

Becoming a teacher in the midst of the paths traced

ARTIGO

Edmerson dos Santos Reis¹

Universidade do Estado da Bahia, Juazeiro, Bahia, Brasil

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Abstract

As a result of reflections made throughout my time as a teacher, researcher, extension worker and activist for the right to contextualized rural education, this article aims to reflect on the relationship between the various territories that make up the rural areas present in the Brazilian countryside, their schools and teacher professionalization. We emphasize the responsibility of public authorities to guarantee the quality of the infrastructure needed to promote learning education in rural schools. This includes the process of training and valuing teachers who work in the countryside, with a view to promoting quality education that is contextualized to the singularities inherent in the rural areas in which they are located. This is an autoethnographic perspective, an approach based on experiences in various educational spaces, as well as permanent dialog with references that are close to the discussions presented.

Keywords: Experiences. Contextualized education. Rural School.

Tornar-se docente em meio aos percursos traçados

Resumo

Resultado das reflexões realizadas ao longo da jornada como docente, pesquisador, extensionista e militante do direito à educação do campo contextualizada, o artigo objetiva refletir a relação existente entre os diversos territórios que constituem as ruralidades presentes no campo brasileiro, suas escolas e a profissionalização docente. Destaca-se a responsabilidade do poder público frente à garantia das condições de oferta com qualidade da infraestrutura necessária à promoção de educação da aprendizagem nas escolas do campo. Isso inclui o processo de formação e valorização dos docentes que atuam no campo, com vistas à promoção de uma educação de qualidade e contextualizada às singularidades inerentes às ruralidades nas quais estão inseridas. Trata-se de uma perspectiva autoetnográfica, abordagem constituída a partir das vivências em diversos espaços educativos, bem como no diálogo permanente com as referências que se aproximam das discussões apresentadas.

Palavras-chave: Experiências. Educação Contextualizada. Escola do Campo.

1 Introduction

I'm presenting some of the paths and choices we've made along the way as educators committed to the problems of rural education. Working in teaching, research and extension has thus contributed to my own becoming and to the search for innovative solutions that, within our possibilities, allow us to overcome the difficulties still present in this rural territory. It is in this context that education needs to fulfil its social and political function of guaranteeing contextualized learning based on the matrices of work, culture and the history of struggles of rural peoples.

In this way, we have the possibility of enforcing CNE/CEB Resolution No. 01 of 2002, which states in its Article 9: "The demands coming from social movements may subsidize the structuring components of educational policies, respecting the right to school education, under the terms of current legislation".

Our argument is based on this perspective, which we can call the spiral of education itself in the midst of the challenges posed by public education policies and the forging of the teaching profession in rural areas. We highlight some concrete examples of the possibilities of doing rural education with quality and respect for the way of life of rural subjects, escaping from a school that denies these diverse but unique peoples, making their stories invisible and denying their territorial contexts, spaces in which they weave and interweave their lives, thus producing the necessary conditions for their existence, with the countryside a fertile field for the exploitation of the people who live there, as has been the logic of agribusiness today, or even pedagogical ruralism, which was based on settling in the countryside and training cheap labor for the rural business community, under the tutelage of the state, an educational movement that took shape mainly during the Vargas era, in his Estado Novo, which ran from 1937 to 1945.

Therefore, as a result of reflections made throughout my time as a teacher, the text brings to the debate the relationship between the various territories that make up the ruralities present in the Brazilian countryside, their schools and teacher professionalization. It highlights the responsibility of public authorities in guaranteeing the supply and quality of the infrastructure needed to promote quality education in rural schools, as well as in the process of training and valuing teachers who work in rural areas, with a view to promoting

quality education that is contextualized to the singularities inherent in the rural areas in which they are located. To support this reflection, the text dialogues with some authors on rural education. Methodologically, it can be said that we bring an autoethnographic perspective, from which we reflect the experiences made in various educational spaces, as well as the permanent dialog with references that are close to the discussions presented.

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According to Santos (2017, p. 215):

[...] what characterizes the specificity of the autoethnographic method is the recognition and inclusion of the researcher's experience both in the definition of what will be researched and in the development of the research (resources such as memory, autobiography and life stories, for example) and the relational factors that arise in the course of the investigation (the experience of other subjects, barriers due to greater or lesser proximity to the chosen theme, etc.). In other words, what stands out in this method is the importance of the personal narrative and the experiences of the subjects and authors of the research, the fact of thinking about the political role of the author in relation to the subject, the influence of this author on the investigative choices and directions and their possible advances. All of this has a direct connection with the recognition of the political and transformative character that this method assumes by "giving voice to those who speak" and "in favor of those who speak" (Reed-Danahay, 1997, p. 3) - just think of queer studies, feminism, black feminism and the racial question.

So our aim is, from the experience reflected on, as autoethnography proposes, to highlight some formative spaces in which I had the opportunity to be present and to think about how these spaces were able to leave positive marks on what I was constituting as an education professional, from the field, and how the marks left and re-signified were outlining my academic performance and strengthening my development as a researcher. In other words:

"Autoethnography" comes from the Greek: *auto* (self = "in oneself"), *ethnos* (nation = in the sense of "a people or group of belonging") and *grapho* (writing = "the way in which writing is constructed"). Thus, from the mere research of its origin, the word refers to a specific type of doing by its way of proceeding, that is, it refers to the way of constructing an account ("writing"), about a group of belonging ("a people"), from "oneself" (from the perspective of the one who writes). (Santos, 2017, p. 214).

This will be the perspective of our writing: to talk about the personal training process based on what was significant in my affirmation as an education professional. As

I begin my journey in rural education, I can't detach myself from the lessons I learned there, but I find inspiration in them for my academic work.

2 Multiple paths and the teaching experience in rural areas

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The countryside has always given me a different feeling, as a place that needed to be seen with greater respect by public policies, because it was a territory where access to basic services necessary for a dignified life was very poor. I'm talking about the countryside where the most rudimentary technology prevails, subsistence farming, where peasants produced just enough to live on. When there was a surplus, it was exchanged, sold or used to guarantee a minimum of resources to face the challenges arising from the necessities of life, in these concrete conditions of the production of existence in the face of the doldrums and the insufficiency of state action. This was the countryside that I had direct access to throughout my childhood and youth, from the direct experience of my family members who were born in the countryside and stayed there until they managed to escape from this place where public policies don't seem to reach them, so as not to be decimated by the precariousness of their living conditions, even though they still maintain this direct relationship with the countryside to this day.

It is clear that, contrary to this scenario and paradoxically to this reality, there are other scenarios and other fields that are much better assisted, with state-of-the-art technology and production that exploits many of these people who, in the previous scenario, abandoned the field of uncertainty to serve as cheap labor for the agro-export model. This model is centered on monoculture-based production and the intensive and abusive use of agrochemicals/agrotoxins, which originated in the Green Revolution.

Conceptually, the Green Revolution is considered to be the diffusion of agricultural technologies that allowed for a considerable increase in production, especially in less developed countries, which occurred mainly between 1960 and 1970, based on the modernization of the techniques used. Although it emerged with the promise of ending world hunger, there is no denying that this revolution had numerous negative social and environmental impacts, according to José Maria Gusman Ferraz, a postdoctoral fellow in agroecology at the University of Córdoba in Spain and a researcher at the Brazilian Agricultural Research Corporation (Embrapa) (Octaviano, 2010, p. 1).

In this other field, the hand of the state was and is more present in supporting financing and guaranteeing the infrastructure needed for it to happen (access to water and large areas of land, opening up roads, facilitating environmental licenses, among others). In this way, two parallel and totally asymmetrical worlds emerged in the same Brazilian countryside. The main result of this model has been an increase in rural poverty, conflicts in the struggle for land, the deaths of farmers and peasant leaders, indigenous peoples and others. This was the strategy used by the presence of capital in the countryside, favored by the state, in an attempt to make it impossible for peasants to fight for the right to land. These peasants have always had their lives directly linked to the land and have had to forcibly abandon it in search of survival, something that is very present in many Brazilian regions.

Understanding this paradoxical world is what has always driven me to make professional choices and to fight in defense of a quality school in the countryside and for an effective and politically referenced education based on the struggle and knowledge originating from the work and culture of rural peoples. This cannot be left out of the curriculum and educational practices of a school whose guiding principle and political commitment is the emancipation of the collective subjects of the countryside.

With this sense of struggle and engaged from an early age in the social movement and at university, in the Academic Directory, I had the opportunity to be selected to take part in an extension project aimed at building a pedagogical proposal for a rural community. This community, no longer able to stand the torture of the traditional school and distant from rural reality, was clamoring for a new education for the countryside, centered on the student and their reality. With this new approach, students would be able to get to know their world better and extrapolate their relationships with the world around them, guaranteeing their connection with the countryside.

This was one of the richest experiences of my student life and one that directly contributed to my professional affirmation. We, the student trainees, together with some

teachers from the State University of Bahia (UNEB)¹ and other researchers and technicians from research and development institutions (both French and Brazilian), dedicated ourselves to thinking, studying and doing what we could now call action research. This effort later resulted in the implementation of the Rural School of Massaroca - ERUM, located 67 km from the seat of the municipality of Juazeiro, state of Bahia. In 2023, this school was renamed the Maria Valdete Pereira Gama Full-Time Municipal School, in honor of its founder.

After taking part in this experience, I was hired as a teacher at the school. In 1995, I had the opportunity to take part in an educational exchange program to the south of France. Together with the other participants, we tried to get to know various rural education experiences that could serve as a reference for us to deepen our knowledge and improve our teaching practices. This was also a very important moment in my professional life. It was during my time as a permanent teacher at the school that I had the opportunity to experience everything from community life with farmers and students to the planning of a contextualized rural school, from its structure to the collective construction of its curriculum. Everything that, until then, for me was nothing more than pedagogical theories and beautiful systematizations of what an ideal curriculum and school would be. In this way, I experienced every step of the processes of curriculum reorientation and pedagogical innovation in a rural school that had and has, above all, a commitment to the human and holistic development of its subjects and their communities.

Later, in 1998, I had the opportunity to be selected as a Substitute Teacher at UNEB Campus III. I returned as a teacher of Pedagogical Practice and Internship I on the Pedagogy course with a major in Adult Education. During my three-year contract, I had the opportunity to teach various subjects, such as Adult Education, Rural Education I and II, Education and Society, Sociopedagogy of Adult Education and Popular Education. In this other professional experience, two details were certainly fundamental to my approval:

¹ At the former Faculty of Philosophy, Sciences and Letters of Juazeiro (FFCLJ), now the Department of Human Sciences (DCH-III), which, because UNEB is a multicampus university, is called Campus III.

professional commitment and the experiences gained in the aforementioned project, which became a reference point in my professional life.

During my time at UNEB, from 1998 to 2000, I had the opportunity to be selected for the first Master's course in Education, offered by the Department of Education in Senhor do Bonfim. Initially, it was a partnership with the University of Paris VIII (France) and was later taken over by the Université du Québec a Chicoutimi (Canada). During this course, I once again had the opportunity to work on the relationship between education and rural development, based on the study of the Rural School of Massaroca - ERUM.

Although I didn't get into the study of the experience as a practice of curriculum reorientation, based on contextualization and which could serve as a reference to guide some management policies of contextualized educational practices for the Brazilian Semi-Arid, I started to develop this approach during my doctorate, which I did at FAGED/UFBA from 2007-2009.

Other activities that I also developed in parallel with this period of training, and which were in some way linked to the field of curriculum, was Pedagogical Consultancy with the Educational, Technical and Community Support Program for Sustainable Life, School, Production and Processing in the Brazilian Semi-Arid: Canudos, Uauá and Curaçá, known as IRPAA-PROCUC. I was involved with this program from 2000 until October 2003, and once again the focus of my work was on reorienting the curriculum, training teachers and school administrators in the three municipalities, and directly advising the pedagogical team of the Education Sector of the Regional Institute of Small Appropriate Farming (IRPAA), an important NGO that does fantastic work in terms of training educators from the perspective of education for coexistence with the Brazilian Semi-Arid.

Here, it's worth remembering a reflection on the experience that provokes us to understand that:

The knowledge of experience is knowledge that cannot be separated from the concrete individual in whom it is embodied. Like scientific knowledge, it is not outside of us, but only makes sense in the way it shapes a personality, a character, a sensibility or, in short, a unique human way of being in the world, which is in turn an ethic (a way of conducting oneself) and an aesthetic (a style). This is why the knowledge of experience cannot benefit from any kind of freedom, that is, no one

can learn from another person's experience unless that experience is somehow revived and made their own (Bondia, 2002, p. 19).

With this in mind, the experiences revealed a feeling of constantly seeking to surpass the learning acquired in each moment of this immersion. I was always trying to give a new meaning to the new practices and training challenges that were emerging in the field of education, and especially rural education, in order to involve and provoke the new actors in the educational processes to transform and constantly question their ingrained practices.

Other important and significant activities for the effectiveness of teaching practices in rural territories deserve special mention because they are marked by the relevance of action/reflection/action and because they are based on the experience at the Massaroca Rural School. Although they all took place in different contexts, one element is common: the experiential space of the countryside. Both the experience in other schools and the participation in projects, programs and networking in the struggle to affirm the Right to Education, which we will highlight below, always had Rural Education and Teacher Training from the perspective of a contextualized curriculum as their starting point.

a) Teaching at the Atanilha Luz de Araújo Country School

In this training space, the challenge was to work on the Teaching Course, the secondary level training of educators who lived and worked in rural communities. Once again, the reflections, curriculum and methodology were based on the principles of Rural Education, as defined in Article 13 and its items I and II of CNE/CEB Resolution No. 02 of 2002, which defines:

Art. 13: In addition to the principles and guidelines that guide basic education in the country, the education systems will observe the following components in the process of complementary standardization of teacher training for teaching in rural schools: I - studies regarding diversity and the effective protagonism of children, young people and adults from the countryside in the construction of the social quality of individual and collective life, of the region, the country and the world; II - pedagogical proposals that value, in the organization of teaching, cultural diversity and the processes of interaction and transformation of the countryside, democratic management, access to scientific and technological advances and their respective contributions to the improvement of living conditions and fidelity to the ethical

principles that guide solidarity and collaborative coexistence in democratic societies.

Here, the starting point was always the issues inherent to life in the countryside, the challenges of teaching in the countryside and the concrete possibilities of carrying out teaching as a training course and working in this space with the proper quality and commitment to training critical educators. The references and support for formative reflexivity included the perspective of dialogicity and Freirean contributions.

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b) Brazilian Semi-Arid Education System - RESAB

The path I followed as a teacher at the Escola Rural de Massaroca - ERUM took me to the 1st Regional Seminar on Education in the Context of the Brazilian Semi-Arid, held at the João Gilberto Culture Center in Juazeiro, BA, in 2000. At this event, I had the opportunity to take part in a panel discussion on Education and Sustainable Development, based on my Master's research, which at the time was inspired by ERUM and the communities it served. If it hadn't been for my presence at ERUM, perhaps my professional path would have taken other dimensions. This seminar was attended by more than 400 educators from all over the Brazilian semi-arid region, whose experiences reflected on the importance of education that is contextualized to the reality in which the school is present and to the historical, cultural and social context and, above all, that takes into account the need to address the importance of learning to live with semi-aridity. This coexistence should not be seen as a limit or something impossible, but as a strategy for learning to live well, as long as we understand the particularities of the climate and look for strategies and technological solutions for coexistence, because we could not continue to reproduce the logic of combating drought, but rather promote another paradigm: coexistence with the semi-arid region.

The seminar, which was an initiative of the State University of Bahia (UNEB), namely the Department of Human Sciences, Campus III in Juazeiro, together with the Regional Institute of Appropriate Small Farming (IRPAA), had the support of the United Nations Children's Fund (UNICEF) and the participation of numerous governmental and

non-governmental organizations, civil society, pastoralists and social movements linked to rural schools and defending the right to public education, free of charge and committed to rural social subjects. The event's greatest achievement was the creation of the Brazilian Semi-Arid Education Network (RESAB), which started out as a provisional committee and was actually set up in 2001, with logistical support from UNICEF and its Executive Secretariat based at UNEB in Juazeiro.

Since RESAB was founded, I have always been involved with the network, which has been a great school in my teaching career. Based on what I learned at ERUM and affirming the principles defended by RESAB, I have been building my path at university. These experiences have inspired my actions in teaching, research and extension, even contributing to the creation of an extension project. From this project and the group involved, we were able to create a specialization course in Contextualized Education for Coexistence with the Brazilian Semi-Arid and, later on, the Postgraduate Programme - Master's Degree in Education, Culture and Semi-Arid Territories (PPGESA).

Thus, ERUM, RESAB and their teachings are the basis for everything I do in academia, including my academic productions. This is present in the books and articles written individually or in co-authorship with members of the Research Group on Contextualized Education, Culture and Territory (EDUCERE), the Extension Project Reflecting the Benchmarks of Contextualized Education, RESAB or PPGESA.

c) The Program to Improve Education in the Municipality - Training for Teachers and Managers of Rural Schools with Municipalities in the States of Bahia, Pernambuco and Piauí

Another enriching experience was coordinating the Program for Improving Education in the Municipality, which operated at the Juazeiro - BA Hub, bringing together 65 municipalities in Bahia, Pernambuco and Piauí in 2004. This initiative was promoted by the Center for Studies and Research in Education, Culture and Community Action (CENPEC), in partnership with the Itaú Social Foundation, the United Nations Children's Fund (UNICEF), the National Union of Municipal Education Directors (UNDIME), the

Brazilian Semi-Arid Education Network (RESAB) and the Regional Institute of Small Appropriate Farming (IRPAA).

The program focused on Municipal Education Management, with a view to understanding the municipality's educational potential. It culminated in a proposal to reorient public policies and school curricula, in a participatory manner and based on an educational diagnosis. The aim was to improve the quality of public education in the participating municipalities, with a particular emphasis on rural schools, which already at that time had the most aberrant educational indicators. This program achieved such significant results that, in 2005, we expanded it to 44 more municipalities in the states of Bahia, Pernambuco and Piauí.

From this partnership with CENPEC, IRPAA and RESAB, we were able, together with Professor Ivânia Paula Freitas Souza², to propose a paper entitled "Education for Coexistence with the Semi-Arid: re-enchanting education from the experiences of Canudos, Uauá and Curaçá". This work was published by CENPEC with the support of the Itaú Social Foundation and UNICEF. The material was made available to all the schools in the 65 municipalities linked to the Improving Education in the Municipality Program and distributed to various institutions and educators in the 11 states of the Brazilian semi-arid region. In 2006, it was expanded and reprinted in a new edition and distributed to an average of 14,000 educators from schools in the Brazilian semi-arid region, highlighting a very interesting pedagogical itinerary in the process of reorienting the curriculum of rural and urban schools, as well as the axes and pillars guiding a contextualized education.

c) Research and extension - a way of strengthening rural education

As a result of these activities (doing academic work and becoming an academic), we have been striving for constant academic production as a space for reflection on the processes we have experienced, as a *locus* for building new knowledge about the fields in

² Today she is a Professor in the Department of Education, Campus VII of UNEB, in Senhor do Bonfim - BA.

which we work. We have socialized and contributed with various reflections to the advancement of epistemological constructions, especially in discussions about Rural Education, understood in accordance with CNE/CEB Resolution No. 01 of 2002, in its Article 2, Sole Paragraph:

The identity of the rural school is defined by its link to the issues inherent to its reality, anchored in the students' own temporality and knowledge, in the collective memory that signals futures, in the network of science and technology available in society and in the social movements in defense of projects that link the solutions demanded by these issues to the social quality of collective life in the country.

Sustainability, understood as respect for nature and all forms of life in it, including humans as part of it, is the principle that everything we do to nature, we do to ourselves; and "Good Living" or "Buen Vivir", an ideal of life which, for Acosta (2016), is a philosophy that emphasizes harmony between human beings and nature, promoting ecological, social, economic and cultural balance. For the author, and as we advocate in this work, Good Living means living in harmony with nature and other human beings, valuing peaceful coexistence, cultural diversity and sustainability.

The Curriculum, which has historically been a denier of local knowledge and colonialist, must be forged from another perspective: that of the dialogue of knowledge, decolonial and inclusive, not allowing the supremacy of one knowledge over another, as Reis (2009) denounces, but which is contextualized, always starting from the local-global-local. Innovative educational practices that are not accommodating and do not allow themselves to be accommodating or reproductive, but are always in search of overcoming, because, as Martinez and De Lúcio (2013, p.1) argue,

Those involved in the process of generating ideas and solutions must have creativity and imagination, be able to connect ideas, curiosity, the ability to observe, the ability to experiment, but they also need to have an interest in approaching and solving problems, be able to put themselves in the shoes of users or potential clients, imagine and observe their demands and the conditions in which these can be satisfied.

And of the challenges and possibilities of creating contextualized Rural Education, based on a basic principle - Coexistence - which may be universal, but can be experienced

in any reality from the perspective of the complexity of knowledge and know-how, where the main reason for its existence is contextualization. This was and has been the reason for our individual, collective and co-authored publications, presented in books, collections, seminars, conferences, lectures, symposia, colloquia and even in the form of texts and foundations for undergraduate (Pedagogy and PROESP - Letters) and postgraduate (Specialization in Educational Management) courses promoted by UNEB and offered by other institutions, such as the Federal Institute of Education, Science and Technology of Sertão Pernambucano - IF-Sertão - Campus de Floresta - PE and the State University of Piauí - UNESPI, which used our texts in their training activities.

d) Institutional Teaching Initiation Scholarship Program (PIBID) - contributing to teacher training in the rural areas

The activities developed in PIBID have provided an increasingly clear reflection on the need to contextualize the curriculum of rural schools, which often allows for a brief reflection that, even if simple, highlights and emphasizes the curriculum of urban schools, which still lacks meaning and greater significance for the subjects of learning who seek in the school space to expand their knowledge and develop meaningful learning, respecting and understanding themselves and the environment in which they live.

It is worth noting that, in view of the experiences built and lived through in this process, there is a need to work on the principles and foundations of Contextualized Education in the training of teachers who work in rural and urban schools. This will allow the school community to be more involved in the school's actions and vice versa, and, with this perspective, to increasingly broaden the range of possibilities for reorienting and building an autochthonous curriculum that allows the school to be a place for dialog and the expansion of diverse knowledge and know-how, with the local reality as its starting point and the subjects of learning as the meaning for which the school should exist.

The PIBID has been a unique opportunity for the Teaching Initiation Scholars, Supervisors and Area Coordinators to revisit their own practices and conceptions of the act of teaching and learning. This is because it allows them to look at curricular knowledge,

pedagogical practices and the relationship between knowledge and the subjects of learning and the communities with which the school maintains relations, increasingly seeking to approach them in a more purposeful and learning way.

In addition to the learning opportunities and significant epistemological constructions within the scope of the PIBID, another relevant aspect refers to the proposals involving the initial and continuing education of the pedagogue, as well as the elements that make up its configuration and curriculum proposing pedagogical practice and the dimensions that permeate the work of education professionals. This experience allows for an in-depth dialog between undergraduate, postgraduate and research programs, as we always refer to PIBID and the teachers who work in the various curricular components, who meet with the Pibidians and highlight how much this experience has contributed to the development of all those involved.

Therefore, the PIBID program in rural schools has led to numerous theoretical and practical reflections in order to bridge the gap between teacher training and the reality of teaching in these schools. This involves reflections on the contributions of the pedagogical proposal and innovative educational experiences to the processes of initiation into teaching and the construction of the identities of the teaching fellows who work in the program.

All of the above experiences are based on the construction of knowledge based on experiential experience and the reality in which we have allowed ourselves to be immersed:

- a) Thematization of practice (investigating, getting to know better and proposing improvements in action);
- b) Constant training throughout the year;
- c) Horizontal conception in the teacher-student-community relationship;
- d) Dialogical relationship between theory and practice as mediators in the construction of new knowledge;
- e) Investigation and reflection on everyday life and the dimensions of life;
- f) Classroom as a space for a dialogical relationship - theory and practice in everyday school life;
- g) School and community understood as spaces for oxygenating the construction of relevant knowledge;
- h) Training based on experiential/living practice in the basic education classroom.

Considering these elements, teacher training in rural areas has made it possible to: transcend knowledge; make diverse relationships between learning times and spaces;

promote a holistic understanding of the world; train the Teacher-Researcher; and contribute to the becoming of the Intellectual and Transforming Teacher.

The subjects of Rural Education are the workers subsumed by the logic of capital and the territories threatened by that same logic (riverine communities, quilombolas, landless people, indigenous people, etc.). If public policies for rural education, schools, training and the working conditions of educators are not forged as the foundations for transforming this logic, it will be difficult to change this reality.

There is, therefore, a time of threats, despite the achievements, and not necessarily a consolidated time, but a field of study under construction, in dispute, including within universities, which have been mobilized mainly by the contributions of social and trade union movements in the countryside. Turning this time into a space for concrete proposals for overcoming the strategies of capitalism and for building a new society and a transformative rural education is the challenge ahead of us, whose greatest tool is the constant struggle against a state that is seen as conservative and destructive of the policies that have been consolidated until now, including the process of training rural educators.

Towards a national training policy for rural education professionals

In addition to the right to initial and continuing training, rural education professionals are burdened with an immense debt on the part of the public authorities in terms of the abandonment of rural education, which also implies the human condition of the right to training.

It's worth pointing out that since the first National Conference for Basic Education in the Rural Areas, which took place in Luziânia - GO and was led by various social and trade union movements in the rural areas, such as the Landless Workers' Movement (MST), the United Nations Children's Fund (UNICEF), the University of Brasilia (UnB), among others, and as a result of the efforts of the collective subjects in the rural areas, achievements have been guaranteed, such as the Operational Guidelines for Basic Education in Rural Schools of 2002.

After the 2nd National Conference on Education in the Rural Areas in 2004, other

achievements were made under President Luís Inácio Lula da Silva, with the creation in 2004 of the Secretariat for Continuing Education, Youth and Adult Literacy and Diversity (SECAD) and the Permanent Working Group on Education in the Rural Areas (GPT for Education in the Rural Areas), which was renamed the National Commission on Education in the Rural Areas (CONEC) on April 11, 2008. During this period of the governments mentioned above, numerous policies related to Rural Education were guaranteed, including training through the National Program for Education in Agrarian Reform (PRONERA) and Graduates in Rural Education, despite criticism of the neglect that followed the end of Dilma Rousseff's second term, already weakened by the demonstrations that would culminate in the coup, and during the neoliberal governments of Temer and the extreme right of Bolsonaro. Thus, from 2016-2022, social movements were absent from these spaces, returning from 2023 with the resumption of CONEC.

It is important to emphasize that, with regard to the duty of training, this obligation falls on both the public authorities, as the responsible parties, and on the teachers themselves, as eternal apprentices. Teachers must not surrender to the difficulties of the process and must always seek to put into practice their condition as eternal learners, being co-responsible for self-training, hetero-training and eco-training.

Building rural education means training rural educators to work in various educational spaces. [...] That's why the political and pedagogical project of Rural Education must include a reflection on the profile of the education professional we need and on how this training is carried out. Thinking about how educators have been trained in the very processes of building rural education and how this can be enhanced pedagogically in specific training programs and policies. (Caldart, 2004, p.36-37).

Examples of this accumulation are the conceptions, forms and outlets that various movements and organizations, such as the Landless Rural Workers' Movement (MST), the National Confederation of Agricultural Workers (CONTAG), the Brazilian Semi-Arid Education Network (RESAB), the Family Alternance Training Centres (CEFFA), the National Program for Education in Agrarian Reform (PRONERA), the Alternative Technology Service (SERTA), public universities, among many other institutions that work

directly to train educators, have sought to meet the diverse demands of training these professionals.

Even with all the neglect that was seen before the 2000s in relation to guaranteeing the right to Education in the Countryside, it is necessary to understand that, with the exception of the rare initiatives, mostly within Civil Society, the task ahead is to build it and build it not with a single, homogenizing project, but one that should include in its conception cultural plurality, the diversity of the subjects of the countryside and an undeniable reparation for the development of education in the most deprived regions of this country. In this field, progress has also been made by expanding universities to the interior of the states, creating new federal universities, expanding the network of Federal Education Institutes and broadening their status to act in Higher Education, with various programs, such as Pronacampo, Saberes da Terra, among many others.

It's worth pointing out that, in terms of public policies and legal frameworks, the Brazil has managed to make progress, but has gone backwards a lot during the authoritarian and neoliberal governments between 2016 and 2022.

Forging a new concept of training

It is unacceptable that a concept of training that purports to be innovative for training professionals in rural education continues to repeat the mockery of what is currently happening in training agencies. They don't touch on the reality of the countryside, and when they do, they only take into account the aspect of land as a productive element, which favors the large groups that dominate the Brazilian latifundia, without bringing the agrarian question, rural populations, culture, educational processes and the contradictions that permeate this process to the center of discussions.

Few undergraduate courses have a Rural Education component in their curriculum, with the exception of the Rural Education degree courses, the subject of which is already intended for this purpose, which highlights what we are denouncing here. By introducing life in the countryside, its culture, the production process, the conditions for the production of existence and the contradictions that permeate this space into training, we will make a

decisive contribution to the training of a professional who is a researcher, intellectual and transformer of their own practice and the relationship they establish with knowledge and the environment in which they are inserted. This will enable the development of more investigative thinking and a commitment to emancipatory education.

Implementing the elements presented above in training spaces introduces a new pedagogical approach to the dimension of the training process, moving away from an educational logic that values isolated information as the end of practice, towards another possibility of producing knowledge of the world. This new pedagogical approach dialogues with the most varied school, community, formal and informal times, promoting the deepening and transcendence of knowledge. In order to do this, it will be essential to take the following searches into account in the training itinerary: a) Search for people (students, teachers, co-workers, educational technicians, among others), avoiding the centralization of the educational process; b) Search for the Environment/Context (Environment, Local Community, District, Municipality, State, World), which will avoid isolation; c) Search for support in the most diverse references (books, magazines, newspapers, TV, internet and various authors), thus avoiding the promotion of monoreferential barbarism.

It is worth remembering that initiatives such as the creation of undergraduate degrees in Rural Education need to be reaffirmed in the struggle of rural social movements and universities committed to these subjects. These initiatives were created in 2006 with the aim of:

- a. To train and qualify professionals working in primary and secondary education who do not yet have the minimum qualification required by current educational legislation;
- b. To train teachers for multidisciplinary teaching in rural schools in the following areas of knowledge: Languages, Arts and Literature; Human and Social Sciences; Natural Sciences and Mathematics; Agricultural Sciences.
- c. To train educators to work in basic education in rural schools who are able to manage educational processes and develop pedagogical strategies aimed at training autonomous and creative human subjects capable of producing solutions to issues inherent to their reality, linked to the construction of a sustainable development project for the countryside and the country.
- d. To collectively build a project to train educators that serves as a practical reference for policies and pedagogies in rural education (Brazil, 2006, p.16).

This is not the only way to professionalize teachers and other professionals in rural

education. This is just one important and fundamental action, because we understand that the school is not just about the teachers, but about everyone who works there and is an educational agent, as well as the community itself. Other professionals also need to be included in a national training policy. From the professional who transports the pupil, to those who receive them, those who look after the cleanliness of the building, those who prepare the school meals, those who direct and advise the pedagogical process, those who administratively assist the educational life of pupils and teachers, to those who are directly responsible for the relationship with knowledge, all need to be included in a process of continuous professional training. The aim is to improve the learning processes of the students who live, work and live in the Brazilian countryside.

3 Conclusions

Only public accountability, with the active participation and social control of social movements and organized society, will make it possible to build another model of education and an inclusive project for this diverse country. In this model, regional and territorial particularities will be able to imprint their marks on this social whole, woven into the most diverse forms, without one imposing itself on the other.

The aim of this article was, based on my professional experience, forged in the midst of the rural areas and social movements, to problematize the need to think of another path for education and the school and, consequently, for the training of education professionals, linking pedagogical thinking and doing with the construction of alternatives for the sustainability of rural communities, helping to make them a "field of possibilities that energize the connection between human beings and the very production of the conditions of social existence and the achievements of human society". (CNE/CEB, opinion 36/2001).

Retracing some of the journeys we have experienced during our formative years, because we couldn't fit them all into one article, helps us to understand how we are the result of these procedural constructions, in which many collective and individual subjects leave their mark and help us to improve our step along the way.

The various experiences have strengthened the debate and changed the spaces

for proposing public policies. In addition, these experiences have affirmed the line of research that I have been strengthening in recent years and have contributed immensely to the qualification of my work at the University as a teacher, researcher and extension worker. They have also broadened our contribution in a qualified and socially referenced way in spaces for building public policies and sowing the seeds of the future, giving rise to new possibilities. This demonstrates that research, teaching and extension, involved with reality, can contribute to changing the scenario, even in the midst of the limitations of a class society in a capitalist system, which do not necessarily depend on the researcher to change, but to which he can contribute to change.

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Edmerson dos Santos Reis, Orcid: <http://orcid.org/0000-0003-3153-6759>

Programa de Pós-graduação – Mestrado em Educação, Cultura e Territórios Semiáridos – PPGESA
Colegiado de Pedagogia – UNEB – Departamento de Ciências Humanas – DCH-III

Comissão Nacional de Educação do Campo - CONEC

Doutor em Educação, Professor do Programa de Pós-graduação - Mestrado em Educação, Cultura e Territórios Semiárido da UNEB/DCH-III - BA. Membro do Fórum Nacional de Educação - FONEC, da Rede de Educação da Semiárido Brasileiro e da Comissão Nacional de Educação do Campo – CONEC. Líder do Grupo de Pesquisa em Educação Contextualizada, Cultura e Território - EDUCERE

Lattes: <http://lattes.cnpq.br/4799013495727395>

E-mail: edmerson.uneb@gmail.com

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