



## NARRATIVE PRODUCTION IN THE ALTERNANCE TRAINING: CASE STUDY WITH A STUDENT OF THE DEGREE IN COUNTRYSIDE EDUCATION <sup>1</sup>

### PRODUÇÕES NARRATIVAS NA FORMAÇÃO POR ALTERNÂNCIA: ESTUDO DE CASO COM ESTUDANTE DA LICENCIATURA EM EDUCAÇÃO DO CAMPO

### PRODUCCIONES NARRATIVAS EN LA FORMACIÓN POR ALTERNANCIA: UN ESTUDIO DE CASO DE UNA ESTUDIANTE DE LICENCIATURA EN EDUCACIÓN DEL CAMPO

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#### ABSTRACT

The Degree in Countryside Education aims to train teachers and headmasters to work by knowledge areas in countryside's schools. They are guided by the principles of alternance formation, an educational model that presupposes planning, studies and information gathering in the community and its socialization between students and teachers. This paper discusses theoretical-methodological similarities between alternance formation and Methodologies of Narrative Productions and its application in a case study with a student of the Degree in Countryside Education of the Universidade Federal de Viçosa. Narrative interviews about the educational territories of her community were conducted, reflecting on the personal trajectory, the local history and the national context. Finally, the MPN helped to recover different senses of the educational experience, to understand the vicissitudes of the countryside education and to update experiences as rural subjects.

**KEYWORDS:** Countryside Education. Inicial Teacher Training. Methodology of Narrative Production. Alternance Training. Degree in Countryside Education.

#### RESUMO

As licenciaturas em Educação do Campo têm como objetivo formar professores e gestores para atuarem por áreas de conhecimento em escolas situadas no campo. Orientadas pelos princípios da Formação por alternância, esse modelo educacional pressupõe planejamento, estudos e levantamento de informações na comunidade e sua socialização entre educandos e professores. Buscamos discutir as similaridades teórico-metodológicas entre a Formação por alternância, a Metodologia das Produções Narrativas e sua aplicação em estudo de caso com uma estudante do curso de Licenciatura em Educação do Campo da Universidade Federal de Viçosa. Foram realizadas entrevistas narrativas sobre os territórios educativos em sua comunidade, refletindo a trajetória pessoal, história local e contexto nacional. A Metodologia das Produções Narrativas contribui para recuperar diferentes sentidos da experiência educativa, compreender as vicissitudes da educação do campo e atualizar experiências enquanto sujeito do campo.

**PALAVRAS-CHAVE:** Educação do Campo. Formação Inicial de Professores. Metodologia das Produções Narrativas. Formação por Alternância. Licenciatura em Educação do Campo.

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## RESUMEN

Las Licenciaturas en Educación Campesina tienen como objetivo la formación de profesores y gestores para trabajar en áreas de conocimiento en escuelas ubicadas en el campo. Se guían por los principios de formación por alternancia, un modelo educativo que presupone la planificación, el estudio y el levantamiento de información en la comunidad y su socialización entre alumnos y docentes. Este artículo discute las similitudes teórico-metodológicas entre formación por alternancia, la Metodología de Producciones Narrativas (MPN) y su aplicación en un estudio de caso con un estudiante de la Licenciatura em Educação Campesina da Universidade Federal de Viçosa. Se realizaron entrevistas narrativas sobre los territorios educativos de su comunidad, reflexionando sobre su trayectoria personal, historia local y contexto nacional. Finalmente, el MPN contribuyó a recuperar diferentes significados de la experiencia educativa, comprender las vicisitudes de la educación rural y actualizar las experiencias como sujeto en el campo.

**PALABRAS CLAVE:** Educación Rural. Formación inicial del profesorado. Metodología de Producciones Narrativas. Formación por alternancia. Licenciatura en Educación Campesina.

## COUNTRYSIDE EDUCATION AND ALTERNATIONAL TRAINING

The agrarian issue in Brazil is, historically, a space for disputes (FERNANDES, 2000). In the Temer (2016-2018) and Bolsonaro (2019 - current) governments, the possibilities of resuming agrarian reform policies "were lost" (DE CARLI, 2021) and education for diversity policies were affected with the extinction of the Secretariat for Continuing Education, Literacy, Diversity and Inclusion (SCELDI) in 2019, by Decree 9.465, secretariat that, among other areas, dealt with the implementation of policies for Rural Education. Therefore, rural peoples seek to recover through the strength of social movements that see, in the transformation of the agricultural production system, a key element to resume an agenda aimed at social justice in Brazil. Even in an unfavorable political situation, countryside education has been understood as one of the forces of transformation in this process, given its significant capacity to mobilize and guide policies for the sector (CORREA; NEVES, 2021).

Some proposals for countryside education in Brazil have been betting on strengthening peasant populations and improving their conditions in the reorganization of this scenario. According to Rocha (2013), the history of Countryside Education in Brazil has been written since the late 1990s with intense participation of social movements, oscillating tension and agreements in their relationship with the State. The diversification of experiences in Countryside Education, such as schools in agrarian reform settlements, the Farm Families Schools (FFS's), the union schools, strengthened rural social movements that demanded educational policies, including adequate training for teachers who work or will work in the countryside. Some achievements can be highlighted, such as the Permanent Working Group on Rural Education, the elaboration of Operational Guidelines for Basic Education in Rural Schools and active participation in the construction of educational policies for the area, such as the National Education Program in Agrarian Reform (NEPAR), the Support Program for Higher Training in a Degree in Countryside Education (SPHTDCE) and the National Countryside Education Program (NCEP) (MOLINA; ANTUNES-ROCHA, 2014).



The SPHTDCE emerged within the scope of the General Coordination of Countryside Education in the Ministry of Education (MEC), under SCELDI. In 2007, mainly guided by the proposal of training through alternation, four courses of Licentiate in Countryside Education (LCE) were started as pilot projects in universities, namely, the Federal University of Minas Gerais, the University of Brasília, the Federal University of Bahia and the Federal University of Sergipe (FREITAS, 2011). From the demands of training for teachers who worked in the countryside (about 178 thousand), social movements pressed for the creation of a notice guided by these experiences so that the course could be offered at other universities in Brazil. A new public notice was launched in 2008 and 2009 by the MEC, after which 32 new universities started offering degrees, although without a guarantee of continuity and permanence. In 2012, the notice of NCEP<sup>1</sup>, public notice expanded the number of undergraduate courses to 42 universities on a permanent basis (MOLINA, 2015).

In addition to the originality of the proposal to create these LCE courses, the adoption of training through alternation marked a way of doing that, guided by the experiences developed by the peasant movements, met the specificities of this population. By becoming one of the main political-pedagogical references of LCE courses, alternating training had brought about a radical change in the way of thinking about higher education. (MOLINA, 2015). In this way, a range of possibilities opens up on this educational universe, meeting the historical expectation of a university in dialogue with civil society (SANTOS, 2005), contemplating a comprehensive education of subjects, empowering them for actions in - and for - the development of their communities of origin, in addition to allowing the university and civil society to build a closer relationship with the reality of the countryside (HAGE; SILVA; BRITO, 2016).

Alternation training involves the student in their training process, anchoring them in their life experience, historical trajectory and sociocultural context. The activities are developed in university time– intensive periods of in-person training at school – and in Tempo-Community – intensive periods of in-person training in peasant communities, with guided pedagogical practices. For the articulation between the Time-University and the Time-Community, several pedagogical instruments are used, among them: (a) Study Plan; (b) Placement in Common; and (c) Reality copybook. We will briefly discuss some pedagogical instruments for alternating training adopted by courses in LCE, from which we will seek to articulate with the Methodology of Narrative Productions (MNP).

The Students' Study Plan aims to organize the activities to be carried out in their communities of origin and at school meetings. They start from themes relevant to the community and guide the student's readings about their experiences in Time-Community from the academic contents. The Study Plans organize the reflective experience of the student and their studies based on the presentation of different research and registration tools on the subject (GIMONET, 2007).



The studies carried out by the student during Community Time are organized in the Reality Copybook in the form of text, figures and graphics, and are socialized in the Common Placement at University Time. This activity presupposes an oral presentation of the student's records to classmates and teachers based on their activities in Time-Community. Discussions about their own and others' experiences expand the perception of the topic addressed in the Study Plans (GIMONET, 2007).

In the Reality Notebook, the student will organize the knowledge produced and the reflections that emerged in the studies and debates carried out in the application of the previous tools. Its original proposal presupposes that each apprentice prepares a progressive, detailed and accurate study of the professional context in which they were working (GIMONET, 2007).

The MNP, associated with the alternation tools, would allow deepening in the process of training and production of knowledge, as it would start from the student's experience, that is, from what is most familiar to them, demanding reflection and articulation with existing knowledge, in addition to systematization of this knowledge produced. The MNP are located in the list of discourse studies that share the conception of language and its function in social life. However, the narratives are characterized not by a survey of text elements for analysis, but by the way in which the subjects of the narration articulate events and characters, situated in space and time.

*The turn in the conception of language raises a perspective where: a) language is not conceived as an abstract system of signs and symbols of a formal nature, but as a daily and dynamic social practice continuously executed by the speaking subjects; b) language is not a merely descriptive medium of reality, but rather has constructive and constitutive properties with respect to it; and c) the language in use or the discourse is irretrievably marked by sex, class, race, culture and other marks of the positions from which they are enunciated (MARTÍNEZ-GUZMAN; MONTENEGRO, 2014, p. 113).*

Thus, it is assumed that the narrative construction process presents a materiality of how this subject is constituted. The subject who narrates, although he assumes the role of protagonist of this interpretation, is situated in front of normative and hegemonic discourses (GERGEN, 2007). When narrating, the subject not only offers clues to this place where he is located, but he situates himself in front of it and apprehends it when elaborating his narrative. Thus, the ontological, epistemological and methodological dimensions are interspersed, that is, the narrative allows the subject to articulate ways of being, knowing and doing (MARTÍNEZ-GUZMAN; MONTENEGRO, 2014).

This methodology is formed by a plurality of theoretical-methodological conceptions that find in postcolonial studies and in feminist epistemologies a common reference. The epistemological principles from the perspective of Situated Knowledge (HARAWAY, 1995) stand out, which considers the partiality of a conception (as opposed to its universality) its location (produced from the interrelationships between researcher and participant, inserted in



a network of relations in which the report is situated) and the role of the respondent (as an interested subject and directly involved in the proposed themes). In these relationships, therefore, knowledge seeks to be produced in a relational, responsible and reflective process (GOIKOETXEA, 2014; BALASCH; MONTENEGRO, 2003; HARAWAY, 1995).

The MNP conducts interview sessions with members of social movements, in which their experiences in a given theme or object of study of an ongoing research or investigation group are discussed. After each session, the researcher presents his summary to the interviewees about the main ideas discussed, whose relevance will be evaluated. With additions and/or corrections, these ideas will be presented to the team of investigators who will evaluate them according to their contributions to the ongoing research. Based on comments and questions from the team, a summary is written and presented to the participants, who will reread it and make the changes and/or additions they deem necessary. Interviewer and interviewees carry out a new interview session to comment and discuss this synthesis, then the interviewer proceeds with corrections and additions.

This process can be repeated depending on the interest and availability of the parties, although it is known that no version will be able to exhaust all possibilities. At the end, they have a text prepared and validated jointly, with contributions to the movement and the scientific community (BALASH; MONTENEGRO, 2003). Therefore, the purpose of the investigation is not to arrive at a universal theory, which could return to a restricted reading, but “to open spaces for understanding and production of meanings, emphasizing the effects that are deduced from the knowledge produced” (GOIKOETXEA, 2014, p. 131).

We start, therefore, from the hypothesis that the political-epistemological proposition of the MPN, in addition to methodological similarity, provides innovative reflections for training through alternation as, based on the conception of situated knowledge by Haraway (1995), it sustains knowledge and the participants' experience as a partial gaze with the same epistemic value as that produced in the academy. This perspective considers that knowledge is built on the relationships established between interviewer and narrator, and, subsequently, through its articulation to a network of narrations that allow us to diffract<sup>4</sup> our understandings to think about new possibilities to the existing ones (MONCLUS, 2011).

## **METHODOLOGY OF NARRATIVE PRODUCTIONS IN TRAINING BY ALTERNANCE**

Based on the concept of Monclus (2011), for whom the use of MNP has positive effects on the knowledge production process, this paper aims to assess the possible contributions of the application of MNP as a pedagogical tool in the LCE Course at Federal University of Viçosa (LICENA-UFV).

The MPN was developed with a LICENA student in order to assess whether the narrative,



based on the dialogue established with the researcher, would favor the articulation, understanding and systematization of their personal experiences and themes worked at the University time, more specifically at the Countryside Education context. Therefore, this methodology was adapted to the instruments of Educational Alternation, in particular, to the Study Plans, which, as mentioned, aim to guide the activities of students during the Time-Community and Time-University, seeking to articulate their experience and the contents taught in the classroom. In the semester in which this investigation was carried out, the theme defined was "Educational Territories and Counter-hegemonic Experiences".

The MNP approaches the Case Study method as it allows understanding "the holistic and meaningful characteristics of real-life events" (YIN, 2010, p. 24). In addition to the case studies allowing for a deeper understanding of the phenomena studied, seeking to know the "how" and "why" rather than the "what", they emphasize the study of contemporary issues, even if historically situated and do not presuppose the control of behavior of researched subjects (YIN, 2010). In short, the case study method is used when one wants to "understand a real-life phenomenon in depth, but this understanding encompasses important contextual conditions" (YIN, 2010, p. 39).

Technically, the investigation of the case study has multiple sources of evidence, guided by the theoretical framework adopted for data collection and analysis, in this case, the theoretical framework of the MNP. According to Monclus (2011), the methodological principles of this theoretical framework are **dialogism** and **reference reflexivity**. Dialogism understands language as an active and open relational process, in which the speaking subject is anchored in a network of relationships not only discursive, but situated in a social and historical context. The reflexivity of reference presupposes that both the researcher and the investigated belong to networks of relationships and that, from the reflections produced together, they build interpretations situated on the theme of the narrative in question. Individual semi-structured interviews were carried out on the student's personal trajectory, with an emphasis on her educational experiences and following the defined theme.

During the reports, the interviewer sought to highlight the significant educational experiences, demanding a more detailed account of the activities carried out, the family, social, economic and historical context. At the end, the student was asked to write her narrative. She was guided to narrate from what happened in the interview, being able to develop the themes addressed beyond what had been discussed. As the interviews were recorded, the recording and the script were sent to the interviewee as support material for the construction of the narratives.

In the subsequent interviews, after reading the narratives, the interviewer returned to significant elements that could be deepened, provided guidance on academic writing and suggested carrying out investigations on the topic. The aim was to broaden the understanding



of these experiences. Therefore, the student was guided to use different research tools, such as interviews, observation, bibliographic and documentary research, etc. In the case of choosing interviews, the student sent the script to the interviewer so that he could review and provide the necessary guidance for the use of this instrument.

The information collected was incorporated into the narratives and sent back to the interviewer. After reading it, a new interview was carried out with the student, bringing the same technical guidelines on research and writing, but also on the articulation between personal experience and existing knowledge on the subject. In the case in question, only one more interview was carried out. These interviews were intended to encourage the interviewee's reflection on her narrative – and investigation – and a possible relationship with the contents worked on at University-Time. After this step, the student was asked for a final version of the narrative, considered as the final work of the semester.

Martínez-Guzman and Montenegro (2014) adopt the perspective according to which the production of a report is guided by three routes that favor fluidity and contribute to its systematization in terms of global organization, characteristic of narrative discourse:

*a) detailed texture, where information is provided neat and sufficient to make the interconnection between different events or the transition between one event and another plausible; b) relevance fixation, where the narrator gives an account of those characteristics of the events that are relevant according to her particular vision of her world, that is, the story of the events is selective; and c) Gestalt closure, the stories are articulated as complete units (e.g. with beginning, middle and end) and with their own meaning. (MARTÍNEZ-GUZMAN; MONTENEGRO, 2014, p. 115-6)*

From this referential, were carried out to analyze narratives seeking to understand how, in narrative interviews, the narrator-built units of interpretation on the proposed topic - not the case, the educational territories - and how I was able to articulate with the educational situation. Countryside as contents addressed in the course period.

### **THE DEGREE COURSE IN COUNTRYSIDE EDUCATION AT UFV**

The Licentiate in Countryside Education (LICENA) is organized from a historical trajectory of combating the residual conception of the countryside that began in the mid-1970s, with the organization of the Alfa Group of Ecology and Vegetarian Food as the precursor of the Center for Alternative Technologies da Zona da Mata (CAT-ZM), founded in 1987. The CAT-ZM is made up of UFV professors, technicians, farmers and students who develop projects and training activities with small farmers, rural workers union (RWU's) and other countryside partners based on participatory and collaborative methodologies, studying, experimenting, developing and disseminating agroecology as an alternative to agribusiness, assisting in production and commercialization.

In 2005, a group of professors from UFV created the TEIA University Extension Program,



getting involved with the proposals of the CAT-ZM, and integrating the university in these actions. It is guided by a plurality of conceptions that have in common the criticism of the modern educational-scientific model, as well as the resulting socioeconomic models, such as liberal thought and orthodox Marxism (SANTOS; BARBOSA; KÖLLN, 2013).

In this sense, apply to the SESU/SETEC/SECADI notice n. 2 of 2012 within the scope of the actions of the SPHTDFE and NCEP programs for the creation of the LCE's course at UFV, it was a pleasant surprise to the members of the TEIA Program and participating movements, understanding that the course would officialize and bring together teaching and research activities and extension previously developed.

Aiming to meet the demands and strengthen the commitment of the subjects of the institution with the social and union movements in the countryside, the LICENA project was built and submitted to the notice, being approved by the MEC in 2012 and starting its work in the first half of 2014 with 120 students. The entrants were mostly farmers or children of farmers, many of them linked to social movements, associations and rural institutions (Landless Movement, Quilombola Communities, EFA, Unions and Rural Workers Associations) coming from different regions, mainly from Minas Gerais, Bahia, São Paulo and Espírito Santo.

Regarding the teaching-learning methodologies used and the contents covered, there was a constant effort to use participatory and integrative methodologies that contributed to a dynamic relationship between the knowledge of educators and students. Although the methodologies used were in the experimentation phase as pedagogical strategies and teachers were still defining the most appropriate ways to develop the teaching-learning process, the guiding principles of pedagogical practice were directed towards the participation of students in a collective and participatory management and the intense coexistence experienced in the periods of University-Time.

The elements of the students' culture were always present in carrying out the activities through celebrations, mystics, flags, songs, poems, dances, clothing, prayers, "order words", visual arts and especially in their speeches. In addition, the vast majority of students presented in their speech some understanding and, in some cases, an engagement in discussions related to the land and agrarian struggle, agroecology, subsistence agriculture, the constitution of rural identity and the political issues involved in these scopes. In this sense, the MNP experience is part of the possibility of recognizing and articulating knowledge and, as is characteristic of the MNP, diffracting the understanding of the Countryside.

## THE NARRATIVES OF JASMIM<sup>5</sup>

Jasmine has a family and school trajectory in the countryside and completed all her secondary education at an FFS, being familiar with alternating education. In the first narrative interview, Jasmim had already started the activities of his Study Plans and written a text on the proposed



theme. It was a text about the different educational experiences in his home community, a small rural community, 70 km from Viçosa.

Jasmine easily adhered to the narrative proposal, freely and confidently expressing his opinions, originally based on his personal impressions. In this first narrative interview, in which the dialogue is directed towards deepening some of the information provided, the aim was to understand the place where Jasmine came from and the organizations involved in educational activities. Its community had a diversity of social organizations, with clear educational intentions, guided by the participatory principles of popular education. The search for more information about the history and legacy of these organizations was glimpsed in the interview as a possibility to broaden their understanding and reporting. During the interview, Jasmine highlighted her educational experience as a student at a local FFS, which provided her with diversified learning and a good relationship with the community.

Sometime later, Jasmim presented a text with an account of the interview, including information from surveys carried out by her with some community organizations. It was a formal and descriptive account of her community of origin and herself, with a significant amount of information, but depersonalized in relation to her educational experiences:

Jasmine did her research in her hometown, Viçosa<sup>6</sup>, small town, 8 to 9,000 inhabitants. Much of the municipality is rural and made up of small farmers. It is a very well-known city due to the Mountain Range do Caju State Park<sup>7</sup> (MRCSP) and the coffee culture. There is also an Agricultural Family School in the city, whose name is FFS Tapajós<sup>8</sup> due to the Indians who inhabited the region. Jasmine has plans to study and return to work and live in Viçosa. Its future project is to help the rural community with professional training courses (producing seedlings, handicrafts, dairy cattle, etc.), in order to help farmers to self-sustain in the environment in which they live and avoid the evasion of young people from rural areas. This dream was built from a feeling of wanting to help her place of origin and was reinforced when she went to study at FFS Tapajós, because the school has very similar goals. (JASMIM, 2016)

Noteworthy is the fact that Jasmine, when talking about her investigation into educational territories, does not exactly narrate. After writing this first report and reading it by the interviewer, a new interview was proposed to Jasmim, which would go deeper into her personal trajectory and her various educational experiences, starting with childhood in her community. From this interview onwards, Jasmim's second narrative advanced in terms of coherence, affective investment and personalization of information. His accounts are vivid and contribute to an understanding of country life and its difficulties.

I studied until the fourth grade at Escola Municipal José, then if we wanted to continue our studies, we had to study at state public school João which is located in Estevão de Araújo, district of Viçosa, about 17 km from my house. In this case, we were no longer walking to school, we were going by bus. There were, however, about 60 children or more inside an old bus that could hold about 40 students, it was very tight and there were always a lot of people standing. When I started studying at



school, she was old and the court was made of dirt, and there was no school lunch, when there was, it was a biscuit with juice from a box. Over time they reformed the school and built a new court, several bathrooms and began to have real snacks (Rice and beans). Whenever it rained, we didn't go to school, because the road was – and still is – dirt and there was a lot of clay. Sometimes it only rained after we got to school, then we had to leave on foot, it was the biggest mess. My sister studied at night and every day my mother and I went down to the bus stop to wait for her; sometimes we took a blanket because it was too cold. I loved when my mom called me to go with her. Sometimes, when it rained, my mother would walk to meet her, because she knew that my sister was walking from school; it was too far away, and my sister was afraid. When I entered seventh grade, I started studying at night. Then it was even worse, as there were only adults studying and I was still a child. I felt very lost [SIC]. I remember it was horrible when it rained as we walked home and arrived around midnight. (JASMIM, 2016)

Based on the comments in the second narrative, Jasmim continued his research on the region of Viçosa, also looking at the recommendations of the Study Plan. With this, he revealed a great autonomy and ability to adapt to the different demands presented in each narrative, incorporating in the third reports from his community based on the narrative of his characters.

Margarida believes that it was around 1985 that the first municipal schools appeared in the region. The first teachers were the daughters of farmers, as they were the only ones who had the opportunity to study. The schools that were built were from 1st to 4th grade and they were called José Municipal School in the Stream Baixios community, Rita Municipal School built in the Bica community and the Antônio Municipal School, in the Anta community. Currently, only one of these schools is open: the Municipal School Rita. Due to the lack of students, all the children were placed in only one school, using minibuses as a way of driving. After the children complete primary school, they start studying in Estevão for their primary and secondary education, FFS Tapajós also provides secondary education with a technical course in agriculture – it is located in Viçosa, but in another town called São João [...]. It is the farmers' desire that EFA – Tapajós de Viçosa can be more than a school, that it is an instrument of development in the hands of farmers who come to consider the dimensions of education for citizenship; the existing relationships between the different actors in the process and the diverse knowledge of rural workers, so necessary for understanding and acting in rural areas. [...] It was at FFS Tapajós that I studied high school and graduated; there I acquired many experiences and lessons, so that I – born and raised in the countryside – could value more the environment in which I was born. It was FFS that encouraged me to study and always aim to return to my place of origin. (JASMIN, 2016)

Jasmine's narrative evidenced an appropriation of the tool, articulating her experiences with the history and context of her region. His educational trajectory is full of elements that help to understand the countryside and its problems. Its narrative is based on the principles of partiality and Situated Knowledge, that is, it recognizes that knowledge is produced according to a context and from the experiences of those who decide to approach it. From the perspective of Situated Knowledge, narratives as an instrument to approach reality are sufficient to bring into contact and mobilize the plurality of experiences around a theme. According to Santos (2011), the construction of a brand-new rhetoric is anchored in the intensification of the dialogic dimension based on an argumentative practice. Therefore, the



dichotomy between speaker/audience must be overcome, making the place of speech circulate and, with that, the possibilities of (self) knowledge and construction of new forms of coexistence.

The question, therefore, is: How to assess the importance of this process of knowledge production in teacher education in light of the theoretical frameworks we use?

As a pedagogical tool, the MNP is in tune with the discussion about the place of education in contemporaneity, which could lead us to a false dichotomy, in which, on the one hand, there would be the defense of access to universal knowledge, on the other, it would be a matter of avoiding the waste of experience and the silenced knowledge of minority groups (MOLINA; ANTUNES-ROCHA, 2014).

Overcoming this dichotomy is presupposed in the fundamentals of training through alternation, by strengthening the experiences and needs of students and their community as a possibility for the development of subjects in the countryside and their technique. The theory of situated knowledge radicalizes this assumption – in a similar way to Boaventura's brand new rhetoric – by legitimizing the existent, inserting it in dialogical spaces and synthesizing it from the contact with another existing knowledge. This formative possibility in the dialogue between the local and the global is a strategy used by the new social movements (GOHN, 2006; GOHN, 2009; TOURAINE, 2002; MELUCCI, 2001; SANTOS, 1995; SANTOS, 2011).

Jasmine's Narrative assumes this movement by historicizing itself, that is, by recognizing the driving forces of the history of its context, its directions and its subjects. Although it demonstrates a perspective compatible with what we have been talking about the place of the school, it is still not possible to verify whether Jasmine is capable – or even other students who may use this method – to recognize and assume her place as the subject of history and its place in relation to social movements and organizations.

The clashes brought between a diversity of experiences, from the other pedagogical tools of training through alternation, allow a deepening in the discussion and gathering of information brought by the student, enhancing their experience and understanding. The conflicts produced are summarized in his Reality Copybook, as an individual record, but collectively problematized.

This back-and-forth movement, provoked by the interviewer and the student in Common Placements, encourages the narrator student to a reflective process and enhances the knowledge produced, offering them distinct flows according to emerging needs. It is expected that this movement will trigger multidirectional flows of knowledge and action, whether for researchers/professors who will establish correlations with their teaching, extension and research activities, or for those alternating in the construction of a shared perception of



countryside phenomena, or even for the alternative that, from the original intention of collecting information to the process of organization, discussion, reflection and re-elaboration of it, significantly advances in its narrative. It is an expectation for future research that the narratives present themselves as pedagogical material about the educational territories where these students live, as a setting in which these and a multitude of other information will interfere in the construction of a map of the educational territories of countryside: a texture in motion.

## FINAL CONSIDERATIONS

The movement for Countryside Education in Brazil presents itself today as a fertile ground for the recognition and construction of participatory and emancipatory educational modalities. Appropriating the MNP as a pedagogical tool requires, therefore, a differentiation in the interviewer's position in relation to the use of original narratives, fulfilling a function much closer to the monitor who problematizes and encourages the elaboration of knowledge constructed by the alternate, instigating him to encounter with other possible knowledge and advising on possible investigation techniques for gathering information.

Countryside Education, although it has been constituted in recent years as an educational policy, is still constantly threatened by conservative movements that insist on the nucleation of schools and the displacement of students from the countryside to the city, either because of the opportunities that open up, as in the establishment of the Operational Guidelines for Countryside Education in Minas Gerais, for example, with the flow of graduates in Countryside Education who are beginning to graduate from new LCE courses and to be included in Public Notices for public school teachers.

Both challenges demand from countryside education the construction of a theoretical-methodological framework that consolidates its legitimacy and adapts to the challenge of taking root in municipalities, in the public network. One of the main characteristics of training by alternating is the relationship between the universe experienced by the alternate, the needs of their community and the content covered in a given school period.

Thus, the use of the MNP allowed us to verify that its use in the educational process favored an elaboration on the part of the participant about the meanings that the different educational territories aroused in her. From this perspective, it can be observed that the contributions to the process of teacher education are not about recovering the different meanings of their educational experience, but about creating the possibility of understanding the vicissitudes of Countryside Education with it. In other words, it is about the awakening of an affective memory about life in the countryside, an identity basis on which reflection should be based. Not a romantic, idealistic reflection of the countryside, but on an experiential and sensitive basis, which is part of this subject, allowing him to know what it is to be "from the countryside". The appropriation of the countryside, in this perspective, favors its legitimation

as a living experience of a "cultural heritage" of a sense of the right to exist with dignity. At the same time, it enables its thematization and updating as a possibility and need for transformation.

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