



THE THOUGHT OF PAULO FREIRE IN THE CONTEXT OF THE MST EDUCATORS TRAINING

O PENSAMENTO DE PAULO FREIRE NO CONTEXTO DA
FORMAÇÃO DE EDUCADORES DO MST

EL PENSAMIENTO DE PAULO FREIRE EN EL CONTEXTO DE
LA FORMACIÓN DE EDUCADORES DEL MST

*Marle Aparecida Fideles de Oliveira Vieira¹
Valdete Côco²*

ABSTRACT: This article discusses the contributions of Paulo Freire to the training of rural educators, based on research data that aims to understand how the continuing education of educators working in the Settlements of the Movement of Landless Rural Workers (MST) is effective. In a dialogue with the Bakhtinian theoretical-methodological references, Paulo Freire's contributions support the analysis of data resulting from a semi-structured interview conducted with a municipal manager of the education of the countryside, in addition to the round of conversation developed with the MST Education Sector that integrates the municipality. The data point to references to the possibility of a formation articulated by the organized social movement, based on the life of the educators and engaged with the subjects of the field. The article demonstrates the current relevance of Freire's thinking in political-pedagogical actions carried out in Agrarian Reform settlements.

KEYWORDS: Paulo Freire. Training of educators. Movement of landless rural workers.

RESUMO: Este artigo tematiza as contribuições de Paulo Freire na abordagem da formação dos educadores do campo, a partir de dados de pesquisa que objetivou compreender como se efetiva a formação continuada dos educadores que atuam em Assentamentos do Movimento dos Trabalhadores Rurais Sem Terra (MST). Em diálogo com os referenciais teórico-metodológicos bakhtinianos, as contribuições de Paulo Freire sustentam a análise de dados decorrentes de entrevista semiestruturada realizada com um gestor municipal da educação do campo, além da roda de conversa desenvolvida com o Setor de Educação do MST que integra o município pesquisado. Os dados apontam referências à possibilidade de uma formação articulada pelo movimento social organizado, alicerçada na vida dos educadores e engajada com os sujeitos do campo. O artigo demonstra a atualidade do pensamento de Freire nas ações político-pedagógicas realizadas em assentamentos de Reforma Agrária.

PALAVRAS-CHAVE: Paulo Freire. Formação dos educadores. Movimento dos Trabalhadores Rurais Sem Terra.

RESUMEN: Este artículo tematiza las contribuciones de Paulo Freire en el abordaje de la formación de los educadores del campo, a partir de datos de investigación, que objetivó comprender como se efectiva la formación continua de los educadores que actúan en el Asentamiento del Movimiento de los Trabajadores Rurales Sin Tierra (MST). En concertación a los referenciales teórico-metodológicos bakhtinianos, las contribuciones de Paulo Freire sostienen el análisis de datos resultantes de entrevista semiestructurada realizada con un gestor municipal de la educación del campo, además de la rueda de conversación desarrollada con el Sector de Educación del MST, del Estado que integra el municipio investigado. Los datos apuntan referencias a la posibilidad de una formación articulada por el movimiento social organizado, basado en la vida de los educadores y comprometida con los sujetos del campo. El artículo demuestra la actualidad del pensamiento de Freire en las acciones político-pedagógicas realizadas en asentamientos de Reforma Agraria.

PALABRAS CLAVE: Paulo Freire. Formación de educadores. Movimiento de los trabajadores rurales sin tierra.

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INTRODUCTION

In this article, we discuss the contributions of Paulo Freire in the approach to the training of rural educators, based on data obtained from research that sought to understand how the continuing training of educators working in settlements of the Landless Rural Workers Movement (MST). Using a Bakhtinian framework in articulation with Paulo Freire's assumptions, the exploratory qualitative research was carried out in a city that is part of a State in the Southeast Region. In the research, the following procedures and instruments were developed: observation development in two states meetings of the Agrarian Reform educators, carried out in the municipality surveyed (in the years 2014 and 2015); application of a questionnaire to the collective of 98 educators working in settlements; semi-structured interviews with the Rural Education Manager (GEC) of the municipality researched and with an educator working in early childhood education (EEI); a conversation with the Secretary of Education (SE) of the MST and the observation in the context of an institution of Early Childhood Education (EIC).

Considering the challenges posed to the organized social movement and the Public Power in guaranteeing formation, the contributions of Paulo Freire on the training of rural educators in the discussion on the concepts of pedagogical praxis and dialogue were used for the scope of this text. In this sense, we understand that training takes place in the educational process, in becoming an educator engaged with social issues of the reality of people's lives and community. In this direction:

The work of Paulo Freire contributed to the educational formulation of the Movement, to see education as essentially political, for its contribution to the education of the oppressed, for the dialectical perspective for the production of knowledge, for the emphasis on the right to speak, participation and dialogue (DALMAGRO, 2011, p. 65).

Thus, Paulo Freire's contributions enable him to dialogue with the Bakhtinian presuppositions, especially marking the importance of considering the interactive movements that mobilize enunciations, urging the processuality of the (re) composition of the dialogue with its multiple contests in dispute. In the bulge of the affirmation of the dialogue as a collective movement - without hindering the silencing and imposition of strategies of silencing-, in this text, we focus on the formation, highlighting the contributions of the thought of Paulo Freire contextualized in the experiences that mark the settlements of MST. In order to develop this purpose, the statements of GEC (Rural Education Manager) and of the SE (The Secretary of Education) were selected, directed to the referrals of the educators' training. In order to situate the reflections developed, in the first movement of this article, we contextualize the recent construction of Field Education (EC) in the country, as a way of laying the foundations for this public policy. In the second movement, we highlight the



contributions of Paulo Freire on the training of educators, for the current Freirian thinking and the possibilities of its linkage to the context of MST education.

A BRIEF BACKGROUND OF RURAL EDUCATION IN BRAZIL

It is important to historicize that the formation designed for the people living in the countryside was based on an education "[...] linked to the ideology of agrarian capitalism [...] built from government teams, from the executive power, to civil society, without considering and recognizing the experiences of the organized collectives [...]"(SOUZA, 2015, p. 148), that is, the well-known rural education. In opposition to this type of education, Rural Education (RE) is constructed, a recent construction, which claims a policy of education for the population of the countryside in the quest to consider people, communities and knowledge historically constructed, in order to recognize the subjects as protagonists of the educational process (FONEC, 2012).

It is also worth mentioning that the discussions around RE have been consolidated since 1997, with the first National Meeting of Educators and Educators of the Agrarian Reform (Enera). This meeting became a landmark for the theme, from a perspective of considering people and their stories of life, struggle and resistance. From this agenda it was born

[...] an education that affirmed the importance of a new project for agriculture, in defense of the Agrarian Reform; an education linked to the necessary change processes in society; an education in which the protagonists are the social movements and the subjects of the field. For that, a project of education that was opposed to rural education was born, until then thought *for* the subjects of the countryside, and not *with* the subjects of the countryside (VIEIRA, CÔCO, 2016, p. 94, original griffon).

When we deal with a collective construction that underlies the discussions and articulations around an education project, it is worth remembering Freire (2004, p. 101) in the affirmation that:

It would be too naive, even angelic on our part, to expect the 'ruralist group' to accept, quietly and in agreement, the discussion in rural and even urban schools of the country of the agrarian reform as a political and ethical economic project of the greatest importance for the national development. This is a task for educators [...] to meet in and out of schools.

Thus, Freire's assertions can be taken as a summons to the educators of the rural areas working in close proximity to the subjects who live daily building their stories of life and resistance in the countryside, more than that, they envisage the construction of a common belonging. In this context, we highlight the task affirmed by the MST educators, emphasizing the importance of promoting an education linked to the materiality of people's lives, jointly composing this education project. In this regard, it is the responsibility of rural educators and



social movements to "[...] perceive the contradictions in the course of the processes and to work them [...] to ensure the changes we want: a school that is at the service of human emancipation" (VARGAS, 2010, p. 224).

In the challenge of engendering this school constructed with the subjects of the countryside, we took as a context of approach the field of early childhood education, to reiterate that the peasant education project needs to cover the different stages, modalities and levels of education, with a view to affirm the full guarantee of the right to education (VIEIRA; CÔCO, 2016). Within the limits of an article, in order to account for the proposed focus, one cannot explore possible characteristics and specific demands to each stage, level or modality of teaching. Nevertheless, it is important to emphasize the necessary articulation between the scope of the educational project and the respect for the specificities of each age group of care. Thus, emphasizing the commitment to the dialogue established in the development of the research (VIEIRA, 2016), we emphasize the need to pay attention to the specificity of the education of small children, in the context of the configuration of the educational project of the field.

Going back to the whole approach of this project, it is necessary to consider with special attention the training of educators linked to the purposes of RE project. In this agenda it is relevant to understand that:

In the field of pedagogical praxis, Rural Education projects a future when it recovers the essential link between human formation and material production of existence, when it conceives of educational intentionality towards new patterns of social relations, through links with new forms of production, associated work, with other values and political commitments, with social struggles that face the contradictions involved in these processes (CALDART, 2012, p. 265).

Nourishing the struggles for the realization of RE, we emphasize Freire's assertions about praxis to remember that "[...] it is the reflection and action of men on the world to transform it" (FREIRE, 1987, p. 38). Considering the challenges that persist in transforming the world with a view to the realization of RE, we reiterate our commitment to mobilizing new horizons for educational processes. Inquiring this bet, we focus, next, the contributions of Paulo Freire in the approach of the formation of educators. In order to do so, we selected from the research carried out the statements produced in an interview with a GEC and in a conversation with the SE, in order to affirm the possibility of an emancipatory education, in which all the subjects involved in the educational process are protagonists, both in the planning processes and deliberations not only in the execution, but also in the evaluation of the actions.



PAULO FREIRE AND EDUCATORS TRAINING

By highlighting the training of rural educators, specifically those working in Agrarian Reform settlements and, more particularly, settlements linked to the MST, it is necessary to consider that the spaces and times of operation in the rural schools extend the notion of working in the classroom. Such broadening requires the educator to be involved in the community, to be aware of their challenges and to participate in their struggles, in order to build an engagement in the broader causes of education. With this understanding, we can affirm that:

The educational proposal of Paulo Freire assumes that any and all pedagogical activity constitutes a cultural action. However, the social contradiction between oppressors and the oppressed gives education two distinct possibilities: (1) education as cultural action for domestication, which, based on an antidialogical practice, leads educators to silence and the consequent perpetuation of the current social order; (2) education as a cultural action for freedom that, based on a dialogical practice, leads to significant social changes. While the former is rigid and authoritarian, the latter is critical and participatory (OLIVEIRA, 1996a, p. 19).

Taking this distinction into the purposes of the pedagogical action in comparison with the presuppositions of engagement with the context of RE, “[...] it is not possible for the school, if, in fact, engaged in the formation of educating educators” (FREIRE, 2004, p. 68), but it is also not possible for educators to distance themselves from the context of school and community. Therefore, by moving a dialogue with the Bakhtinian presuppositions, the educational process can be affirmed as a responsible act, moved with the signatures of the educators in the encounter with the multiple guidelines that interact with education.

In the movement to recognize the importance of the Freirian education and to direct it to the RE, especially to the training of educators, the research data indicate that there are mobilizations of the MST to make present the contributions of Freire, especially in the practices carried out in the rural schools. When the educators emphasize the objectives of the MST for the struggle for education, they affirm that: “[...] the MST does not have a struggle for the land alone, as it is in its objectives, we fight for the transformation of society, for this it is essential the training center, including education” (SE).

Thus, the SE, in recognizing the relevance of education in the process of a broader struggle - the transformation of society - meets the GEC statements about the importance of formation:

The first element is the process of deconstruction [...]. I think training is a tactical element for deconstruction. Deconstruction of hegemonic thoughts of western capitalist society. So, you have to deconstruct it, anyway [...] when you do a training and it is parallel to your practice, this training does not deconstruct. It is merely information. When you relate the educator's training to your practice, it will



reflect your practice. And it is in this process of reflection of its practice that the deconstruction process happens (GEC).

In the centrality of the formative processes - mobilizing possibilities of construction and deconstruction of references and commitments for the performance -, we also focus on the importance of initial and continuous training for action in the spaces and times of the countryside, according to the Brazilian law assertions (BRASIL, 1996;2008; 2015). We also reaffirm the right of the educators of the countryside to the formation, articulated to the specificity of the action in the peasant spaces, as Molina and Sá point out (2012, p. 468):

This profile of the rural educator that the movements demand requires a broader understanding of their role, an understanding of education as a social practice, the necessary interrelation of knowledge, schooling, development, construction of new possibilities of life and permanence in these territories by the collective struggles of the subjects of the countryside; it is intended to train educators who are capable of promoting deep articulation between school and community.

Then, we highlight the importance of training linked to the materiality of life and of becoming an educator and an educator from the understanding that "[...] in the permanent formation of teachers, the fundamental moment is the critical reflection on practice. It is critically thinking of the practice of today or yesterday that one can improve the next practice" (FREIRE, 2004, p. 45).

In the direction of the practices, highlighting the actions developed by the SE, we find a collective fight for education:

[...]the education sector has this principle, the principle of collectivity, it is not a person who will think about education but has a collective that has the role of debating, since education is a complex action, involving different dimensions. So, this education cannot be the result of the thought of a person, it has to represent the thought of a collectivity that has a common goal (SE).

This statement demonstrates the movement of educators in the agenda of the RE, in the sense of betting on the strength of the collective, which nourishes itself in the dialogical construction of life (BAKHTIN, 2011). In taking Freire's assertions in interaction with the Bakhtinian referents, we highlight the context of social negotiation that, in the encounter (not without confrontations), moves the contests in dispute. According to the scope of this text, the cut of the educational agenda, with emphasis on the formation of educators linked to RE, integrates a context of project dispute composed of different voices that, in the dialogue (considering also silencing and the impossibility to say/forms of silencing), have been discussing the (im) possibilities of education, school and training processes.

In inviting educators to move formative processes, it is always important to remember that "[...] it is like professionals [...] in competence who organize themselves politically where, perhaps, the greatest force of educators is- that they should see themselves" (FREIRE, 2004,



p. 72). In the face of this organizational commitment, directed to the collective construction of a project of common life, the references to dialogue stand out in Freire's studies. As Oliveira points out (1996b, p. 9-10),

Freire [...] does not see in the dialogical act an attempt to substitute inevitable conflicts for purely verbal confrontations that must be considered as ends in themselves. On the contrary, the dialogue is seen by it as a method of pedagogical research, which makes teaching and learning techniques incorporated not only to every fragment of truth that may appear in several different theoretical positions, but also above all, to ensure the dialectical development of its own truth by considering the new elements that emerge from the social context. Therefore, the dialogue extends to the extent that a constant dialogue practice is established between men and reality, in the process of construction.

With this dialogical perspective (waving points of approximation to the Bakhtinian references), it is possible to conceive a formative process linked to reality, so that being in the school, in the settlement, with the community it enables the educator to mobilize engagements and to be committed to the struggles throughout the set community. In the recognition of man as "[...] a being of 'praxis'; of action and reflection" (FREIRE, 2013, p. 30), it is also worth mentioning Freire's teachings about the link between this reflection and the possibilities for action. In this way, it should be understood that

Praxis is understood as the possibility of reflecting on its action, its way of acting before the world. Therefore, in this action, the understanding of belonging to this pedagogical practice is given before the world. As for the educational process and its relation with training for working with learners, praxis takes place in the sense of (re) thinking about this action and through it seeks other possibilities to act and help the students to question, to problematize questions that emerge in everyday school and non-school spaces, allowing these spaces to be reflexive-critical. This pedagogical act on the part of educators is understood as praxis. This critical posture before the world, life, is what Paulo Freire teaches us (VIEIRA, 2016, p. 80).

With this understanding, in the country school, there is no space demarcated between the classroom and the settlement floor. Everything is education, everything is learning, it is all at the same time. In this space/time, we understand with Bakhtin (2011, p. 128) that "the living man actively establishes himself from within the world [...]: I act through act, word, and thought [...] I live, I become an act [...]". Thus, the rural school affirms itself as a space of living knowledge, where one learns in every context, in a place where school life and community life are not separated. According to Correia and Bonfim (2008, p. 63), "as Freire, we educators can never accept that the educational practice should only focus on 'reading the word', on 'reading the text', yet it must necessarily also focus on 'reading the context', 'reading the world'".



In the case of belonging to an education based on the life of peasant subjects, we understand that the formation of rural educators must take into account the legal bases which highlight that:

[...]§ 2 The admission and initial and continuing training of teachers and teaching staff in support of teaching work should always consider the appropriate pedagogical training to Rural Education and the opportunities to update and improve with professionals committed to their specificities (BRASIL, 2008, p. 2).

In the fight for the right to education, in the commitment to the RE and in the observation of the challenges present in the reality in which they live and act, educators participating in the research highlight education as a project in dispute:

In a first moment the greater fight is by the school in the settlement and there is a great involvement of the families. Today the fight for school continues, but there is another confrontation there that is the dispute for the education project. So maybe the fight for school was less prominent, but the fight for the education project is much more fierce [...]. So a big challenge for us is the issue of training (SE).

In focusing on this theme, it is important to inquire what kind of society we have and what its principles are in connection with the conceptions of education that are in dispute in understanding the social function of the school and the role of the teacher in face of the projects that are presented (FERREIRA et al., 2005). These issues were emphasize at the II National Meeting of Educators and Educators of Agrarian Reform (Enera), informing the context in which Brazilian education has been developed:

In addition to the historic objective of ensuring the training of workers at the service of corporate profits, they now make education a branch of their business and seek to take political and pedagogical control of schools [...]. First, they seek to demonstrate that the public school is in crisis, that learners do not learn, teachers do not know how to teach and the educational system does not work. Then, they present as an alternative that the schools start working according to the logic of work and the management of capitalist enterprises. This means establishing goals to be achieved, external control of the pedagogical process, loss of autonomy of the work of educators, individual responsibility for the learning of learners under all conditions and curricula determined by large-scale evaluation. They argue that for a greater efficiency of the model, the companies themselves assume the management of schools, receiving public resources for this task. In Brazil these large business groups are organized in the 'All for Education Movement' (II ENERA, 2015, s.p.).

Before this analysis, we show the actuality of Freire's thinking, in guiding an education committed to the subjects and not to the service of capital. In the investments to advance in this commitment, the educators emphasize the importance of the meetings realized by the SE:

[...] When we have the state and regional meetings, I think one of the goals is to try to give unity and see what we are doing, [...] what training we are doing, [...] revisiting our practices, what are we really doing there (SE).



In revisiting the practices, the educators analyze what they are doing in each settlement, in addition to promoting exchange of experiences and evaluating collective work, urging the mobilization of a permanent dialogue. In this dialogue, we understand "that each word presents itself as a miniature arena where social values of contradictory orientation intersect and struggle. The word reveals itself, at the moment of its expression, as the product of the living interaction of social forces"(BAKHTIN, 2014, p. 67). Thus, this process is affirmed in the commitment to collective dialogue, to highlight one more Freirean assertion that dialogue is nourished "by love, humility, hope, faith, trust. That is why [...] the dialogue communicates. And when the two poles of dialogue are linked in this way, with love, with hope, with faith in each other, they become critics in the search for something" (FREIRE, 2003, p. 115).

In this search, which reveals great tensions, when we analyze the way in which the educators working in Agrarian Reform settlements take place,

It is possible to perceive approximations of the conception of school formulated by the MST [...] with the Pedagogy of the oppressed of Paulo Freire, such conception is anchored, therefore, in educational experiences deeply linked to processes of struggle and social transformation [...] (DALMAGRO, 2011, p. 47).

In the research with the educators, we feel their responsibility, as Freire (1979, p. 19) points out: "the commitment, which is proper to human existence, exists only in the engagement with reality, from whose 'waters' the truly committed men remain 'wet', soaked. Only then is the commitment true".

In the compromises assumed with RE, specifically in areas of settlement of Agrarian Reform, Freire's assertions about the educator and his formation were also listed:

[...] the educator is the subject of his practice, who fulfills to create it and to recreate it by means of the reflection on his quotidian; the formation of the educator must be permanent and systematized, because the practice is made and remakes; pedagogical practice requires the understanding of the genesis of knowledge itself, that is, of how the process of knowing occurs; the educators' training program is a prerequisite for the curricular reorientation process of the school (FREIRE, 1991, p. 80).

Then, the formation of the educator is developed in the relationship with the life of the community, of the people, in (re) becoming constant and in movement, understanding that "education for liberation is an act of knowledge and a method of transforming action which human beings must exercise over reality" (FREIRE, 1976, p. 90).

In the diverse actions taken by the educators of the field, in the realization of the research we could perceive that the continued formation in many cases is in charge of the organized social



movement, urging the problematization about the responsibility of the Public Authorities with education. In this way,

We recognize that the Education Sector seeks to organize formations according to the reality and specificities of the RE, either through the meetings or other actions they organize to discuss RE, the IRC and the educational experiences that take place in areas of settlement. We recognize this formation, but we also problematize and call ones' attention to the responsibility of the public authorities with investments in the processes of continuing education, as provided by the legal frameworks of the Brazilian education, since it has been the educators themselves the protagonists and those responsible for the formative pathways (VIEIRA, 2016, p. 163).

In this direction, it is necessary to think of training projects that provide

[...] the subjects with the possibility of, in a defined *space*, to produce the *time* of the formation - of the self-formation - in which the knowledge of the practice is thematized by the collective, which as a rule does not experience daily exchange experiences, networks of knowledge that broaden and reorient everyday conceptions and practices (PAIVA, 2010, p. 145, original griffin).

Thematizing the formation during the research and the encounter with the subjects that live and act in the spaces and times of the countryside, we strengthen the understanding that the formation develops in life, in the daily practice of the classroom, in the internal struggles of the settlement, in the conquest of the land, in the struggle for school, for health and for an education project that contemplates the specificities of the country. In this sense, Freire draws attention to the compromised attitude:

Our committed, and not neutral, attitude towards the reality we seek to know results, in a first moment, that knowledge is a process that implies the action-reflection of man on the world. But the teleological character of the action-reflection unity, that is, of praxis, with which man, transforming the world, is transformed, can not do without that compromised attitude which, in this way, does not harm our critical spirit or our scientificity. What is not legitimate for us to do is to be indifferent to the fate that can be given to our findings by those who, holding the power of decisions and submitting science to their interests, prescribe their purposes to the majorities (FREIRE, 1976, p. 97).

In this sense, "by assuming the concrete situation in which we stand as a challenging condition, we are able to change its meaning through our action" (FREIRE, 1976, p. 134). In the actions necessary for the struggle for an emancipatory education and for a process of formation of educators that contemplate the specificities of the countryside, it is also necessary to fight for a

[...] a public school that is alive, democratic, sensitive, open, permeable to exchanges, [...] allowing access to the various forms of knowledge, enabling the non-erasure of differences, non-crystallization of roles, formal knowledge; [...] making it possible to change history (LEITE, 1996, p. 91).



In this direction, the GEC corroborates the importance of fighting for public education by emphasizing that "our struggle is for public education [...] it has been historically established by the social movements that our struggle is for public education". This struggle implies the occupation of the spaces that move the articulations around the public policies. GEC adds

[...] we have the Municipal Rural Education Committee, and I think that this instrument has to be appropriate, but really appropriate, by the two great movements we have here in the municipality, which is the MST and the MPA [Small Farmers Movement] (GEC).

In the discussions with the peasant subjects participating in the research, especially the educators, we show the current and the challenges of the engagement with social movements of the field, at a time when education has been a tool of dispute, in which collective knowledge, historically constructed, have been reappropriated in the direction of a "notorious knowledge" ruled in the economy, in order to serve the yearnings of a patriarchal, unequal and capitalist society. With this, it is urgent to mobilize discussions that make people aware of their stories of life and resistance, nurturing the struggle for an education built daily with other people. In the scope of this article, the contributions and the current Paulo Freire's thought - in questions related to the demands of the people who live in the countryside and, in this context, to the educational and formative processes built in the relations between human beings -, evidences a search by a liberating, emancipatory education in the service of humanization. In this search, "the works of Freire instigate us to a debate about our pedagogical practice, inviting us to a dialogical and active education, focused on social and political responsibility" (CORREIA; BONFIM, 2008, p. 64).

In speaking to the landless, throughout his career as a popular educator, Freire noted that:

The knowledge of common sense, the one we say, I think this is so, this knowledge that does not have rigor, that knowledge that takes my body and my senses on which I do not exercise a certain vigilance, this knowledge is important, but not enough. Then people have the right to have the other knowledge [...]. People have the right to know the theory of the practice of the people. That is to say: the practice of people is absolutely fundamental, but the practice is not the theory itself. It is necessary that people dominate it because they have this right, dominate the practice, or the theory of the practice, or the theoretical knowledge (MST, 2001, p. 23-24).

Considering this knowledge of people, a knowledge built historically, which has the right to bathe in theory, we thematize in this article the formation of educators in the dialogue with Paulo Freire. Discussions on the ways in which educational practices are grounded lead to the mobilization of other knowledge toward an education built with the subjects who, inhabiting the field, struggling to change the correlation of forces that have been making the referrals of Brazilian education (on behalf of capitalism). In this investment, we reiterate the commitment of Paulo Freire that each of us has knowledge of something and can give their share of



contribution to a democratic and transforming education toward a better world. In this sense, it makes up a process of human, personal and collective in different times and places in which we operate, understanding education as an important opportunity to build, and always social, new perspectives for life.

CONCLUSIONS

In the discussions conveyed with this article, we seek to thematize the current thinking of Paulo Freire, especially in the approach to the educative processes of educators. We focus on the context of Agrarian Reform settlements, in connection with the MST, in order to indicate that working in the JC implies building, not without challenges, training paths that occur in the daily practice of the experiences with the children and their families, with the set of the community, with the struggle for land and with links to the social movement. In the meeting with these formative paths and highlighting the contributions of Paulo Freire, we recognize the importance of the various spaces and times of the field as fundamental in the formative process of both the educators and the whole community, and a formation that comes together. By interacting with Bakhtinian references, Freire's assertions lead us to affirm that in collective (and formative) coexistence, guiding questions that enliven the struggle itself, contradictions, difficulties and achievements are evident, moving the challenges in the beauty of being an educator committed to the broader causes of education, implicated in the transformation of society.

In this call to educators, one should not forget the responsibility of the Public Authorities for the right to formation, which, according to research data, is often left exclusively to the social movement. Considering the challenges of RE, there is a need to join forces and make efforts to advance the right to education of the peasant peoples, including investment in the training of educators.

In this context, Paulo Freire has been the foundation of the MST's trajectories in the fight for RE. Therefore, we reiterate the relevance of his thinking, his contributions to the understanding of a popular education, woven **by** people and not **for** them.

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ABOUT THE AUTHORS

¹ *Marle Aparecida Fideles de Oliveira Vieira* - Master in Education - Universidade Federal do Espírito Santo (UFES). Professor at the Rede municipal de Vitória/Espírito Santo. E-mail: fidelesmarle@gmail.com – ORCID: <http://orcid.org/0000-0001-5460-5097>

² *Valdete Côco* - PHD in Education - Universidade Federal Fluminense (UFF). Professor at the Department of Culture and Education Languages and in the Graduate Program of Education Center of the Universidade Federal do Espírito Santo. E-mail: valdetecoco@hotmail.com – ORCID: <http://orcid.org/0000-0002-5027-1306>