

**CHALLENGES AND POSSIBILITIES OF TEACHER TRAINING TO WORK IN  
RURAL SCHOOLS**

**DESAFIOS E POSSIBILIDADES DA FORMAÇÃO DE PROFESSORES PARA ATUAR  
EM ESCOLAS DO CAMPO**

**DESAFÍOS Y POSIBILIDADES DE LA FORMACIÓN DOCENTE PARA TRABAJAR  
EN ESCUELAS DEL CAMPO**



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**ABSTRACT:** The article presents discussions on the results of nine surveys carried out with students and graduates of the Rural Education Degree courses at the Federal University of Minas Gerais and the Federal University of the Jequitinhonha and Mucuri Valley. The production of knowledge in these contexts becomes relevant bearing in mind that the courses are a pioneering experience in meeting the demands of rural social and union movements. Excerpts were selected from interviews that contain indicators of the repercussions of the training process experienced in the courses in focus. The data obtained was analyzed from the perspective of the three principles of Rural Education: protagonism of the subjects, the struggle for education as a right and a school project linked to a rural project from a sustainable and emancipatory perspective. The results show that the students and graduates are building an understanding of themselves as subjects who fight to conquer rights.

**KEYWORDS:** Rural Education Degrees-UFMG-UFVJM. Rural Education. Teacher Training. Right to Higher Education. Protagonism.

**RESUMO:** O artigo apresenta discussões sobre os resultados de nove pesquisas realizadas com estudantes e egressos dos cursos de Licenciatura em Educação do Campo da Universidade Federal de Minas Gerais e da Universidade Federal do Vale do Jequitinhonha e Mucuri. A produção de conhecimentos nestes contextos torna-se relevante tendo em vista que os cursos se constituem como experiência pioneira no atendimento às demandas dos movimentos sociais e sindicais camponeses. Foram selecionados trechos de entrevistas que contêm elementos indicadores da repercussão do processo formativo vivenciado nos cursos em tela. Os dados obtidos foram analisados na perspectiva dos três princípios da Educação do Campo: protagonismo dos sujeitos, a luta pela educação como direito; projeto de escola vinculado a um projeto de campo numa perspectiva sustentável e emancipatória. Os resultados demonstram que os estudantes e egressos estão construindo uma compreensão de si mesmos como sujeitos que lutam para conquistar direitos.

**PALAVRAS-CHAVE:** Licenciaturas em Educação do Campo-UFMG-UFVJM. Educação do Campo. Formação de Professores. Direito à Educação Superior. Protagonismo.

**RESUMEN:** El artículo presenta discusiones sobre los resultados de nueve estudios realizados con estudiantes y graduados de la Licenciatura en Enseñanza de la Educación del Campo de la Universidad Federal de Minas Gerais y de la Universidad Federal de Vale do Jequitinhonha y Mucuri. La producción de conocimiento en estos contextos cobra relevancia al considerar que los cursos constituyen una experiencia pionera en la atención de las demandas de los movimientos sociales y sindicales campesinos. Se seleccionaron fragmentos de entrevistas que contienen elementos que indiquen la repercusión del proceso formativo vivido en los cursos en cuestión. Los datos obtenidos fueron analizados desde la perspectiva de los tres principios de la Educación del Campo: el protagonismo de los sujetos, la lucha por la educación como derecho; Proyecto escolar vinculado a un proyecto de campo desde una perspectiva sostenible y emancipadora. Los resultados muestran que los estudiantes y egresados están construyendo una comprensión de sí mismos como sujetos que luchan por conquistar derechos.

**PALABRAS CLAVE:** Licenciatura en Educación del Campo-UFMG-UFVJM. Educación del Campo. Formación de profesores. Derecho a la Educación Superior. Protagonismo.

## Introduction

The objective of this article is to present and discuss the results of dissertations and theses carried out with students and graduates of the Degree courses in Rural Education (LECs) developed by the Federal University of Minas Gerais (UFMG) and the Federal University of Vales do Jequitinhonha and Mucuri (UFVJM), from 2013 to 2019.

From 1996 onwards, social and trade union movements began a struggle over the right to education for the peasant population. The actions resulted in the construction of the “Movement for Rural Education”. Among the achievements in the fight for public policies, decree No. 7,352 of the Federal Government, dated November 4, 2010, stands out (BRASIL, 2010). The decree ensures, among other rights, in article 4, item IV, access to higher education, with priority given to the training of rural teachers. It is in this context that, in 2005, with the support of the National Program for Education in Agrarian Reform (PRONERA), the first-Degree course in Rural Education (LECAMPO) emerged at the Faculty of Education (FaE), Federal University of Minas Gerais (UFMG). Based on this experience, the Ministry of Education (MEC) implemented a pilot project in four Brazilian universities (MOLINA; MARTINS, 2019). Subsequently, it published notices aiming to mobilize Higher Education Institutions (HEIs) to offer courses. In 2010, some of these degrees began to be supported by the Support Program for Restructuring and Expansion Plans of Federal Universities (REUNI). In 2012, the MEC created the National Rural Teacher Training Program (PROCAMPO), establishing administrative and financial conditions so that other HEIs could make the offer regular (MOLINA; MARTINS, 2019). Currently, there are around forty higher education institutions offering the Degree in Rural Education course (MOLINA; ANTUNES-ROCHA; MARTINS, 2019).

The political pedagogical basis of the LECs was created in 2005, in the first course established at UFMG. The course is aimed at young people and adults who live and/or work in the countryside, with a different form of entry, organization of time and spaces guided by Alternation Training (HAGE; ANTUNES-ROCHA; MICHELOTTI, 2021), qualification by area of knowledge to work in the final years of Elementary and High School, lasting four years and with management processes that guarantee the participation of students and the social organizations to which they are linked.

The implementation, operation and maintenance of the courses involve challenges for higher education institutions and for the rural populations included in the experience. This is because the specificities of the structure, dynamics and content of the offer and management,

as well as the target audience, escape the experience of teacher training previously developed in Brazilian universities and colleges. On the other hand, the subjects in the field need to deal with processes that involve everything from entry procedures, with the challenge of organizing their knowledge and practices for the dialogue with scientific knowledge and the appropriation of this training for work as educators in schools and pedagogical sectors of social and trade union movements.

Monitoring courses through research has become a necessary practice to procedurally evaluate the processes and procedures under development. Therefore, the systematization and analysis of these productions become essential, considering that the results obtained have become sources of evaluation and adjustment in the course offerings. Molina, Antunes-Rocha and Martins (2019) show that the production of knowledge within the scope of Rural Degrees through dissertations, theses and published articles indicates the

[...] presence of research carried out in all regions of the country, addressing themes that deal both with the specificities of the teaching training offered by these courses to peasant subjects and with issues related to teaching training and practice as a whole and that this format comes contributing to the dialogue between public education without losing the specificity demanded by rural education (MOLINA; ANTUNES-ROCHA; MARTINS, 2019, p. 1, our translation).

The studies selected for this work were carried out using the theoretical framework of Social Representations in Movement (RSM). It was necessary to seek theoretical and methodological paths that would help this population identify their challenges and their potential to expand their struggles and maintain their achievements (ANTUNES-ROCHA, 2022).

For this article we worked with nine research studies developed from 2013 to 2019 in the Postgraduate Program in Education and the Professional Master's Program in Education, both operating at the Faculty of Education, at UFMG. The group was composed of works that announced the purpose of investigating the ways of thinking, feeling and acting of students and graduates using the theoretical approach of RSM (ANTUNES-ROCHA, 2012, 2022). The focus was anchored on the intention of understanding how subjects are appropriating training processes and content in their practices, whether daily and/or working as rural educators.

Therefore, the text is organized in this introduction and the following topics: Rural Education as an analytical reference; the Degree courses in Rural Education; systematization of data and discussion of results; final remarks and references.

## Rural Education as an analytical framework

The protagonists of the Rural Education Movement are the peasant social and union movements that, in conjunction with universities, religious organizations, governmental and non-governmental institutions, have been building a struggle movement that conquers public policies through consistent practices in theoretical and methodological terms. In this way, it can be said that Rural Education, as it is currently configured, “consists of a set of practices, principles and policies that have been formulated since the mid-1990s by subjects involved in the construction of a school project linked to a field and society project” (MOLINA; ANTUNES-ROCHA; MARTINS, 2019, p. 3, our translation).

For Diniz-Menezes (2013), Rural Education can be understood from three basic principles: protagonism of subjects and their contexts, the organization of the fight for school as a right and construction of a school project linked to a field project from a sustainable and emancipatory perspective. The protagonism of subjects and their contexts is, for Diniz-Menezes (2013, p. 33, our translation), the “social, pedagogical and political control of the quality of education offered, through the effective participation of the community and social movements in the countryside”. The understanding that access, permanence and completion of the school career must be constituted as a right is the second principle. In this sense, questions can be raised related to the understanding of education as human formation, as well as the guarantee of establishing a school trajectory with access to libraries, laboratories and professionals with adequate training and working conditions. This is also the way to question the indiscriminate use of school transport as the only possibility of guaranteeing access to education, notably in high school.

Linking the school project to a field project in a sustainable and emancipatory perspective, the third principle, refers to the need to guarantee pedagogical practices that expand and strengthen the economic, political, social and cultural conditions for the production and reproduction of the people's way of life. Rural Education has become a reference that addresses this issue as it considers the articulation between school and rural projects as one of its structuring principles. In this conception, the context assumes centrality, since it becomes imperative to deal with the subject when organizing a training process. Therefore, a pedagogical project prepared from the perspective of Rural Education requires that the field project that is intended to be built be made explicit.

Education, more specifically the school, assumes in this struggle the role of a necessary tool to contribute to the processes of organizing a new field. An education capable of producing

learning theories and practices that help in the construction of new subjects. Therefore, the rural school demanded by peasant people goes beyond the school of first letters, the school of words, the school of textbooks. It is a school project that is linked to social and economic projects in the countryside, which creates a direct connection between training and production, between education and political commitment. A school that, in its teaching and learning processes, considers the cultural universe and the specific ways of learning of rural people, which recognizes and legitimizes this knowledge constructed from their life experiences. A school that teaches its students to constitute themselves as subjects of rights (KOLLING; NERY; MOLINA, 1999).

These principles are guided by the fulfillment of the right to universal access to education and the legitimacy of teaching processes, valuing local knowledge, combined with the defense of an economically fair and sustainable life production project. Concepts related to sustainability and diversity complement rural education by indicating new relationships between people and nature and between human beings and other beings in ecosystems. They take into account environmental, agricultural, agrarian, economic, social, political and cultural sustainability.

In this scenario, assuming Rural Education as an analytical reference for dissertations and theses produced with subjects in training and graduates of the two Degree courses in Rural Education requires identifying and analyzing what these works have been pointing out in the courses or in the practices of the graduates, in terms of the protagonism of the subjects and their contexts, the commitment to the fight for school as a right and the articulation between the training project and the field project in a sustainable and emancipatory perspective. These will be the indicators to be analyzed in the works that make up the sources of the study.

### **Degrees in Rural Education: the two courses under analysis**

The two Degree courses in Rural Education offered respectively by UFMG and UFVJM share principles and practices, but have specificities. They are offered for four years and organize time and space through Alternation Training between School Time (TE) and Community Time (TC). Alternation Training is “a mediation that makes it possible to articulate university, countryside and school as educational territories that can contribute to the production and reproduction of life in an emancipatory perspective” (MOLINA, ANTUNES- ROCHA; MARTINS, 2021, p. 1, our translation). Additionally, the authors state:



Alternation training assumes research as a methodological principle, encouraging all subjects participating in educational processes to produce knowledge, articulating the academic bias with knowledge from the experience of work and culture in rural territories (HAGE; ANTUNES-ROCHA; MICHELOTTI, 2021, p. 435, our translation).

This experience of the student in training becoming a researcher is anchored in the pedagogical proposal of the two courses, both in TE and TC. In view of this, the Alternation Training process is structured as follows: TE takes place on university *campuses* over approximately 30 days in January and 30 days in July<sup>4</sup> (during school holidays, as some students work in Basic Education schools in their communities). During this period, students have financial support from universities to stay in hotels or accommodation. When students are at TC they carry out different activities of study, research, reading, academic writing, “collection and preparation of teaching material” (ANTUNES-ROCHA; MARTINS; MACHADO, 2012, p. 207, our translation). Furthermore, in the TC there is a continuity of TE activities and disciplines. In both TE and TC, students have the support of scholarship monitors who work in areas of knowledge in each class.

At LECAMPO, the Socioterritorial Journey takes place annually, when teachers and students carry out pedagogical activities in one of the municipalities of origin of some of the students on the course (MARTINS; LEAL, 2019).

The UFMG course offers four areas of knowledge: Languages, Arts and Literature (LAL); Social Sciences and Humanities (CSH); Life and Nature Sciences (CVN) and; Mathematics (MAT). Entries are annual, with each year covering an area. At LECAMPO, admission takes place in two stages: based on the results of the National Secondary Education Examination (ENEM) and by presenting documentation proving residence and/or work activity in the field.

At UFVJM, the first class of Degree in Rural Education began in 2009 through a Notice published by the MEC. The project was linked to the university's Dean of Extension and Culture and offered two areas of knowledge: Natural Sciences and Mathematics and Languages and Codes. Result of the experience accumulated in the implementation of the first class, the pilot project was institutionalized through Notice number 2, dated April 23, 2012, published by the Secretariat of Higher Education of the MEC and Secretariat of Continuing Education Literacy and Diversity (SECAD). The course was renamed Degree in Rural Education (LEC), through Resolution no. 8 of the University Council (CONSU), of August 9, 2013, being allocated to the

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<sup>4</sup> We emphasize that the TE calendar may change depending on adverse situations.

Interdisciplinary Faculty of Humanities. At UFVJM, admission takes place annually, via a specific selection process (UFVJM, 2018).

The course's curricular matrix develops an interdisciplinary teaching work strategy, organizing the curricular components into three areas of knowledge, namely: Human Sciences, Languages and Codes and Natural Sciences. These areas are organized into three structuring training axes: Basic Training, Specific Training and Integrative Practices. The Course's Pedagogical Political Project (PPC) seeks to primarily meet the social demands of rural populations in the regions of the Jequitinhonha and Mucuri Valleys, in the North, Northeast and East of the state of Minas Gerais, without excluding demands from other regions of the country (UFVJM/LEC/PPC, 2018).

### Results of research carried out in the Rural Education Degrees – UFMG and UFVJM

In this topic, we present the nine surveys (see Table 1) and the record of excerpts from the interviews carried out by the authors of the work with students and graduates of the courses. From this point, we seek to analyze how these narratives can be understood based on the three principles of Rural Education: 1st) the protagonism of subjects and their contexts, 2nd) the fight for Education as a right, and 3rd) the school project linked to a field project from a sustainable and emancipatory perspective.

**Table 1** – Dissertations and theses developed on the Degree courses in Rural Education at UFMG and UFVJM

Name	Modality	Title	Conclusion year
Lucimar Vieira Aquino	Academic Master's Degree in Education	Social representations of students on the Bachelor of Rural Education course on reading academic texts.	2013
Luciane de Souza Diniz-Menezes	Academic Master's Degree in Education	Social Representations about Rural Education constructed by Students of the Degree Course in Rural Education.	2013
Cristiene Adriana da Silva Carvalho	Academic Master's Degree in Education	Social representations about the artistic practices of students on the Degree in Rural Education course.	2015
Luiz Paulo Ribeiro	Regular Doctorate in Education	Social representations of violence: a study with students from the Degree Course in Rural Education.	2016
Cristiene Adriana da Silva Carvalho	Regular Doctorate in Education	Social representations of artistic practices: a study on teaching practice.	2017



Welessandra Aparecida Benfica	Regular Doctorate in Education	The writing of students in training to work in rural schools from the perspective of social representations.	2017
Ellen Viera dos Santos	Professional Master's Degree - PROMESTRE	Social representations of FAE/UFMG graduates of the Degree in Rural Education about the countryside.	2018
Elisabeth Moreira Gomes	Regular Doctorate in Education	Writing in the training of rural educators: a study from the perspective of social representations.	2018
Naiane Dias Nunes	Professional Master's Degree - PROMESTRE	Socio-territorial identity and social representations of graduates of the Degree in Rural Education.	2019

Source: Prepared by the authors, 2023

Of the nine studies mentioned, eight were carried out with subjects from LECAMPO/ FaE /UFMG, and one of them with students from LEC/UFVJM. As shown in Table 1, four of them are theses prepared in the PPGE/ FaE /UFMG Doctorate. Of the total of five dissertations, three were produced in the Masters in Education at PPGE/ FaE /UFMG and two in PROMESTRE/ FaE /UFMG. The PPGE theses and dissertations were developed in the Psychology, Psychoanalysis and Education line, and the PROMESTRE dissertations in the Rural Education line.

### Protagonism of subjects and their contexts

To work with this analytical principle, we sought evidence in the works of Ribeiro (2016), Benfica (2017) and Nunes (2019).

Ribeiro (2016) analyzed the ways of thinking, feeling and acting of students from LECAMPO/ FaE /UFMG, enrolled in the four skills, in CSH classes with entrants in 2011 and 2015, others in MAT entering in 2012, in CVN in 2013 and in LAL in 2014. We sought to investigate social representations in relation to violence in the countryside. The data collection instruments were based on structured questionnaires and semi-structured interviews that were analyzed by trajectories and content analysis with support from the *Iramuteq software*. The movements of social representations had as central elements the processes of tension experienced by subjects in situations of violence: it was thus found that the ways of thinking, feeling and acting of these subjects regarding violence in the countryside are long-lasting historical constructions and bring the importance of access to knowledge at the university as one of the main elements to guarantee a movement in the social representations of these meanings.

In Ribeiro's thesis (2016), it is possible to identify that the students interviewed narrate the difficulties they experienced in coping.

[...] the camp only had one bridge that connected to the city. [...] Then what happened: the owner of the farm ordered the bridge to be taken down. [...] And he was a very influential person [...]. There was no way the bus could pick up the children. [...] Then there was total despair. Not physical violence, but there were shots to scare people, so that the campers would leave the place. But then, the next day, what did the campers do? They armed themselves. Not to fight, but with the instruments they had to show, which were the hoe, the sickle, the axe, and they went to the city hall door. [...] They were working instruments. [...] And they made an arrangement there until this bridge was repaired. [...]" (Interviewee "A") (RIBEIRO, 2016, p. 95-96, our translation).

Student "A" talks about her trajectory linked to the process of fighting for land, marked by symbolic and physical violence. This situation highlights the relations of power and violence rooted in colonialism that historically exist in Brazil. On the other hand, the interviewee highlights the also historic struggle that rural people engender through the protagonism organized by workers. When narrating this event, the student demonstrates conceptual appropriations about the protagonism of the subjects who use their work instruments to also mean tools of struggle.

The studies obtained by Benfica (2017) investigated the social representations about writing created by subjects undergoing training at LECAMPO/ FaE /UFMG in the area of knowledge at LAL, whose entry occurred in 2014. These students work or reside in the countryside, thus the study sought to understand the process of appropriation of writing for these subjects and the affective and cognitive elements present in the elaboration of writing after entering the University. The methodological instruments chosen were the application of narrative interviews and questionnaires. The results showed that students, upon entering university, go through challenges and change social representations about writing, with representations of fear, anguish and difficulties when faced with the need to write for/in the scientific context. The research pointed out the "need for investment in teacher training for contexts in which subjects are deprived of rights, and that public policies have as a principle to accompany subjects in the construction of overcoming tools" (BENFICA, 2017, p. 9, our translation).

In José's narrative, interviewed by Benfica (2017), we find evidence that refers to the student's leading role in the fight for Education in/from the Countryside.

Because I am part of the union movement, I already knew the struggle for education in the countryside. But today I am a campaigner for Education in the countryside, I believe in education in the countryside, for the countryside and from the countryside. That is our big goal. And we are in the same fight to get an education in the countryside. An education that values the person, the rural man, as a subject, as a person who works, who lives, who fights for their rights, access to education, land, leisure, sport, culture (Interviewee José) (BENFICA, 2017, p. 141, our translation).

The interviewee indicates that this protagonism is linked to the understanding of who these subjects of rights are, what they do and what they produce in their individual and collective experiences.

Nunes (2019) sought to identify the Social Representations about the field of LECAMPO/ FaE /UFMG graduates. Five graduates from the 2015/2018 class who lived, at the time, in the municipality of Rio Pardo de Minas, in Minas Gerais, were selected. Using a qualitative approach, the research used semi-structured questionnaires and narrative interviews to understand the implications of Social Representations on the object under analysis. The results showed that the Social Representations of these teachers showed “that the way in which they are inserted in the field [...]” is intrinsically linked to “the way of seeing and understanding their students in addition to influencing them in the execution of their classes, leading to a concern in working with them about the reality they live in, their territories, their identities” (NUNES, 2019, p. 8, our translation).

In Nunes' dissertation (2019), there is evidence of a student who is active in the organization and mobilization processes in the location where he lives.

For example, in my community we bring these discussions to association meetings, these youth issues [...] as I am one of the few young people who still resists in my community, because I come from a community that is putting an end to the presence of eucalyptus monoculture. Our territory is invaded and taken over by eucalyptus companies[...] (Interviewed Alice) (NUNES, 2019, p. 42, our translation).

Continuing in the field is a movement of resistance for Alice, who sees her community becoming extinct due to the advance of monoculture. She understands the connections between economic and demographic aspects and her participation as responsible for bringing this discussion to the community.

## The fight for Education as a right

For this principle we rely on interviews carried out by Carvalho (2015, 2017) and Gomes (2018).

Carvalho (2015) analyzed the artistic practices of students on the LECAMPO/FaE/UFMG course, in the LAL area who entered in 2010. She discussed the dichotomy between the erudite and the popular and sought to understand the presence of these elements in the history of these artistic practices. The methodological approach was qualitative and exploratory and used semi-structured questionnaires and narrative interviews in order to understand the construction movement of these students' representations of their artistic practices. The first movement was made up of subjects who maintained their ways of thinking, feeling and acting on artistic practices and the second was marked by changes in the social representations of artistic practices after experiences at university.

In the interview carried out by Carvalho (2015, p. 145, our translation), it is possible to understand how the student formulates her understanding that it is possible to create ways to understand the university territory as a large estate, only now linked to knowledge.

When I arrived here I felt very close to the reality of a settlement and an occupation, we even used the expression at the beginning of occupying the latifundium of knowledge and occupying and resisting and producing and staying right there because the space is ours and take possession of it. I very much see art as a political tool because it has no borders, with art you can say everything [...] I think it is a language and it can be used a lot and should be used as a form of manifestation and demarcation of space (Interviewee Giovana).

Giovana highlights the right to Higher Education, historically denied and/or neglected to rural people. Therefore, when the interviewee refers to art in this process of occupying the “latifundium of knowledge”, she is moving to express and demarcate that, in this territory, her attitude is one of fighting to conquer spaces, but also to open new spaces in which they can fit their interests.

Gomes (2018) investigated the Social Representations of Writing of undergraduates from the 2014 Languages and Codes class at LEC/UFVJM. The author used documentary analyzes, questionnaires, and narrative interviews in order to identify the general characteristics of these students and the recovery of their life trajectories and the contexts in which they find themselves inserted. The results showed “how much the trajectories of these subjects influenced/influence them in their entry and participation in the world of writing” and “how

they shape their writing in these worlds in which they live and how their practices reveal their uses and functions” (GOMES, 2018, p. 276, our translation). The author describes that writing has been experienced and felt as a moment of significant conflicts and tensions by students entering university.

Education as a right has also been denied to rural people in Basic Education teaching segments, as demonstrated by the student interviewed by Gomes (2019, p. 175, our translation):

And I really wanted to start studying, because all my childhood friends had already started studying, and I hadn't; Because of my illness I couldn't go, I spent part of the time in wheelchairs and part of the time on crutches; and because the school was far away, I couldn't go. Then when I started studying, when I was seven years old, I went, I had to... I went to live in the next city with my grandmother [...] And then I suffered a lot at the time, because I wanted to study, but I didn't want to having to leave the countryside, you know? I was very attached, I am still attached to the countryside, to the way of life, this way of life... (Interviewed Joel).

The absence of School as a right in his home community caused Joel to change his life plans when moving to the city. In the case of the interviewee, another challenge was experienced by him in relation to access limits due to his mobility difficulties. Experiencing double exclusion, being from the countryside and being physically disabled, he still manages to access school because his family makes an arrangement that has allowed him to find support to live in the urban area. Without this materiality, Joel's fate would be exclusion from the right to schooling. Gonçalves, Rahme, Antunes-Rocha (2018) analyze double exclusion as one of the conditions of extreme vulnerability experienced by the peasant population. The lack of school provision in the countryside, and even the implementation of school transport as an access route, does not create conditions for young children and people with disabilities.

In his thesis, Carvalho (2017) analyzed the processes of construction and re-elaboration of the Social Representations of rural teachers, graduates of LECAMPO/ FaE /UFMG, about the artistic practices present in their pedagogical practices. As data collection procedures, she used narrative interviews associated with the observation of the subject's practice, which made it possible to look at the relationship between the graduates' practical actions and reflections and, subsequently, analyzed them based on the reconstruction of trajectories of these subjects, taking into account the analysis of the movement of Social Representations from seven categories. The results showed that the process of re-elaboration of their Social Representations has taken place from their insertion in teaching, a moment that causes changes that move their

representations about artistic practices, which come to be seen as pedagogical mechanisms of struggle for an Education transformative and strengthening peasant identity.

When talking about her practice, Camila brings the principle of Rural Education as a right to the construction of classes that allow students access to historically denied knowledge.

All of my teaching practice is supported by the principles of Rural Education. My entire teaching practice and my entire life. I don't understand how we can call them principles of Rural Education, because I see the principles of Rural Education as principles of life. Basic principles of life. So, what are the principles of Rural Education: Law. Thinking about education as a right. This is where I think about education as a right, and then I think about education as a whole, including in the field of art. Because I see my student regardless of whether he is from the countryside or not, because I see education as a right and if it is a right, I cannot deny it (Interviewee Camila) (CARVALHO, 2017, p. 164, our translation).

In Camila's narrative we can identify that the right of access concerns the possibility of building existences that are linked to the right to have rights. From this perspective, what is at stake is not claiming rights.

### **School project linked to a field project from a sustainable and emancipatory perspective**

The school project linked to a field project is the third principle analyzed in this text. As sources we refer to the interviews carried out by Aquino (2013), Diniz-Menezes (2013) and Santos (2018).

Aquino (2013) sought to identify and understand the Social Representations of students from the 2011 class, qualified in CSH, from LECAMPO/ FaE /UFMG regarding reading academic texts. The work was based on the challenges experienced by students of peasant origin to take ownership of the practice of academic reading. The author used as instruments and techniques for data collection a questionnaire to outline the profile of the class, observation research in the classroom to analyze practices and student reports on reading academic texts during classes at TE, in addition to diary notes field. In the results, the author draws attention to the teachers' dialogue with rural subjects in order to understand that the peasant reality brings specificities and, based on them, reflect on the origins, permanence and consequences of their representations of rural people.

The results of the study by Aquino (2013) show the need for the university/school to carry out educational practices linked to the student's reality. "The texts from school and our course are also very different from our reality, they could be texts about Agrarian Reform,



Family Farming, Schools, Students and Teachers in the Countryside, because we end up reading out of obligation” (Student Cristina) (AQUINO, 2013, p. 67, our translation). The student indicates that the training process of the course and schools lacks content that links education to the challenges of the modes of production and reproduction of life in the peasant context.

Diniz-Menezes (2013) focused on the social representations of students from LECAMPO/FaE/UFMG, who joined the class of 2011, in the CSH qualification, on the construction of knowledge in relation to Rural Education. The research object deals with the construction of knowledge about Rural Education in order to understand “How is this paradigm, with its history, concepts and practices, appropriated by students on the course?” (p. 14, our translation). The author used a sociodemographic questionnaire and the free word association technique as data collection instruments. The analysis of the results allowed us to produce evidence that the center of the students' representational structure about Rural Education is constituted by the word Fight. The expression “Field/Society Project presented 19% of the terms evoked” (DINIZ-MENEZES, 2013, p. 68, our translation).

According to data from Diniz-Menezes (2013), this third principle brings to school/education a responsibility to reflect and claim which society and field the student wants.

In his dissertation, Santos (2018) aimed to analyze the Social Representations of LECAMPO/ FaE /UFMG graduates about the countryside, whose trajectories permeate the context in which they live, especially with regard to the forms and conditions of access to education in the rural context. As an instrument of analysis, the author used narrative interviews in order to understand the movement of reworking the social representations of graduates about the field, in their ways of thinking, feeling and acting and how they are appropriating the concept of field as a principle of Rural Education. The results showed that training courses for rural teachers are located in the fight for rural education and are the result of the organization, articulation and demands of rural movements faced with the challenge of the scarcity of teachers with specific training to work in schools in the field.

Santos (2018) brought elements that highlight the importance of the course for the student, the community and the field project.

I see that it was very good for me and the community. Because as we were at the time of struggle there, the classes were used for us to debate the issue of land and community. And so, it was a very good moment, there was a lot of dialogue between the students. While I was also doing the course at university it was very valuable. And then after I graduated as a rural teacher, then came the degree in Rural Education, right? At UFMG, which was in 2011 that I graduated and in 2012 I enrolled. The union once again promoted it in the

municipality and said that it was for people, especially those from fighting communities, to participate. I managed to pass, I entered UFMG in 2012 (Interviewed Francisco) (SANTOS, 2018, p. 126, our translation).

Francisco highlights the possibility of the course playing a significant role in the training of subjects who seek to overcome the historical denial of the right to education for rural people.

### **Final remarks**

The analyzes constructed from research with students and graduates of the Degree in Rural Education, at UFMG and UFVJM, point to a set of challenges that in no way end with the reflections presented here. The results showed that the protagonism of the subjects and their contexts, the fight for school as a right and a school project linked to a field project from a sustainable and emancipatory perspective are present in the ways of thinking, feeling and in the practices experienced, experienced and shared by students and graduates of the courses.

The understanding that they are active subjects in their realities, notably with regard to the challenges experienced to guarantee the right to land and access to education, indicates that the experience in Higher Education contributes to strengthening and expanding the subjective and material conditions for confrontations experienced by peasant subjects in their daily lives.

In the same way, it is possible to say that the understanding that access to Education is a right already informs that these subjects have advanced in the ability to position themselves in relation to explanatory matrices that historically place them in the condition of a population group that benefits from policies. In this understanding, the maximum movement allowed is to claim rights. What can be seen in the narratives of these research participants is that they are constructing themselves as subjects who fight for the right to also be creators and proponents of rights.

The construction of a school project committed to a field project from a sustainable and emancipatory perspective is the result of the struggle for protagonism in the right to formulate their own rights and to build forms of life production that guarantee the continuity of their existence. Here, it is possible to reflect on the challenge experienced by a social group that is historically marked by disqualification to overcome cognitive, affective and attitudinal aspects that guide the construction of identities that behave as submissive and fragile in relationships with other population groups. The place that school education assumes, with a view to contributing to overcoming this condition, is the thread that weaves the training of rural

educators. Each subject who completes his degree needs to add to the universe of possibilities that peasant people have been building over a few centuries of struggle.

To conclude, we observe that, when the rural subject accesses Higher Education, in a condition in which his participation is the result of the struggle undertaken by his peers, this trajectory takes on meanings beyond the achievement of a diploma or conditions to improve employability situations. The subjects say that the processes experienced in the courses contribute to the construction of tools that help in overcoming challenges with writing, reading, violence and understanding their life context as a qualified production space for the production of identities. This is certainly the path that opens up to open new research possibilities that can highlight the repercussions of the training processes experienced in their personal, social and professional trajectories after completing the Degree in Rural Education course.

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