

Rural education and legal historical frameworks



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ABSTRACT

Over the years it is possible to perceive that Rural Education has been quite neglected by the government. Although much has been achieved, the subjects of the countryside have lived on the margins of their legal rights, denied as citizens within their own education. To describe the

legislation that supports Rural Education and its relevance, this article aims to highlight some of the legal frameworks in the historical context of Rural Education and how it can be so peculiar according to the reality of a locality, such as the State of Roraima. Therefore, the article is a literature review, using the methodology of bibliographic survey and document analysis, discussing the topics: Education in the Countryside x Rural Education; Conceptions of Education in the Countryside; Education in the Countryside and its legal aspects; Education in the State of Roraima; Fundamentals and Bases; and The Challenges of Education in the State of Roraima in the Context of Rural Education. In the literature, it is clear how Rural Education has great relevance and peculiarity supported by laws. All the specific norms in the constitution, laws, guidelines and programs are legal instruments and indispensable to the execution and effectiveness of the guarantee of the right to school education of rural peoples. The State of Roraima presents peculiarities in relation to education compared to the national scenario, such as the lack of teachers, dropout and precariousness in the school structure, and it is important to rethink teacher training, the curricular proposal of rural education and pedagogical political projects so that the specificities of the subjects are better served, where the curriculum makes sense for the population living in the countryside.

Keywords: Rural Education, Legal Aspects, Education in Roraima.

1 INTRODUCTION

When it comes to education, there are unequal aspects both in development and in investments, especially in the relationship between the countryside and the city. Some situations show the neglect and lack of political and social responsibility in which public policies focus their achievements in large urban centers and do not effectively meet the needs of those who live in the countryside.



Within this context, Education in the Countryside is born from the demands of peasant peoples in search of quality school access, the right to land and social equality, aiming to overcome the obstacles to quality and effective education in rights and training for knowledge.

In an attempt to overcome these inequalities and create more adequate opportunities for the integral construction of access to the labor market for rural residents, Rural Education has undergone several changes and generated impacts of different natures, although in a very simple way.

Within these changes, it is necessary to consider people who have knowledge of the reality of the people, of ideologies and structural factors that prevent or hinder the advancement of democracy of the people of the countryside and, thus, consolidate efficient public policies for the adequate training of the people of the countryside.

Since Rural Education has been a sphere much neglected by the government, it is relevant to understand its structure and norms that ensure peasant education for a better understanding of the struggles and improvements that need to be put into action.

Thus, the questions raised in this work intend to answer: What is the importance of Education from the Field? How is Rural Education applied in the State of Roraima?

In view of this, the approach of the work follows a bibliographic and documentary-type methodology, theorizing and dialoguing with authors on the subject. In addition, the article is developed from the specific objectives, in: to analyze how Rural Education is treated in official documents; and to understand some historical legal aspects of Rural Education. In this way, contextualizing and reflecting on this scenario is a way of revealing how pedagogy and education can be emancipatory and liberating elements, as Freire (1987) points out.

2 RURAL EDUCATION VS. RURAL EDUCATION

Historically, education was thought only for people who lived in the city, and although there was a predominance of rural activity, there was no thought of a specific education that contemplated these people. At that time, the differences given to the ruling classes were clear, contributing to social exclusion and increased poverty. The In the history of Rural Education in Brazil, the struggles and achievements over time were decisive for the establishment and recognition of its importance in the current scenario, defended as a space for culture and identity (VIERO and MEDEIROS, 2018).

Rural Education is a new concept under construction and in dispute precisely because the movement of reality that it sought to express was marked by strong social contradictions (CALDART, 2008).

The struggle for quality education for rural peoples arose from a movement of demands by people marginalized from society, "without the right" to school and ignored by public policies, in the struggle for land, access to education, work and social equality (MUNARIM, 2014)



Ghedin (2012) raises questions about the differences between Rural education and rural education, the criticism of education centered on oneself or in the abstract and the political-pedagogical conceptions focused on the human and social existence of the people of the countryside.

Considering the conceptions of Rural Education, Caldart et al. (2012, p.16) explain that Rural Education is confronted with Rural Education, but is not configured as an alternative rural education. The author reinforces that this confrontation is due to the contradiction between the pedagogy of work and the pedagogy of capital.

According to Camacho (2012, p.4), education for the countryside, from the perspective of agribusiness, aims to train functional people for the maintenance of society's activities. On the other hand, Rural Education has the purpose of forming people who understand the human, cultural, political and economic relations generated by capital.

In the aspect of rural education, It is defined by the needs of the labor market where the countryside is portrayed from the urban world and the capital. For Rural Education, education is built for and with rural subjects, thought in the context of the population and its human formation (VIERO and MEDEIROS, 2018).

The term "field" resulted from the great social movements and began to be adopted in educational policies. In a decontextualized way, Education "in the Countryside" was linked to the concept of education in rural areas offered to a minority. Currently, the correct term is "rural" education, characterized by democratic projects contributing to the strengthening of popular education and a pedagogy that prioritizes rural subjects (ARROYO and FERNANDES, 1999).

In the current scenario, Rural Education breaks the paradigms of rural education stereotyped as a place of productivism and commodities. The new paradigm gives rise to the process of reflection and existence of their human relationships, ensuring a liberating education based on work on the land (MOLINA, OLIVEIRA, MONTENEGRO, 2009).

3 CONCEPTIONS OF RURAL EDUCATION

The Education in the Countryside considers various educational processes with the formation of autonomous, critical subjects who modify their reality (BIERHALZ; FOSTER; OLIVA, 2019). According to Caldart et al. (2012, p. 263), Rural Education is defined as "a social practice in the process of historical constitution, combining the struggle for education with the struggle for land, for the right to work, culture and territory, where the subjects are protagonists of history".

For Freire (1987), popular education arises from historically constituted processes and experiences, such as the initiatives of Education in the Countryside. These scenarios are presented in society through a culture based on unrecognized freedoms that need to be demarcated through the appropriation of rights, such as the example of access to the right to education. Thus, Education



becomes emancipatory for these subjects, reducing the contrasts present in the influence of the dominant classes that emerge as holders of power and want to remain in this *status*.

In this way, Education in the Countryside is a way of access to rights, based on the struggle of educators for achievements directed to the rural population. An achievement based on a proposal of school education oriented on emancipatory education that serves as an instrument of humanization and social benefit (FREIRE, 1987).

Having as an initial focus on Rural Education, in the process of teaching and social learning, there is a deeper understanding of how social relations and the performance of historical subjects occur within a rural population scenario, since not very different from the urban scenario, there is also the need for public structures that correspond to the provision of tools for the life projects of these individuals. As Freire (1987) explains, it is a decisive fact in their life stories.

This Freirean epistemology carries within it the identification that societies must produce historically well-defined subjects, with active existences in their roles as citizens, carrying out more comprehensive sociocultural actions with participation and a critical and creative vision. Men and women, including those who inhabit the countryside, must be driven by their capacity for conscious fulfillment, recognizing the world around them as something achievable and possible.

Given the context presented, these subjects begin to transform both the *habitus* and the *field*, as revealed by Bourdieu (2004). This is what Freire (1987) affirms to be the *historical cultural praxis* of a new reality where minorities come to have greater evidence and become effective holders of action and realization of their rights. Among these, Rural Education enters the right of access to quality and efficient Education, overcoming that inert moment about their conditions of origin, going beyond residing in the world.

Finally, Education in the Countryside was also born as a critique of an **education** thought in itself, that is, in its specificities and reality, which has always been seen as inferior in relation to the urban class; experiencing constant struggles from the beginning for the pedagogical context to materialize to its reality, in social, political, cultural and economic relations, thus, creating a contextualized education proposal.

4 RURAL EDUCATION AND ITS LEGAL ASPECTS

The rural population, as well as the issues involving legal frameworks, have not received the attention or public policies necessary to overcome their different problems. Arroyo *et al.* (2011) points out that there is a historical context of abandonment to rural people, noting that only 2% of national public policies deal with this social segment.

The movement for rural education had as a generating fact the need to overcome the attempt to silence and "sweep it under the rug" both by government departments and by researchers who deal



with this socio-educational panorama, giving greater visibility to the actors of this education model (ARROYO *et al.* 2011).

As a result, the Federal Constitution of 1988 declared, in article 205, that "education is a right of all and a duty of the State and of the family, promoted and encouraged with the collaboration of society, aiming at its full development, preparation for the exercise of citizenship and its qualification for work" (BRASIL, 1988).

These struggles of Rural Education gained greater strength during the 1990s, when peasants and social movements focused their efforts on demanding from the public authorities a more effective action for the population living in the countryside (GHEDIN, 2012).

Rural Education began, therefore, to seek the construction of a solid basis of an educational proposal that would give greater prominence to its subjects and participants. Thus, this type of education assumed the responsibility of forming reflective students who receive significant educational training and were integrally influenced by the school space (GHEDIN, 2012).

Caldart (2012), dealing with this, adds that:

These are the peasants, i.e. those who live and work in rural areas and receive the lowest income for their work. For this subject, when there is a school in the area where they live, an education of the same modality is offered to the populations that live and work in urban areas, and there is, according to the authors, no attempt to adapt the rural school to the characteristics of the peasants or their children, when they attend it (CALDART, 2012, p. 295).

According to article 2 of the Operational Guidelines for Basic Education in Rural Schools (RESOLUTION CNE/CEB 1/2002), rural schools must be in compliance with the National Curriculum Guidelines. Among the principles of Rural Education, it is highlighted that this type of education is presented as a political-pedagogical concept that was built to formalize the connection of human beings with scenarios of social existence, within their relations with the land and the environment (GHEDIN, 2012).

The legislation that underpins Rural Education is based on provisions regulated by the Federal Constitution of 1988 and also that provided for in Law 9.394/96, Law of Guidelines and Bases of National Education – LDBEN, more specifically in articles 23, 26 and 28. In the caput of article 28 of the LDBEN, the right of rural individuals to create an education system adapted to their social and cultural plurality is described, which is shaped by didactics, methodologies and curricula that correspond to their different demands (MOLINA, OLIVEIRA, MONTENEGRO, 2009).

Arroyo *et al.* (2011) points out that Rural Education is not only a headwind to silencing, it notoriously intends to enforce social rights, such as the right to education, a class of right that has been denied to rural workers for a long time. Weaving a reflection on these spaces of power represents dialoguing and listening to this form of culture, social and educational dynamics, allowing the visibility and representativeness of this group of individuals present in the field.



Gimonet (2007) clarifies that new pedagogical conceptions seek new paths that lead the farmer, the members of his family and the participants of his local community to create scenarios for knowledge where the school impacts and provides the individuals who inhabit the countryside with the occupation of new spaces of power through educational training. This formation modifies their realities, making these individuals enjoy other social segments, which otherwise they would not have access to.

Likewise, Pezarico (2014) informs that the integral formation of the student of the Escola do Campo brings in itself a better development of the local environment as it is built in a way adapted to the context and experiences shared by these individuals.

This education allows for quality training that contributes notoriously to the development of professionals in the labor market, giving them support to a life project understood as Rural Family Houses – CRFs and the Youth Life Professional Project – PPVJ. These new conceptions were mechanisms created to systematize specific actions to the demands of the rural population (PEZARICO, 2014).

Among the national movements for Rural Education, we can mainly mention PRONERA, which was the National Program for Education in Agrarian Reform, born from the interest of the rural population in obtaining their own and diversified system of education (SANTOS; SILVA, 2016).

This program brought closer the relationship with universities, social and trade union organizations in the countryside, directly motivating the National Movement for Rural Education, which was not an isolated and individualized movement, but integrated actions for the effective practice of an entire political-pedagogical process in a collective action to create guidelines and policies that would form a pedagogical network for the rural population (SANTOS; SILVA, 2016).

Thus, the National Movement for Education in the Countryside was based on the diversity of actors present in the countryside, reflecting the social movements of different sectors that mobilized to put into practice the ideal that represented the struggle for the right to education. With this movement, Rural Education and agroecology, Rural Education and professional training, as well as Rural Education and teacher training emerged, requiring the creation of professionals to meet the needs of rural people (ROCHA, 2013).

This emancipatory education also unified the demands of several other social movements, such as: movements for the defense of the rights of blacks, feminists, environmentalists, populations affected by dams, population affected by mining, etc., who saw the opportunity to obtain rights by helping each other and appropriating the ideals present in this social movement of rural education. All these categories began to have greater visibility and greater representativeness within their own contexts and ideals, since they shared interests and objectives (RIBEIRO; ANJOS, 2016).



Among these struggles for visibility and protagonism, we can also mention a meeting that was a milestone for Rural Education, held in July 1997, the First National Meeting of Agrarian Reform Educators – ENERA. It was an action created by the Working Group and Support for Agrarian Reform of the University of Brasília – GT-RA/UnB, which had the participation of the Landless Rural Workers' Movement, the MST, and also the participation of the United Nations Children's Fund, UNICEF, the United Nations Fund for Science and Culture – UNESCO, the National Confederation of Bishops of Brazil – CNBB, with a strong base in the Indigenous Missionary Council, CIMI, as well as the Pastoral Land Commission – CPT and the Grassroots Education Movement, MEB (SILVA, 2009).

In a document celebrated and signed by the representatives of these institutions and sectors representing the peoples and social movements of the countryside, called the Manifesto of the Educators of Agrarian Reform to the Brazilian people, needs, commitments, and guidelines were registered for the creation of an effective project for education that would make real the rights originated in the needs of the rural population (SILVA, 2009).

The struggles of social movements for Rural Education began to conceive and demand, in their struggle and purpose, an educational policy network that mobilized effective actions to meet the right to education of the rural population, which came to formalize a network with an effective pedagogical project directed to the public actions necessary for this purpose.

As Munarin (2008) explains, ENERA was a great milestone to concentrate efforts on the objectives set by the Rural Education movement for the realization of real and concrete education that would meet the needs of peasant populations, and the Manifesto of Agrarian Reform Educators to the Brazilian people is a formal watershed document in this entire process (MUNARIN, 2008).

Through these struggles, Rural Education began to have new perspectives and be perceived as a modality of education that needs recognition and public investments that adapt to the reality and demands of this population.

5 EDUCATION IN THE STATE OF RORAIMA

5.1 THE CHALLENGES OF EDUCATION IN THE STATE OF RORAIMA IN THE CONTEXT OF RURAL EDUCATION

The State of Roraima, located in the north of Brazil, has peculiarities in relation to the education, schools and teacher training in relation to the national scenario. The document that underpins education in the State is the Roraima Curriculum Document – DCRR (202) which defines the essential learning that all students, as well as what is established in the Federal Constitution (1988), LDB (1996) and BNCC (2017).



According to the 2018 school census, 34% of school institutions are located in urban areas and 66% in rural areas, however the majority of the population lives in urban areas (118 thousand people) and the minority in rural areas (39 thousand people) (VASCONCELOS and FEITOZA, 2020).

The rural area has approximately 556 schools, of which 383 are indigenous schools (VASCONCELOS and FEITOZA, 2020). These schools are distributed in the 32 approved indigenous lands, representing 46.2% of the state's territory. Roraima has a representative indigenous population and It is very diverse in the population, which involves different languages, customs and traditions, and is marked by migratory movements from different regions of the country. Another important aspect is the fact that the migration of Venezuelans generates a demand in the teaching classes, reinforcing interculturality in the daily school life of this state (UNDIME, 2022).

In 2015, with the creation of the State Forum of Rural Education in Roraima, composed of social organizations, rural unions, universities, federal and governmental agencies, the situation of rural education in Brazil and in Roraima was analyzed, noting the social and educational inequality submitted to rural populations, presenting a reality of the absence or inadequacy of public policies aimed at serving rural education (UNDIME, 2022).

One of the realities of most schools in the state of Roraima, especially in rural schools, is the poor state of school conservation or the non-existence of it due to school dropout. For Lopes (2017), the dropout and school failure of indigenous communities are associated with logistical problems such as school transportation. School transportation, offered by the State, guarantees one of the principles of the right to education, since it enables access and permanence for students living in rural areas (CARVALHO; MILK; PEREIRA, 2016).

Many rural areas are far from schools, making it important to offer school transport to the most remote populations. Morais, Marins, and Silva (2019) explain that for school transport routes in the vicinal areas, students travel about 1 to 8 km from the stop point to their homes. In addition, due to the distance from the residences to the school, many students end up spending most of their time inside the vehicle, an aspect that can contribute to low performance, repetition and school dropout.

Another factor that needs to be highlighted is the lack of school structure in these locations. In the State of Roraima, indigenous schools and rural schools do not have a good structure, and abandonment and forgetfulness by the State government are perceived, putting the teaching and learning of students, teachers, and management at risk (CIR, 2022). In addition, the precariousness of the school structure is a reality of the State, such as: unfinished renovations, abandoned schools and lack of equipment (RORAIMA EM TEMPO, 2022).

The The lack of teachers to work in these schools is also one of the realities of Roraima, and the need for investments in the training of teachers in the countryside/settlements is also questioned (SILVA and SOUZA, 2021). Vasconcelos and Feitoza (2020) raise a very important problem, which is



that the State does not have consolidated public policies for the training and qualification of Rural Education teachers, and there is a need to have the articulation of institutions with the State to formulate and strengthen public policies for rural schools in Roraima (VASCONCELOS and FEITOZA, 2020).

When it comes to Rural Education, many aspects must be considered and adapted to the teaching curriculum, such as seasonal climatic factors that interfere with productivity and the student's trip to school, and there is a need to consider these issues in the school calendar. Regional characteristics should be considered in the school plan in order to improve the teaching conditions of rural schools. Silva and Souza (2021) state that rural schools should experience the reality of students, respecting their space, valuing the school and teachers, promoting the appreciation of peasant experiences.

In the case of indigenous schools, it is necessary to include in the school curriculum values, customs to be worked on in a transdisciplinary way, respecting the important knowledge in the student's education. In addition, in the field of public policies, in order to guarantee the rights of ethical and/or identity minorities, it is necessary to ensure school attendance and make the insertion of indigenous languages (their valorization) in an educational perspective (UNDIME, 2022). This implies recognizing the rights of indigenous peoples who have the right to education in their language with the incorporation of their cultural identity into the knowledge to be acquired.

Rural schools, regional or local, must define and involve the history of teachers, students and everyone in the community, being engaged in fairer environments among the subjects. For Lopes (2022), the pedagogical practice in Rural Education with a focus on professional training, the construction of a professional focused on rural schools as a dynamic agent has the potential to make reflexive decisions in the construction of rural students. The teacher and his/her identity are constructed individually and collectively and for this to happen it is necessary to be aware of the historical, social, political and cultural context of social relations for the transformation of reality (MONTEIRO, 2017).

In addition, investments in policies for Rural Education and institutional agreements for the formation of reflective subjects capable of working in the field, in the communities of origin, as teachers, in view of the lack of teachers to work in the State, are extremely relevant to guarantee access and the right to education (MONTEIRO, 2017).

It is also clear that didactics and methodological procedures must have an adequate and differentiated treatment due to the population presenting different characteristics from urban areas. That is why it is important to rethink teacher training, the curricular proposal of rural education and pedagogical political projects so that the specificities of the subjects are better served, where the curriculum makes sense for the population living in the countryside (DOCUMENTO CURRICULAR RR, 2022).



Santos (2018) suggests the construction of a training plan at the national level of the minimum contents and methodologies for the performance and development of the teacher's teaching work and that is appropriate to the local reality of the city. In addition, the author highlights the importance of preparing students to participate in Municipal and State Councils of Education and school councils. Actions such as meetings and Seminars on the theme of rural education are necessary to strengthen the actors of the school and the community.

So there is a need for more commitment and appreciation for rural education in the State of Roraima. To this end, the systems need to consolidate a collaboration regime aimed at the construction of an educational project that makes it possible to change the quality of the rural-urban subject's relationship, contemplating the diversity between these spaces. It is worth mentioning that the cultural issue in Roraima is a reference for the country, due to the number of indigenous communities and the different cultures existing in the state (UNDIME, 2022).

6 FINAL THOUGHTS

In a highly dynamic world, the achievements of Rural Education have disrupted the dominant classes. As Freire (1987) states, education has become a modifying element of social contexts and realities that were previously seen as exclusionary patterns, giving new meaning and elevating the protagonism of its actors.

Teachers, together with institutions and social organizations, began to weave a new scenario that gave rights to those disadvantaged by the dominant strata.

Rural Education has come to be seen as a social element that generates beings full of rights, not as they need in their fullness, but at a higher level than decades ago.

This resignification of the reality and needs of the rural population signals how education has a power of social harmonization, serving as a vector for the insertion of less favored layers at higher levels, both economically and scientifically.

Thus, as Bolívar (2016) points out, the exercise of citizenship requires a high standard of education, which is a necessary element to revitalize democracy among peoples, giving greater participation of individuals when it inserts them to a more comprehensive level of information. This level requires a civic culture that enables the active exercise and effective recognition of one's own cultures (such as Rural Education). This recognition is what raises the standard of the democratic rule of law to the peoples, originated in the realization of the participation of citizens of its members. Only with greater social participation and effective exercise of education will there be a more egalitarian and fairer world.



This study reveals how these processes for Rural Education obtained in their struggle conquests and achievements to seek to achieve a Rural Education with quality and rights, giving voice to those who were previously the backdrop during a large majority.

Although Rural Education has had many advances since the first movements and struggles to improve the education of rural peoples, there are still deficient public policies and a lot of neglect regarding the subject in question.

A problem that is still little discussed is how Rural Education can be so unequal when studying different aspects of each state, as is the case of Roraima. The State of Roraima has a rural population that needs a more committed Rural Education. The focus on agriculture, capital development and the lack of structure, quality and public policies aimed at Rural Education reflect the neglect, unpreparedness and lack of recognition of education as an urgent need even to promote the economy of the primary sector.

Another aspect that should be promoted in the State of Roraima is the discussion of the problems and needs of Rural Education, which is very precarious, the improvement of school structures, the valorization of the education professional, the training of teachers and, above all, the strengthening of these actors in the participation of municipal and state education councils for the formulation of local public policies.

It is important to highlight that all specific norms in the constitution, laws, guidelines and programs are legal instruments and indispensable to the execution and effectiveness of the guarantee of the right to school education of rural peoples. After all, in it, education is part of the list of essential social rights and the detailing of the obligations of the State in its provision that deal with the conditions and guarantees of the right to education at different levels and modalities.

Therefore, it is necessary to have an ethical and political commitment to Rural Education, to increase engagement in education forums, to re-signify the identity of the rural teacher in the ethical and political sense to collaborate so that Rural Education is transformed into a collective space, based on its own subjects and its own reality.



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