates in fact and in law the subjects who live and reproduce in and of the earth.

According to the latest IBGE surveys (2010), 29.8% of the adult population – 15 years or older – who live in rural areas is illiterate, while in urban areas this rate is 10.3%. Based on these indices, it is possible to infer that illiteracy in rural Brazil is a concern. In this sense, there is a challenge to the subjects of the rural/agrarian environment, especially to the students (as) workers of the professional education of the field, in order to build a development of their territories, which in fact meets the desires and their cultural and historical-geographical needs.

In this sense, the work brings as a debate the proposal of education gestated within the social movements of the field, as an alternative to the dynamics of the existing and dominant professional education in the national territory, and that now be in force in the technical courses of agriculture offered in the Federal Institutes. Thus, we seek to reflect on what contributions Rural Education can bring to the professional training of students in the academic spaces of current professional education.

In these terms, the geographical thinking about the importance of Rural Education, assumes a relevant role in the process of formation of the students, because it enables the perception and knowledge of the space built / lived by them, understanding "the space as an open and continuous production" (MASSEY, 2015, p. 89). After all, space is society (SANTOS, 1996), therefore, it constitutes the matrix in which new actions replace past actions. It is in him, therefore, present, because past and future.

It is worth mentioning that the experience with the PRONERA class, between the years 2006 to 2010, enabled the knowledge and construction of a new pedagogical political practice, based on the principles of Rural Education, which will become the foundation for dialogue in the process of proposing new territorialities with Professional Education, in which it can be focused on the reality of the subjects that it attends in its formation.



In his studies, Carvalho (2009) argues

The Pronera class inside the school (...) brought a new dynamic regarding the thinking of educational practice, since the work with the Pedagogy of Alternation printed another look and a new way of seeing and understanding the teaching-learning process, that is, education as a whole. Since the Alternation comes and goes to meet the desires of intellectual and human formation of the actors involved in the educational process, enabling the design and materiality of a political consciousness necessary for all subjects, from the thematic axes that guide the teaching-learning process. (2009, p. 78).

Thus, this work aims to deepen the process of human-professional formation of daughters of the working class of the rural/agrarian world, turning to their own historical realities and socio-spatial and socio-territorial specificities.

The principles that sustain and inspire Rural Education, were products and thought from and through the articulations of the struggles and resistances of the Social Movements of the Field, requiring the production of knowledge not as a finished model, due to being constantly in production, but a model of education that is in accordance with the experiences and renovations of the new activities and knowledge historically built, lived and proposed by the subjects, historically.

4 RESULTS AND DISCUSSIONS

Brazilian education and, consequently, school and teaching are in crisis, a fact that leads us to a reflection on the role played by both in the current and dominant teaching-learning process in the country.

Considering the advance of capital towards the countryside and, in turn, the changes caused by it in the agrarian space, it is possible to affirm that the diversity of the Brazilian rural territory is permeated, increasingly, by inequalities and complexities in its social and economic relations; In the meantime, expulsions are generated, at the same time that "complexity tends to produce elementary brutalities too often" (SASSEN, 2016, p. 10).

According to Caldart (2010),

[...] in Brazil, in general, the technical courses in agriculture or corresponding and the higher courses of Agronomy and related, are not geared or pedagogically organized to train farmers. Even when it is the peasants themselves or their children who manage to have access to these courses, it is understood that their goal is to stop being peasants or to stop having agricultural production as their work. (CALDART, 2010, p. 236).

According to Casali (2006) the "Paths to an education in the Countryside" shows that today's school, in the Brazilian educational system, does not prepare children and much fewer young people for the urban world or for the world of the countryside. But rather to be subservient to the logic of capital. As long as agrotechnical schools and agronomy courses prepare young people, almost all of



them from the countryside, to serve the multinationals and the rules of agribusiness, education will remain distant from the socio-cultural feeling that is part of the peasant community.

In these terms, the existing and dominant model of professional education in Brazilian technical-professional schools does not allow the social inclusion and continuing education of students, especially those who live in the field. Hence the need to seek to build another alternative education model to the collective subjects of the field. So that it is possible to break with the bonds that have been established for decades in our education and that hinder the transformation and socio-cultural development necessary for the world of life. After all, education is important for the construction of an alternative political-social project because overcoming alienation can only be done through a self-conscious activity, as Cherobini (2011) points out.

Thus, the professional education of the countryside is constituted as a strategy for the production and construction of agrarian territory that integrates and does not fragment, thus enabling an inclusion rather than an exclusion of men and women, children, young people and adults from the countryside, waters and forests.

Thus, it is observed that the strategies to promote the reproduction of the capitalist logic, the State makes use of strategies that include the models of education, the modalities of teaching and the discourses of development. Therefore, it is important that in the academic spaces of human and professional formation, alternatives of resistance to the onslaughts of capitalist interference led by managers and subjects that make up the spaces of socio-educational relations can be promoted.

We understand then that knowledge in Rural Education needs to be thought, taught and built having and understanding the work as an educational principle and is directly related to social practice.

For Ciavatta (2005) this proposal seeks to guarantee to the adolescent, the young and the working adult, the right to a complete formation for the reading of the world and for the performance as a citizen belonging to a country, integrated worthily to its political society.

Hence the political-pedagogical project of Education in and in the Field needs to be attentive to the productive processes that today make up being a worker in the field, and participate in the debate on work alternatives and options for local and regional development projects that can return dignity to families and peasant communities. It is therefore in this way that we understand the possibility of transforming reality, from the rural territorial development, built and under construction through Rural Education, since,

Anyway,

... Men are beings of praxis. They are of what to do, different, for this very reason, from animals, beings of pure doing. Animals do not "admire" the world. They immerse themselves in it. Men, on the contrary, as beings of what to do, "emerge" from it and, objectifying it, can know it and transform it with their work. (Freire, p.143)



Thus, the transformation resulting from the actions of the work of the men and women who inhabit the countryside and the cities, needs to be a radical transformation, and there is no radical transformation without theoretical basis, without action and reflection. It means to say, therefore, that the radical transformation is not done with verbalisms and simple activisms, it takes place only with praxis, which in turn must directly affect the structures to be transformed.

Hence, as Freire teaches us, "The revolutionary effort of radical transformation of these structures cannot have, in the leadership, men of what to do and, in the oppressed masses, men reduced to pure doing." (Freire, p. 144. Emphasis added).

Thinking about this from the broader pedagogical point of view, as processes of humanization-dehumanization of the subjects, and thinking about how these processes can/should be worked in the different educational spaces of the field, must permeate the tactics and strategies of a new educational process for the construction of the model of rural territorial development viable to the subjects of the field.

In this perspective, the professional education of the field will have all the more place in the political and pedagogical project of Rural Education if it does not close in on itself, linking itself with other educational spaces and development policies in and of the field, with the social dynamics in which its subjects are inserted. In this way, the professional education of the field will fulfill its universal vocation of helping in the process of humanization of people, freeing them as subjects of their historical time.

According to Arroyo apud Morigi (1999, p. 8) in the preface of the work for a basic education in the field,

Brazil has not been able to be deaf to the social movement of the countryside because of what it bothers and affirms – the right to land, work, dignity, culture, education – also educators and public policies, curricula, school management and teacher training can no longer be deaf to the set of innovative practices, serious, which emerge placed placed in the social and cultural movement of the countryside. (ARROYO, apud, MORIGI, 1999, p. 8).

For, the historical practice of the Brazilian State of thinking and organizing education for rural workers according to the interests of the maximization of capital, is what gives birth, contradictorily, to its denunciation and a new project of education, the Education of the Field, constituted from the social struggle, collective reflection, alternative educational practices and resistance of the struggle and the construction of the Agrarian Reform of the Social Movements of the Countryside, It is not and is not limited to the struggle for land, but also the struggle for education, as part of a much larger political and social project, a project of life and nation.



5 CONCLUSIONS

Given the reality observed, with regard to the model of professional education practiced in academic spaces, it is urgent to understand that the Professional Education of the Field is not the same thing as agricultural school, because its formation is beyond a conception of field, agriculture and agricultural production.

As it says Caldart (2010, p. 236) the Professional Education of the Field "It includes preparation for different professions that are necessary for the development of the territory whose basis of development is in agriculture: agroindustry, management, education, health, communication", all of it without disregarding that agricultural production is the basis of the reproduction of life and, therefore, Same training for field work, must be the centrality of the formative educational process.

In this way, we understand that Rural Education is inscribed as a clear alternative for the construction and transformation of the dominant professional education model produced by the country's technical-professional training schools.

Rural Education presents as one of its principles that permeates its practice, the Pedagogy of Alternation, which presents itself as a possibility of sociocultural transformation and is an integral part of an education of resistance and radical, because liberating, in which work, science, research and technology are understood as instruments and tools at the service of life and not, Simply, of the logic of capital.

We understand that only through a project of professional education designed and built by the collective subjects of the countryside, the struggle of the peasant mass against pesticides, the exploitation and expropriation of labor, will achieve its concrete materiality. For, in these terms, we believe that, "the construction of a peasant project of territorial development for its autonomy is fundamental for the improvement of the quality of life, because there is an increase in its capacity for resistance" (FERNANDES, 2016, p.22).

Thus, we think that the project of human formation in professional education, product of the struggle and the reflexive actions of the peasant social movements, presents as strategies the defense of Rural Education, therefore, of the struggle for agrarian reform, of the struggle for land and territory and of the socio-territorial movements of the countryside.



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