

**THE PRODUCTION OF KNOWLEDGE ABOUT RURAL EDUCATION:  
EPISTEMOLOGICAL OPTION AND IDEOLOGICAL POLITICAL SUPPORT**

***A PRODUÇÃO DO CONHECIMENTO SOBRE A EDUCAÇÃO DO CAMPO: OPÇÃO  
EPISTEMOLÓGICA E APORTE POLÍTICO IDEOLÓGICO***

***LA PRODUCCIÓN DE CONOCIMIENTO SOBRE LA EDUCACIÓN DE CAMPO:  
OPCIÓN EPISTEMOLÓGICA Y APOYO POLÍTICO IDEOLÓGICO***

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**ABSTRACT:** The purpose of this text is to identify and analyze dissertations and theses developed on the theme Rural Education, carried out at PPGE/Faculty of Education/Federal University of Goiás, period 2018-2019. From the theme, the State of the Art was built on the theme, in addition to the analysis of the theoretical and epistemological perspectives developed. The cut was made from two descriptors: social movements, work and education in/from the countryside. The dialectical method helped to answer the following questions: what theoretical perspectives were chosen by the authors? What is the concept of field education advocated? The analysis identified that the epistemological bases endorse a proposal of critical and counter-hegemonic education, therefore, assumed theoretically from the perspective of *bildung*, that is, as a representative of the anti-hegemonic bias.

**KEYWORDS:** *Bildung*. Rural education. Social movements. Work.

**RESUMO:** *O objetivo deste texto é identificar e analisar dissertações e teses desenvolvidas sobre a temática Educação do Campo, no PPGE/Faculdade de Educação/Universidade Federal de Goiás, período 2018-2019. Construiu-se o Estado da Arte sobre o tema a partir da análise das perspectivas teóricas e epistemológicas desenvolvidas. O recorte foi feito a partir de dois descritores: movimentos sociais, trabalho e educação no/do campo. Nossas questões: que perspectivas teóricas foram escolhidas pelos autores? Qual é o conceito de educação do campo defendido? A análise identificou que as bases epistemológicas endossam uma proposta de Educação do Campo crítica e emancipadora, portanto, teoricamente associada à perspectiva da *bildung*, ou seja, representante do viés contra-hegemônico.*

**PALAVRAS-CHAVE:** *Bildung*. Educação do campo. Movimentos sociais. Trabalho.

**RESUMEN:** *El propósito de este texto es identificar y analizar disertaciones y tesis desarrolladas sobre el tema Educación Rural, realizadas en el PPGE/Facultad de*

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*Educación/Universidad Federal de Goiás, período 2018-2019. A partir del tema, se construyó el Estado del Arte sobre el tema, además del análisis de las perspectivas teóricas y epistemológicas desarrolladas. El corte se hizo a partir de dos descriptores: movimientos sociales, trabajo y educación en/desde el campo. El método dialéctico ayudó a responder las siguientes preguntas: ¿qué perspectivas teóricas eligieron los autores? ¿Cuál es el concepto de educación de campo que se defiende? El análisis identificó que las bases epistemológicas avalan una propuesta de educación crítica y contrahegemónica, por tanto, asumida teóricamente desde la perspectiva de la *bildung*, es decir, como representante del sesgo contrahegemónico.*

**PALABRAS CLAVE:** *Bildung. Educación rural. Movimientos sociales. Trabajo.*

## Introduction

The proposition of a Rural Education against the current neoliberal educational reforms, i.e., thought to liberate the rural people or as an expression of the social movements' struggles, has met a lot of resistance in recent years (RAMOS; CUNHA, 2020). And the more it manages to give visibility to the rural subjects, to act as a generator of awareness of the rural man, so that he can settle in the land, to be representative of the social movements (GOHN, 2020) and of the settlements, besides everything that these represent to the agrarian communities, the greater the resistance to its consolidation. The case is that the more the proposition of a Field Education consolidates a political and ideological sense directed to the interests of the rural people, therefore, counter-hegemonic, the greater tends to be the strength imposed in its resistance and in the consolidation of an education model that is conformative of the Brazilian peasantry (RAMOS; CUNHA, 2020).

Defending and militating for a Rural Education, according to the struggles of the activists representing the base of peasant society, as Magalhães and Moura (2020a, p. 645) argue, does not dispense with the support of public universities that, through various actions, but especially through the formative material, coming from the academic production, supports the consolidation of an "epistemological and ontological nature of field education, with a formative base aimed at critical political consciousness", influencing the construction of the identity of peasant peoples.

This means that from the academic approach, from solid theoretical contributions, for example, from a production centered on the Historical-Dialectical Materialist method, it helps to strengthen "another understanding of reality", which involves an enlightening political stance (MAGALHÃES; MOURA, 2020a, p. 645). In this sense, the privileged and representative space of academic production is configured as a space for the defense of theoretical bases that

guarantee ethical-political positions, mediated by the emergence of consciences capable of generating new alternatives for social action. The same production tends to be representative of the militancy of social movements in defense of the Brazilian peasantry. In the particularity of post-graduate education, as is the case of the Post-Graduate Program in Education (FE/UFG), the production of theses and dissertations has helped to strengthen a political perspective of education (FREIRE, 1996; 1998), which proves to be quite interesting and significant to social militancy, since it helps to question and break with instruments of social control (MAGALHÃES; SOUZA, 2019).

As Gramsci (1999) stated, investing in means and forms of enlightenment is important in the movement to overcome the actions of the dominant group, its logic, principles, and values. By supporting a critical theoretical reference, the academic production becomes important formative material, capable of helping subjects to leave the condition of domination (MAGALHÃES; MOURA, 2020a). Moreover, the political and ideological sense can reinforce a Field Education that regulates an educational and pedagogical principle, aimed at denouncing and clarifying the dominant ideology.

It is understood that the wide diffusion of the academic production on the theme can promote a thinking that is strategically directed to the maintenance of the struggles against social inequalities and the exclusion of minorities. In the field of education, as stated Saviani (2013, p. 17), it is necessary to understand that there are two major groups of educational theories: the first refers to the Hegemonic Pedagogies, linked to the interests of the bourgeoisie (dominant class), which aim to maintain the current logic; the second group aims to transform society, corresponding to the "interests of the dominated (working class), being situated in the counter-hegemonic movement. Kuenzer and Grabowski (2006, p. 314) complement this by sustaining that counter-hegemony refers to another possibility of sustaining new bases for an education for those who live from work. Counter-hegemonic education is aimed at a "project associated with popular demands, articulating affirmation and negation, conquest and maintenance of processes of hegemony and counter-hegemony.

Freire (1998) and Gramsci (1999) reinforce that the aspiration of social movements is conscientization, and for that to happen, it is necessary to maintain a pedagogical relationship that assures different elements to the social field. It is understood that, in terms of hegemony, still according to Gramsci (1999), there is the need for an education that maintains the social order, which should continue educating adapted subjects, who become more and more alienated (MAGALHÃES; MOURA, 2020a).

In this sense, education will always be assumed as the main strategy for the propagation and consolidation of consensus along the lines of hegemony, but above all, it will have an alienating function, which makes it impossible to understand the class struggle and the social division. Thus, associated to political, social, historical, and cultural reasons, which reverberate in the class structure of society, rural education receives a strong ideological backing, since Brazilian history itself shows the constant maintenance of the agrarian oligarchy in order to keep the control of the rural people - via conformist education.

Fortunately, contradiction exists, and education also shows itself to be a form of resistance and, in this sense, in the same diligence, this work configures itself as an instrument of struggle and resistance, in the sense of helping to strengthen a conception of Rural Education as *Bildung* (SOUZA, 2014). It is argued that graduate education constitutes a privileged space for debate and systematization of formative knowledge, which can support the struggles for the rights of rural people. Expanding this discussion, the path of this article sustains: a) Rural education as *bildung*; b) The academic production and the anchoring of epistemological bases to Rural Education; c) The production of knowledge about field education: epistemological option x political ideological contribution.

### **Rural education as *bildung*: theoretical assumptions**

The concept of *bildung* is analyzed by Souza (2014) who, based on Hegel (1988), associates it to education as a comprehensive process of historical formation; as the path of consciousness and spirit to freedom, an idea that also relates to the inner development of the subject, of his autonomy. *Bildung*, as a formative basis, implies resistance to the dehumanizing process, which essentially requires ethical and political stance. Severino (2013), in his writings, maintains that authentic *bildung* supports the epistemological materialist historical and dialectical basis, which presupposes going beyond the acquisition of information, technical or didactic skills, care for the personality, the subjectivity, the sensitivity of the subjects. It also demands that the formation is involved with the web of socio-cultural life, its historical understanding.

As the foundation of the humanization process, *bildung* supports to Rural Education the need to break with the purely content-based, meritocratic and individual idea, so present in a traditional education and its discourses, around the idea of competencies and skills, as supported by official documents, such as the current Common National Curriculum Base - BNCC.

Certainly, as Gramsci (1999) described, it is an education aimed at another hegemony - the peasantry; representative of struggles for the conquest of the land, and for the construction of a project of more incisive and revolutionary change. Caldart (2000; 2004; 2009), in the same reflective line, showed that a *bildung* Rural Education presents bases and principles capable of helping to unveil the stereotypes and conditionings placed on rural people. It will be able to elucidate the contradictions of the polarities imposed on them: "negativity-positivity; denunciation/resistance, struggle between hegemony/counter-hegemony" (MAGALHÃES; MOURA, 2020a, p. 650).

Caldart (2009, p. 67-86 apud MAGALHÃES; MOURA, 2020c, p. 70402) state that without a reflexive and propositional action, rural people will continue to be:

[...] treated as inferior, backward, second-class people; that the situation of misery is their destiny; that there is no school in the countryside, that it is necessary to leave the countryside to attend a school; that access to education is restricted to the school, that the knowledge produced by peasants is despised as ignorance [...].

Ianni (1997), when discussing aspects of social and urban movements, is also a reference in the defense of a peasant hegemony. He maintains that rural workers need to be committed to the struggles for their rights, they need to master the historical and socially produced knowledge from the perspective of the peasant economy. Thus, his concern rescues the terms of *bildung* that deal with the organization of knowledge, critical and judgmental capacity of the political situation, ability to "[...] distinguish the broader political movements that can determine it": surely these issues could only be affiliated to education as *bildung* (p. 83).

To conclude the description of the conception of rural education<sup>3</sup> sustained in this work, that is, as *bildung*, it is assumed with Caldart (2009, p. 37) that it is necessary "a real movement to combat the "current state of things": that guides concrete actions/fights. Arroyo and Caldart (2009) also reinforce that the basis of the struggle should be denunciation, which will combine with the longings of rural people, helping them to re-signify their practices, knowledge, forms of production, rural community organization and, perhaps, formulate new bases for an alternative, critical, and emancipatory education project.

As discussed, considering that there is not one conception of Rural Education, but several, and that they are in constant tension, being representative of various social groups,

<sup>3</sup> Among the achievements, Resolution CNE/CEB nº 2, of April 28, 2008, defines "rural education" as: that of the area where the population is located (rural populations) and that of the groups, peoples, or communities that recognize themselves as such.

graduate education has an important role in returning to the debate about the consolidation of epistemologies, which anchor counter-hegemonic educational conceptions. This is the next discussion.

### **The academic production and the anchoring of counter-hegemonic epistemological bases to Field Education**

The mastery of epistemology is the tool available to man to take care of the orientation of knowledge production. It helps subjects in understanding and intervening in the natural world and the social world (MAGALHÃES, 2018a; MAGALHÃES; SOUZA, 2018). The production of knowledge anchors epistemologies, which will be thought of here from the epistemology of practice and epistemology of praxis. The epistemology of practice is linked to the market aspect, validates hegemonic practices, and subordinates education to liberal principles that legitimize competitive values. The epistemology of praxis, on the other hand, is associated with the emancipatory aspect, which is related to a counter-hegemonic critical position, especially in the promotion of education as praxis.

These two aspects are present in the academic production, instituting discourses that are used as formative material, therefore, they end up influencing the ways in which the conception of education for peasant peoples is thought. Moreover, these two aspects also imply making explicit a political and ethical positioning, not only of the researchers, but also of those who use this material as a formative basis. Therefore, the marketing and emancipating strands support their own epistemological bases, and these support the explicitness of concepts, conceptions, ideas, values, and principles that circulate in the field of Rural Education, and not only in the academic field, but in the exercise of social practice.

As explained by Frigotto (2006), if the direction taken is based on the historical and dialectical materialist method, therefore, on the epistemology of praxis, knowledge is adjusted to the problematization of reality and lived culture; but if it is based on pragmatic perspectives, i.e., in favor of ideology that obscures reality, the alienation of men and their inability to clearly recognize their own history is maintained, it will be maintainer of the social structure.

Saviani (2011; 2013; 2016) complements by stating that epistemology deals with the study of the possibilities, legitimacy, value, and limits of scientific knowledge. The epistemological perspective defines a rationality or previous conceptual structures, whose principles say how the ideas or paradigms that guide the production of knowledge are sustained.

From the epistemological bases it becomes possible to draw, in a broad sense, the characteristics of those who choose the epistemology of practice and those who choose the epistemology of praxis. These choices reflect theoretically, from the point of view of the epistemology of praxis, as defined by Magalhães (2018b), the production of knowledge that is supported by historical-dialectical materialism (HDM), and in counter-hegemonic terms, supports pedagogical activities that provide opportunities for diverse constructions, in a critical, open and autonomous way, which demands reflective elaboration and emancipatory knowledge, therefore *bildung*.

On the other hand, the epistemology of practice is linked to the positivist perspective of convergent thinking, which sustains and reinforces the current ideological sense. It announces and sustains world and society visions that cover up the differences among men, especially the differences of social classes, in an imbrication that interferes in the development of thought and the very consciousness of the subjects. Therefore, it sustains an intent that suggests constant control and evaluation of the production of knowledge, which must be focused on competencies and efficiency, according to concepts originating in industry and private enterprise, subject to commodification, which also extends to education.

Both epistemologies - praxis and practice - are related to the epistemological consistency of the production of knowledge, making explicit the political and ideological positioning in the production that takes rural education as a theme. In this sense, we question if this theoretical description can be identified in the production of post-graduate education and if the epistemological option assumed in the researches propagates and contributes to the consolidation of a conception of rural education that represents the struggles of social movements.

### **The production of knowledge about Rural Education: epistemological option x political and ideological contribution**

It is undeniable that in recent years the public university and Brazilian society are faced with neoliberal pressures that ostensibly direct threats, founded on an obscurantist rationality, denying science, criticism, truth and free thought. The attacks are also directed at its graduate courses, imposing on them anti-emancipatory, anti-democratic, pro-capitalist forces, as pillars of the vision of the current government, reformist and fundamentalist. It can be said that education is under the tutelage of a regulation that is sustained by customs and a conservative moral, aimed at the formalization imposed by the current federal government.

As already explained, the imposition of utilitarian logic sustains epistemic and social transformations, which in the case of education sustains the shift from the formative to the informative character, a movement that requires various forms of resistance (MAGALHÃES; MOURA, 2020b). In the field of post-graduation, the same correlation of forces is evidenced, which intend what is intended with Rural Education and refer the social movements or what is imposed by the educational policies. The way in which academic production is based is worrisome, understanding, as already said, that it supports values and principles.

The production of the Postgraduate Program in Education of the College of Education from the Federal University of Goiás, period 2018-19, affiliated to the line "Work, Education and Social Movements", is representative of the theme, helping in the identification of what Field Education proposes. In the systematization of the works, we opted for the construction of analysis categories that helped to answer if it was possible to identify the epistemological basis assumed; if there was ideological political positioning among the researchers; and, also, if it coincided with that of the social movements.

Chart 1 describes what is sought with each category of analysis:

**Chart 1** – Description of the analysis categories that support the interpretation of the conception of field education

CATEGORIES OF ANALYSIS: DESCRIPTION OF THEIR MEANINGS	
Categories	Menu description
<b>Epistemological Basis</b>	It expresses the logic of every scientific investigation; it reveals the epistemological choice, how the researcher interprets reality, how he or she imprints a gnosiological, political, and ethical positioning on the research. The epistemological level of analysis is related to the construction of knowledge, to how one knows or believes to know. It involves conceptions of reality or worldviews, which implicitly sustain every cognitive relationship.
<b>Topic</b>	The theme category is related to the object of study; its clarity supports the literature review, the conditions that surround it, and delimits the object of research.
<b>Conception of education</b>	It is related to the conceptions articulated to the pedagogical ideology, which express world views, man, society, education, school, teacher, student, and the teaching-learning process, built according to assumptions that are coherent with a critical approach.
<b>Theoretical basis</b>	It implies the theoretical referential assumed, the dialog with thinkers, and, at the same time, sustains the critical reflection, the coherence in the variety of concepts used. It also refers to the lens that theoretically marks the gaze of the researcher on the object of study, implicitly sustaining the cognitive relationship built. This category implies a dialogue with thinkers, but at the same time, constant reflection and critique of their questions and answers. The theoretical option shows coherence in the variety of concepts that the researcher builds from the choice of authors.
<b>Political stance</b>	It is related to the political-ideological orientation of the researcher; it is responsible for maintaining or opposing the hegemony. Political positioning reveals the ethics and ideology of the researcher, what his or her objectives are in relation to social reality.

Source: Magalhães (2018a, p. 11)



The research starts by identifying the works of the period, as shown in chart 2. Next, we present clippings of the dissertations and theses. In the line "Work, Education and Social Movements" we found 12 theses and 10 dissertations defended during the period proposed by this research. Their themes were varied, especially in the fields of union struggles, popular education, youth and adult education, teachers' work, and political education, among others.

To analyze Rural Education, a qualitative approach was developed, in the composition of the Case Study. The selection of dissertations and theses followed the following descriptors: social movements, rural education, educator training. When locating them, we occupied ourselves with a full reading, which revealed that the object of study was centered on the following works:

**Chart 2:** Theses and dissertations defended at PPGE 2018-2019: Themes

TYPE	TITLES	TOPIC	AUTHORS	YEAR	
1	D	Peasant livelihoods and reproduction in the Vila Boa settlement in Goiás	Culture; Knowledge; Political positioning;	Rodrigo Bastos Daude	2018
2	D	Being Kalunga: Between modernity and tradition	Identity; Tradition;	Rosolino Neto de Souza Vila Real	2018
3	D	Learning to play the game: educational practices and peasant reproduction	Rural education;	Juliana Carneiro Guimarães	2018
4	D	Social knowledge and memories of peasant territories in Goiás	Political positioning;	Joyce de Almeida Borges	2019
	M	Family Agricultural School and peasant social reproduction: Building paths of resistance	Political Leadership;	Érika Fernanda Pereira de Souza	2019
6	M	Peasant memory: Land conflicts and rural education in the city of Barreiras	Memory; Knowledge;	Cleonice Ferreira dos Santos	2018

Source: Prepared by the authors

Regarding the theme category, work 1, a thesis entitled "Way of life and peasant reproduction in the Vila Boa settlement in Goiás", by means of a bibliographical study sought to understand the culture in the rural settlement of Vila Boa in the municipality of Goiás-GO. It identified the impasses and advances in culture, from the characteristic elements of the settlers' way of life in the sense of social reproduction. It deals with the agrarian issue, peasantry and agrarian policy in Brazil, as well as the first occupations and rural settlements in Goiás. The work contributes to this study in the sense that it identified Rural Education as a reflection of culture, creation, and a set of practices, techniques, symbols, and values for social coexistence. It indicated that the peasant culture is the maintainer of a set of practices representative of their way of life, its preservation means the maintenance of the peasant's social life. Paper 1 reinforces the need for a rural education in terms of *bildung*, since it can favor the understanding of aspects related to the social reproduction of the peasant.

In paper 2, "Being Kalunga: Between modernity and tradition", an ethnographic study was developed with the general objective of investigating the identity condition of actors who live in the Kalunga community. Although the work does not deal with the specificity of Field Education, it contributes by highlighting that that peasant community has elements of tradition that need to be preserved and that they participate in the construction of the very identity of the Kalungas. Paper 2 also reinforces the need for a conception of education in terms of *bildung*, highlighting how it implies in the formation of the identity of peasant subjects.

Paper 3, "Learning to play the game: educational practices and peasant reproduction", researched the role of education in peasant reproduction, by analyzing the educational practices offered by different agents and institutions that deal with the peasantry in the agrarian field of Jatai. It was identified that education plays a central role in the process of social reproduction of the peasantry and interferes directly in the (re)capitalization or decapitalization of this social segment within the agrarian field, since it influences, mainly, the production, distribution, and commercialization of its products and the family income, which is responsible, in good measure, for maintaining the peasantry in the field and on the land. Study 3 highlighted the importance of the social function of education, as a mediator of political consciousness towards the maintenance of the peasantry on the land, which reinforces the need for a Field Education, in terms of *bildung*, in the specificity of its emancipating social function.

Work 4, "Social knowledge and memories of peasant territories in Goiás", analyzed the leaderships present in peasant social movements, in Base Ecclesial Communities, and in rural workers' unions. It indicated that they played decisive roles in confronting the tensions between agrarian capital and peasants. The body of the analysis included the actions developed and the intermediation in conflicts in the countryside, the memories of the struggles and the resistance of actors linked to the Landless Workers' Movement (MST) and to the Free Land Movement (MTL). In composing the history of the peasant community analyzed, it was found that the settlers have knowledge and wisdom connected to formal and informal aspects, they also transit between religious practices, with less participation today in social movements. Although the specificity of work 4 is not related to the discussion of a rural education, it emphasized the existence of a social knowledge built from social confrontations, through dialog, collective and individual actions, and from pedagogical constructions of the everyday life, through formation, such as the participation in meetings, in mystics, in debate circles, in courses, in work teams in occupations and lectures, aspects that are directly related to an education that is the keeper of the group's own knowledge, in the sense defended by Brandão - education as culture, which will enable, through its political approach, new practices of collective and popular confrontation

in the formation of rural people as new historical subjects, capable of a more critical and political reading of the world.

Work 5, developed in the dissertation entitled "School of Agricultural Family and peasant social reproduction: building paths of resistance", carried out a bibliographical review that supported the reflection on the movement for a Countryside Education and the conditions for peasant social reproduction. It highlighted the paths to consolidation of the Centers for Formation through Alternating Cycle and the history of achievements and challenges of Rural Education in Minas Gerais. Centrality was given to the political-pedagogical practice of the school, which influenced the rates of professional and productive performance of the young graduates. The aspects highlighted in paper 5 consolidate the concept of counter-hegemonic critical Field Education as a means of confronting and resisting the structural challenges for social reproduction in the territory and the need for strengthening and articulation among social movements in the search for better living conditions for rural people, an idea which reinforces it as *bildung*.

Paper 6, a dissertation entitled "Peasant Memory: Conflicts for land and rural education in the municipality of Barreiras", presented a bibliographic study, of qualitative approach, which analyzed the conflicts in the countryside and how they contributed to the democratization or the conquest of land and education for the several rural people in the municipality of Barreiras. The study expresses the proposal of a critical and counter-hegemonic rural education, therefore, *bildung*, since it indicated that it should rescue the peasants' collective memory, even in the face of adverse conditions, and should help peasants to resist the perverse land model. From the reading and understanding of the themes developed, three works, despite focusing on other objectives, presented characteristics that help to compose the conception of education that is sustained in the studies. The other three works dialogued directly with the specificity of Field Education, so that the clippings presented expressed the pedagogical ideology, and could be articulated to the conception of education as *bildung*. This implies assuming that the theoretical bases of all the works are affiliated to the perspective of the epistemology of praxis.

By analyzing the themes and the theoretical references, it can be inferred that both the epistemological basis and the political and ideological positioning of the authors, two other categories of analysis, can be associated with the epistemology of praxis.

In relation to the theoretical reference category, a category articulated in the analysis, it emerged from the literature review study present in the works theoretical contributions that are situated in a political stance based on the libertarian thought of Karl Marx, such as: Antônio Gramsci, Paulo Freire, Demerval Saviani, Milton Santos, Moacir Gadotti, Mariano Fernández

Enguita, Gaudêncio Frigotto, Antônio Joaquim Severino, Moacir Gadotti, Germano, Boaventura de Sousa Santos, Francisco Gutiérrez, Octavio Ianni, Michel Löwy, István Mészáros, David Harvey, Ricardo Antunes, Miguel Gonzales Arroyo, Frei Betto; Leonardo Boff, Carlos Rodrigues Brandão, Roseli Salette Caldart, Marilena Chauí, Enrique Dussel, R. B. Laraia, Sérgio Lessa, José Paulo Netto, Milton Santos, Karl Korsch. Still composing the theoretical referential are: Pierre Bourdieu, Le Goff, Jacques Lefebvre; Maurice Halbwachs, Jean Jacques Rousseau, Fredric Jameson, Theodor W. Adorno, Michel Foucault, Max Horkheimer, Paul Singer, Marx Weber, Ecléa Bosi. On the whole, the theorists are representative of a critical base, affiliated to an epistemology of praxis.

### Final remarks

As we begin this discussion, we start from the following question: What research themes were developed? What is the epistemological basis assumed? Do the academic productions carry aspects that can be related to a conception of education based on *bildung*? And, yet, in the specificity of the production of the PPGE, is it possible to identify a political ideological positioning among the researchers? Does it coincide with the option of social movements?

The analysis of the production identified that in the articulation of the categories: themes, conception of education, theoretical bases and epistemological position, present in the researches, it is possible to affirm that they express the contradictions, conflicts and resistance present in the field of educational research that relates to Field Education, but from the analysis of the discussions it is possible to affirm that they relate to the epistemological status of the praxis. Therefore, it was possible to identify the political positioning of the researchers: counter-hegemonic.

Regarding the aspects related to the conception of Rural Education, we saw that it is focused on *bildung*, which reinforces the militancy of social movements and, as Freire (1996; 1998) stated, being consistent with the understanding of emancipation, humanization, and conscientization in process, it supports the militancy of social movements concerned with a new sociability for rural people.

It is affirmed that the discussion presented here is far from an evaluative work of the dissertations and thesis; on the contrary, it invites efforts to understand if the epistemological statute is related not only to the overcoming of perspectives that maintain the current conditions of peasants, but if there was the assumption of a political position, supported by the social movements. This movement is supported by the directive of Severino (2019), who states that

knowledge expresses the historical conditions, operates in thought and action, making subjects able to intervene in reality, which favors the identification of the political and ideological positioning in the studies - critical and counter-hegemonic -, which supports the function of enabling the "availability and accessibility to material and symbolic resources necessary for the improvement of living conditions" of the peasantry (SEVERINO, 2019, p. 902). Therefore, the authors' political positioning is pertinent in responding to the political demands of social movements, tying themselves to the preservation of peasant knowledge and culture as components of their identities. Moreover, regarding the conception of Rural Education, the discussions weave a path for its construction along the lines of *bildung*, which reveals an education as a political action, referencing the struggle of social movements, able to help maintain, through a conscious action of the subjects, the rights of rural peoples.

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