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ARTICLE

Reassignment of student self-organization at EFA Marilândia: possibilities, advances and challenges[i]

Ressignificação da auto-organização dos estudantes na EFA de Marilândia: possibilidades, avanços e desafios

Reestructuración de la autoorganización de los estudiantes en EFA Marilândia: posibilidades, avances y desafios

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Abstract: Students' self-organization is a process of strengthening collectivity and group life, based on the construction of organic and democratic management systems. In this work, we report the experience of re-signifying the self-organization of students at an Escola Família Agrícola (EFA), started in 2016, as a result of a research and pedagogical experimentation project (requirement for initial training in alternating monitors). The research methodology was based on bibliographic review, field research with the help of questionnaires and intervention activities at school. Through this project, it was possible to expand the spaces of training and participation of students, improving their relationship with the monitors, and after this period, we structured this article as an experience report, accompanied by analyzes on the practice of EFA, listing advances obtained and other perspectives to be reached.

Keywords: Self-Organization. Collectivity. Participation.

Resumo: *A auto-organização dos estudantes é um processo de fortalecimento da coletividade e da vida de grupo, a partir da construção de sistemas orgânicos e democráticos de gestão. Relatamos, neste estudo, a experiência de ressignificação da auto-organização dos estudantes de uma Escola Família Agrícola (EFA), iniciado no ano de 2016, fruto de um projeto de pesquisa e experimentação pedagógica (requisito para a formação inicial em alternância dos monitores). A metodologia da pesquisa se baseou em revisão bibliográfica, pesquisa de campo com auxílio de questionários e atividades de intervenção na escola. Por meio deste projeto, foi possível ampliar os espaços de formação e participação dos estudantes, melhorar a relação destes com os monitores e, após este período, estruturar este artigo como relato de experiência, acompanhado de análises sobre a prática da EFA, elencando avanços obtidos e outras perspectivas a serem alcançadas.*

Palavras-chave: *Auto-Organização. Coletividade. Participação.*

Resumen: *La autoorganización de los estudiantes es un proceso de fortalecimiento de la colectividad y la vida grupal, basado en la construcción de sistemas de gestión orgánicos y democráticos. En este trabajo, informamos la experiencia de volver a significar la autoorganización de los estudiantes en una Escola Família Agrícola (EFA), iniciada en 2016, como resultado de un proyecto de investigación y experimentación pedagógica (requisito para capacitación inicial en monitores alternos). La metodología de investigación se basó en la revisión bibliográfica, la investigación de campo con la ayuda de cuestionarios y actividades de intervención en la escuela. A través de este proyecto, fue posible ampliar los espacios de capacitación y participación de los estudiantes, mejorando su relación con los monitores, y después de este período, estructuramos este artículo como un informe de experiencia, acompañado de análisis sobre la práctica de EPT, enumerando los avances obtenidos y otras perspectivas a alcanzar.*

Palabras clave: *Autoorganización. Colectividad. Participación.*

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Introduction

The construction of a democratic and just society permeates by understanding the importance and the role of the school in this process, as an institution which acts in the development of the people that consequently are and act in society. According to Silva, V. (2012), in the school space it is common to use the-called Pedagogical Project as a tool for the student's democratic development, however, there is a lack of clarity about the proposed objectives and the practices that should be used. Gadotti (2007, p. 13), states that, "The failure of many educational projects is in the fact that they do not know the participation of students", in other words, as educators, we must provide moments and structures which enable students' wishes to be present in schools, and thus feel an important part in the teaching-learning process, consequently understand the importance of knowledge as a way to intervene in society and to transform it.

This study is the result of the implementation of a Pedagogical Research and Experimentation Project (PPEP), which is a requirement for the conclusion of the Initial Training Course for Monitors/Teachers Promotional Education Movement of Espírito Santo (MEPES) which materialized in Escola Família Agrícola de Marilândia (EFAM) in the Espírito Santo state, from the year 2016, which is still in progress. After this initial period, in which some actions were successful and others still needs improvement, the development of this article aims to present the process of reassignment of students' self-organization at EFAM and also analyze the paths taken and to follow from current practice. After theoretical reflections on the theme, we present the collected data from the questionnaires applied to students in the final years of elementary school (6th to 9th grade) and the last year of the technical course of medium level in agriculture (Stage III and IV), and in then we describe the proposal for students' self-organization and participation built at school.

The educational proposal of EFA's is based on the Alternation Pedagogy, which, by alternating learning times and spaces, it seeks to dialogue and study the reality in which the school and its subjects are inserted. As highlighted by Brum (2016, p. 8), "Alternation, in this context, is configured as a feasible and necessary alternative for education of young peasants", creating possibilities for the permanence of young people in the countryside, and above all in the building of the feeling of belonging in this space, from understanding of the importance of this territory for society.

Alternation Pedagogy is consolidated as a school experience in the 30's in France, but according to Gimonet (2007), alternation in older than the practice of the schools which are structured with this proposal as a pedagogy. The experience of an alternating school does not arise from academic spaces, but from a historical moment, from a demand, and from the organization of several subjects that aimed at specific training for the context of the countryside.

As Nosella highlights (2012, p. 45) "It was the idea of a school really for rural areas and from rural areas; a school that radically broke with the urban model, not born from a theoretical study, nor from a pedagogical thesis, nor from a sociological survey".

The studies of Silva, L. (2012) and Nosella (2012) show the historical relationship of alternation with the organization of farmers, union movements and the Catholic Church, which saw the challenges of the countryside, and that, it was necessary to build a broad training of young peasants without losing their relationship with the environment, in other words, building a school that did not exist yet. According to Gimonet (1999) and Silva, L. (2012), the agricultural space of France in the year of 1935 faced profound transformations, which on the one hand boosted the need for another school, but also made it difficult to expand and consolidate the movements of Maisons Familiales Rurales,

> France lived at that time, that is, in the 1930s, a period between the two great wars, a very difficult situation, in which the basic challenge was the social and economic reconstruction of society. With an agrarian reality marked by the permanence of a large number of small properties, based on family production, farmers lived in a context and a situation of total abandonment: on the one hand, a State disinterested in the problems of rural people and their education, focused only on urban education; and, on the other, a Church that, although concerned with the situation of the peasants, had no proposal regarding education in rural areas (SILVA, L., 2012, p. 35).

This reality evidenced by Silva, L. (2012) indicates that young peasants ended up having to choose to remain in school and abandon rural activities, or the other way round. In this contrast emerges the necessity for the experience of a school that would allow the permanence and articulation of studies with the world of agricultural work. In this respect, Nosella (2012, p. 46) also highlights the underestimated image that was already built in that period in the countryside, "And parents, in fact, believed that their children to graduate, to become wise and educated should necessarily move to the big urban centers", and in this way, it was necessary for educational experience which was emerging to deconstruct this image, so for that, it was necessary to build an education based in reality, but building bonds with scientific knowledge.

> Through alternation, practical wisdom and theory come together. The alternation helps to constantly deepen the things that happen in the daily life of the family, community, country and world in general. Alternation helps to value the farmer's practical manual work, often heavy, as a way of valuing the peasant culture (ZAMBERLAN, 1995, p. 11).

Zamberlan (1995) contributions helps us to understand that the alternation seeks to articulate school knowledge to students' reality, because as this subject remains a period with the family, and then at the school, being these spaces articulated by various instruments such as the study plan, a dialogue between their reality and the school becomes propitious. This perspective pointed by the author is also expressed in the EFAM Pedagogical Political Project (PPP), which presents the educational proposal of the integration school with the students' reality.

Created in the 1990s, through meetings and demands of the Union of Rural Workers and Basic Ecclesial Communities, the implementation of the Escola Família Agrícola in the municipality of Marilândia, was supported by the public authorities and motivated by Dom Geraldo Lyrio Rocha, Bishop of Colatina Diocese. The initial idea was strengthened with the

support of MEPES, which in 1996 sent two educators to assist in debates and groundwork (EFAM, 2016).

Nowadays, EFAM offers the final years of Elementary School, High School and Vocational Education, in alternation regime and uses the following pedagogical instruments: Study Plan; Reality Notebook; Follow-up Notebook; Skill and Coexisting Assessment; Collective Evaluation; Visits and Study Trips; Interventions/Lectures; Courses; Projects; Experiences; Internship; Final Evaluation and Self-organizational of group life (EFAM, 2016).

One of the most important subjects in the family school is the monitor as his work encompasses duties that are beyond teaching classes (GIMONET, 1999; BEGNAMI, 2003; NOSELLA, 2007). "It is upon it which is based, daily, the pedagogical, educational and CEFFA material functioning" (GIMONET, 1999, p. 125). Monitoring and enhancing the identity of the project which is the *Centro Familiar de Formação em Alternância* (CEFFA), assist in various school activities, commit to the dissemination of scientific knowledge and value the countryside knowledge, enabling the learning of new knowledge based on their reality, the peasants establish their role in society and seek ways for their freedom and affirm their way of being (NOSELLA, 2007).

Self-organization, some reflexions

Tradicional education systems, undemocratic, become a space in which capitalist society reproduces itself, using methods and hierarchies that contribute to the subject who are at school become objects, from a fragmented and hierarchical formation. Students in these spaces are forced to become passive beings, receiving knowledge without understanding its importance and without cultivating the feeling of belonging within the school, and consequently theirs voices and feelings are silenced (SANTOS, 2010; ARROYO, 2014).

In this way, the maintenance of the interests of the current hegemonic power materialize itself, of imposing on, and not of dialoguing with peoples (students, farmers, women, blacks, indigenous people, e.g.). However, the construction of a fair and solidary state, passes through a basic need, dialogue, as stated by Freire (1987, p. 72), "We are convinced that the dialogue with the popular masses is a radical requirement of any revolution". In view of Freire's statement, it is understood that the dialogue is a big step for the involvement of the masses, and with the help of other instruments they will be able to transform their own reality, based on effective participation, as highlighted by Pistrak (2011, p. 143),

> We do not aspire only an active collaboration by the masses in everyday life, we want them to engage in real creative activity, participating in the quick transformation (required by the new conditions) of the formal characteristics of the current order. The working masses, using the past heritage, must build, and quickly build a new and grand world.

We know that transformation does not occur just by listening to the bases, and when we talk about bases we come across another concept that the individual becomes collective, after all it is necessary to listen to peoples, and not one or the other among the people, if this second situation materializes, we will be establishing a false democracy, which will enable the maintenance of an authoritarian system. But what are collectives? How and why to identify them? Pistrak (2011) conceptualizes as an "integral conception" and not a simple total referred to its parts, the collective presents properties that are not inherent to the individual, in this way, the collective is the private and individual manifestation of a group, respecting differences and peculiarities.

Self-organization has the role of training students politically, in an articulated way with pedagogical issues, because the school has the social role of socializing and producing knowledge, in other words, learning to organize, participate, question, to be critical, write, read, interpret, calculate, obtain scientific knowledge already elaborated and make a connection with reality, and thus we will be building an integral and freeing formation, that sees the human being in its totality (MACHADO; CAMPOS; PALUDO, 2008).

Pistrak (2011), however, warns us about the paths that self-organization can take in the school's pedagogical practice. If it is understood as a mechanism of "Help" to the educator, it will become insufficient, because it will act in the execution mechanical field of activities, not infiltrating and worrying about the most important thing, which is the children and young people education, therefore, a false participation and democracy will be establishing itself. On the other hand, self-organization must be "Movement and presence" with the students, the educator being a companion of the students, who made possible the effective development of the process. This second type of manifestation of self-organization becomes more complex and difficult to achieve, it requires greater commitment, presence and participation of educators, recognizing themselves in the training process.

From self-organization, children and young people became able to intervene and solve conflicts in group life, however, at certain times the educator needs to assume his role, since students have not yet developed the maturity to solve all difficulties. Self-organization cannot become an instrument in which students only manifest problems, who "complain" about challenges, and when this happens the educator must intervene, and through dialogue, ensure that students make the necessary criticisms, but also indicate possible alternatives. "One of the organization's goals is to break the boss' absolute authority, based on strength, replacing it by the collective's authority, charged of creating its life and its own organization" (PISTRAK, 2011, p. 161).

As students are in undergoing formation, we realize how important it is to form their leadership and protagonism, enabling them to be in society, questioning, observing, criticizing and building. Souza (2016, p. 19), conceptualizes youth protagonism, such as "The participation of young people in activities that go beyond the scope of their individual and family interests. Protagonist is the person who occupies a prominent place in an event. Being protagonist is being actor, to enter the scene, to participate".

From this dialogue about protagonism, it is observed that this process materializes in the context of Alternation Pedagogy, in which students organize themselves for the execution

of study, work, social relations and individual and collective moments, "The promotional subject seeks to continually develop human potentiality in all dimensions in view of the social man, therefore there is no individual promotion, man promotes himself along with others" (UNEFAB, 2008, p. 33).

Students' self-organization is being built, it does not become a mechanism of domination, but capable of integrating the collective, which in turn is diverse, contributing to the group life becoming healthy and organized within the school environment. It also contributes to the break with the paternalistic culture, well widespread in traditional schools, in which the educator takes over all the possibilities of participation that students could have, becoming even more assistential to the students,

> Paternalism is anti-educational, anti-promotional, as it allows for the automatic realization of the marginalized. Dictatorial stigma takes away freedom, preventing automatic self-promotion and the assistance becomes the opium of the people who fall asleep marginalized, serving as an obstacle to their particular initiatives or even creating conformism (ENRÍQUEZ 1970, p. 53 *apud* UNEFAB, 2008, p. 34).

Students' self-organization system in alternation pedagogy contribute to the improvement of the practice of coordinating, since it allows all students to participate in the process, to have an opinion, to coordinate and to be coordinated. In this sense, we are facing a level of education that surpasses scientific knowledge, and in this way a broad education is also built, also called, in the alternation pedagogy, by integral, when seeing the student as a whole and complex. "Thus, the Alternation Pedagogy proposes an Integral Education which takes into account all dimensions of the person, forming independent citizens, with a critical and solidary conscience that constitute the basis of personal and community development" (ROCHA, 2007, p. 6).

Student association as a possibility of materializing self-organization

In CEFFA's, the process of group life self-organization is also made concrete by the student association, a space for participation and organization that contributes to the development of human promotion, and in the context of alternation pedagogy, makes it possible to cover various aspects of education, moving beyond of scientific knowledge, which prevails in the traditional/conventional school. The association also enables students' collective participation, and they understand the importance of group experience to overcome the organization's problems and challenges (UNEFAB, 2008).

> The protagonism happens through self-organization in the many activities of the instances of the student association, both within the scope of the commissions and in their coordination. Each class of students to articulate their participation at the collective level of the class itself and in the collective of the association promotes its internal self-organization (UNEFAB, 2008, p. 40).

According to reports by some CEFFA's monitors, student associations in schools have undergone major changes throughout history. In the beginning there was no pedagogical sense, schools used to create the association as something apart, making little progress in

reflecting on the real meaning of this proposal. However, in the CEFFA's of Vinhático (Montanha - ES) and Bley (São Gabriel da Palha - ES), in articulation with the social movements and with the expansion and organization of the *Regional das Associações dos Centros Familiares de Formação em Alternância* (Regional Associations of the Family Centers of Alternation Training) - RACEFFAES, these schools developed experiences of association that contributed to the theorization of this practice, aiming to expand students' education. One of EFA's proposal is the construction of a new society, fairer and solidary, being necessary to rethink school spaces, breaking with traditional ideals. This was a great argument for the change in the direction and structure of student associations, and for that, we moved from presidentialism experiences (hierarchy view), to proposals that allow shared management (horizontal view), using commissions, collectives or grassroots groups, as is already practiced by social movements, especially the Movement of Landless Rural Workers (MST) and the Small Farmers Movement (MPA), strong experiences in the north of the Espírito Santo state, a region covered by RACEFFAES.

According to the Statute of the students' association of the *Escola Família Agrícola de Ensino Médio e Educação Profissional de Jaguaré* (AEEFAJ), in its chapter II, article 3, the purposes of the association are described as follows:

> a) Promote an organized and pleasant group life in the environment, especially in the session, encouraging cooperation and solidarity.
> b) Guarantee an organized participation in the life of CEFFA.
> c) Promote cultural and sports activities with community participation for cultural preservation and dissemination and as a form of financial resources for AEEFAJ.
> d) Purchase educational and sporting materials at easy or free prices.
> e) Participation in organized and economic planning in the closing program, tours and study trips.
> f) Disseminate the CEFFA and AEEFAJ system.
> g) Guarantee the participation of students in the management of CEFFA (AEEFAJ, 2015, s.p.).

We thus realize that the role of the association goes beyond performing tasks, but allowing students to have other education spaces, strengthening the community, breaking individualism. Regarding this individualism issue, we realize that any organized action seeks to break this vices, contributing to strengthen the relationships between the subjects, because as highlighted by Morais (1986), the individualist person acts through opportunism.

> When defending the individual, the individualist is aware of the defense of his own interest. In meetings or meetings he does not listen to anyone and considers himself a person with the right to speak for a long time. Because the organized action implies the equitable distribution of sacrifices and pleasures, the individualist does not like the actions to be organized (MORAIS, 1986, p. 29).

Therefore, breaking with the individualism logic and providing an environment that guarantees the participation of the community is a challenge and at the same time a possibility, as it meets the pillars of alternation pedagogy, especially that of the integral education of young people and associative management (ROCHA, 2007). In the context of rural education, Silva (2007) points out that this is an educational proposal aimed at the omnilateral formation of the human being, seeing all the potential of the individual, paying

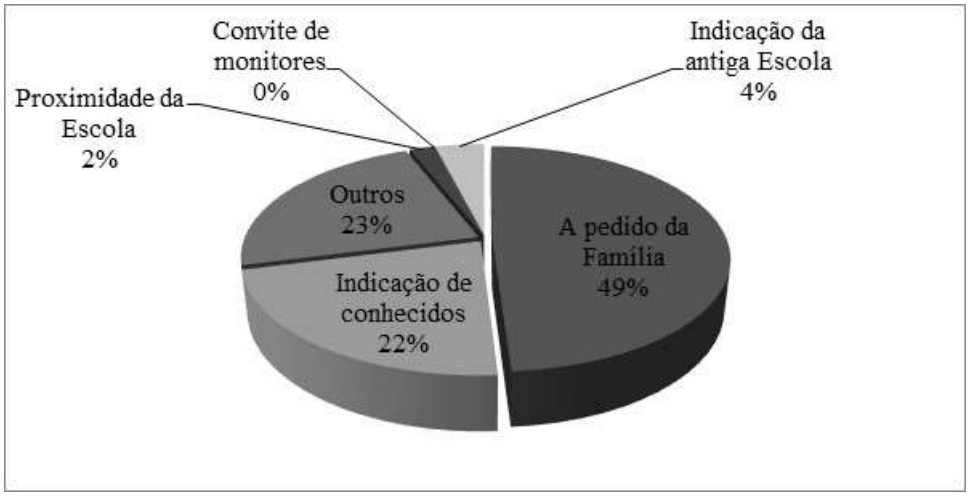
attention to their rights and duties in the teaching and learning process, therefore, seeking work the collectivity

> Made to be more, the human being is ontologically called to develop in the limits and vicissitudes of his historical context, all his material and spiritual potentialities, seeking to properly measure his role in the enormous range of relationships that life offers him, including relationships in the world and with the world, intrapersonal, aesthetic, gender, ethnic, production relations (SILVA, 2007, p. 53).

Students' perceptions about EFAM's organization

At this moment we will know some interpretations of the school's students about concepts that involve self-organization, and also about their relationship with the school and the family with organizations and social movements. Using questionnaires 83 students were surveyed, with ages ranging from 11 to 18 years old. In the first questions, we identified the time that students were at school and for what reason they were attending school, with 37% studying there for up to one year, 50%, from 1 to 3 years and 13% over three years. Asked about the reason for studying at the EFA in Marilândia, a diversity of situations was observed as described in graphic 1,

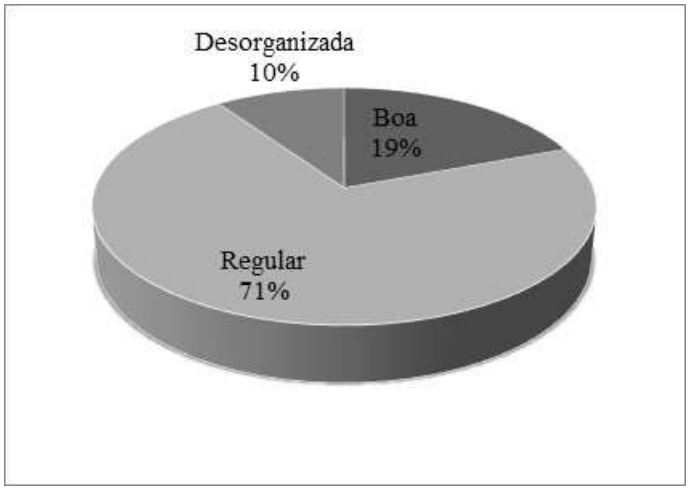
Graphic 1. Reasons for studying at EFA in Marilândia.



Source: Researcher (2016).

When asked about the ways of participation and students' organization at school, we noticed that many reported having little spaces for participation (70%), but compared with other schools that do not adopt alternation, 76% stated that even so at EFA there is more opportunity to participate in the school's day-to-day activities.

Graphic 2. Students' level of organization in the School.

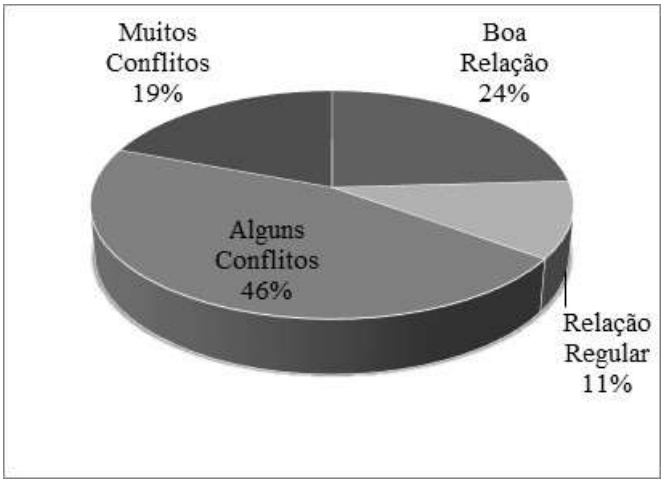


Source: Researcher (2016).

Regarding the knowledge about student associations, 49% of students claimed to have never heard of this form of organization, 47% said they had heard a little, and only 4% said they had heard many times. These numbers are worrying, since there are several experiences in Alternation in Espírito Santo that use student associations, and this instrument was not yet practiced by the school. Another fact that deserves attention is that 62% of the students say they have never heard of students' self-organization, being this already practiced by the school (in a more simplified way), thus needing a pedagogical improvement, as students do not recognized themselves in a system of self-organization.

In the relationship between monitors and students, we identified that 51% of the interviewed students said that they had already had some conflict with the school monitors, and only 38% said they had never had any conflict. Asked how they analyze and perceive the students' relationship, in a general way, in school with the monitors, it is evident the strained relationships that are established in the school, as shown in the following graphic,

Graphic 3. Evaluation of the relationship between Students and Monitors at EFA.



Source: Researcher (2016).

Finally, the relationships of students and their families with social movements and organizations were identified. In this respect, 99% of the students interviewed said that their family participates in some social movement or organization, with the Church being the organization that appears in greater quantity, followed by the union (rural workers and civil servants), associations in general, the Movement of Landless Rural Workers (*Movimento dos Trabalhadores Rurais Sem Terra* - MST), the Small Farmers Movement (*Movimento dos Pequenos Agricultores* - MPA) and other organizations.

Reassignment of students' self-organization at EFAM

After conducting the research with students as presented above, in which we constructed a small diagnosis from the students' concerns, in sequence this information was presented to the EFAM team of monitors, in January 2016, being an important factor for the construction of a proposal for self-organization that would encourage student participation, following the theoretical foundations of alternation.

Aware of the students' concerns about the theme, the team of monitors went through a moment of internal training, understanding what self-organization would be, what is its importance and how it would contribute to the students integral education. Continuing this training, the team came to know (from reports that we brought), other schools' experiences that adopt an organization system, thus building possibilities for EFAM, aiming school's shared management and strengthening the relationship of monitors with students. The school already had agricultural activities, school maintenance and with little emphasis on the exercise of coordination, however, both activities were disconnected, and at this moment of training, it was directed to create a system that would group all these tasks, bringing the presence of the monitor to assist in the process.

Then the team of monitors collectively built the possible commissions and their scope, remembering that they would only be ready after they were appraised and approved by the students upon returning from classes, which consequently happened. Another concern and suggestion that the team presented was regarding the number of monitors in each committee, as in some there would be a greater need for monitors and students due to its scope, such as the board house committee, which would have several practical activities in the school building maintenance.

The proposal of the commissions was something innovative at EFAM, mainly because in many school's activities, monitors and students would all be integrated in the same system that encompasses the entire institution, given that each commission was built having **maintenance activities** (tasks in which students develop in the school day, such as cleaning classrooms, collecting trash from classrooms, organizing the library, among others); **Agricultural activities** (which are carried out on the school property and in the building during the time of field activities, such as construction of flowerbeds, planting crops, cooking, among others - this activity is carried out once a week, in which all classes take place at the same time); and **Function Tasks** (which are specific activities of each

commission, according to their name, such as the control of sporting materials, delivery and collection of books, coordination of school sessions, elaboration of menus, creation of mystics, among others).

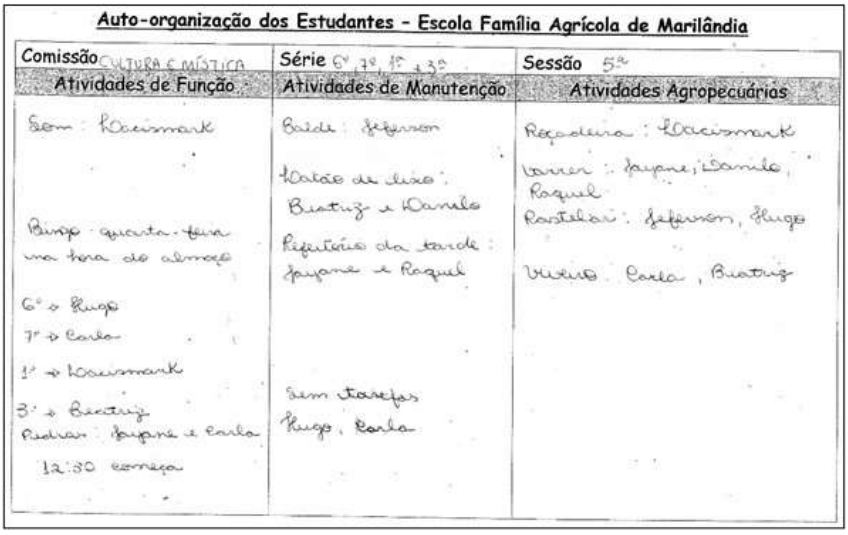
Altogether eight committees were built, which over time could be merged or still be created new ones according to the assessments to be carried out and with the experiment progress, initially being the following committees: Board House; Agriculture; Sports and Leisure; Infrastructure and Finance; Culture and Mystique; Discipline and Tasks; Study; Computer and audiovisual.

The commissions are coordinated by the students, and in compliance with the degree of maturity, this coordination is exercised by the students of the major grades, allowing everyone to go through this function as they study at EFAM. It was pointed out that at the beginning of each week of class (school session), the commission would meet in places and with specific folders (Figure 1) and do the weekly planning (Figure 2). Folders and plans were used by both school sessions, also ensuring integration between the school's students.

Figure 1. Committee folders for planning weekly activities.

Source: Researcher Archive.

Figure 2. Weekly Planning Sheet.



Auto-organização dos Estudantes - Escola Família Agrícola de Marilândia

Comissão CULTURA E MÍSTICA	Série 6º, 7º, 1º e 3º	Sessão 5ª
Atividades de Função	Atividades de Manutenção	Atividades Agropecuárias
Som: Kaismark Bispo: quarta-feira na hora do almoço 6º → Hugo 7º → Carla 1º → Kaismark 3º → Beatriz Pedrão: Jayane e Carla 12:30 começa	Balde: Jefferson Latão de lixo: Beatriz e Danilo Refeitório da tarde: Jayane e Raquel Sem tarefas Hugo, Carla	Roçadeira: Kaismark Varrer: Jayane, Danilo, Raquel Rastelar: Jefferson, Hugo Vidro: Carla, Beatriz

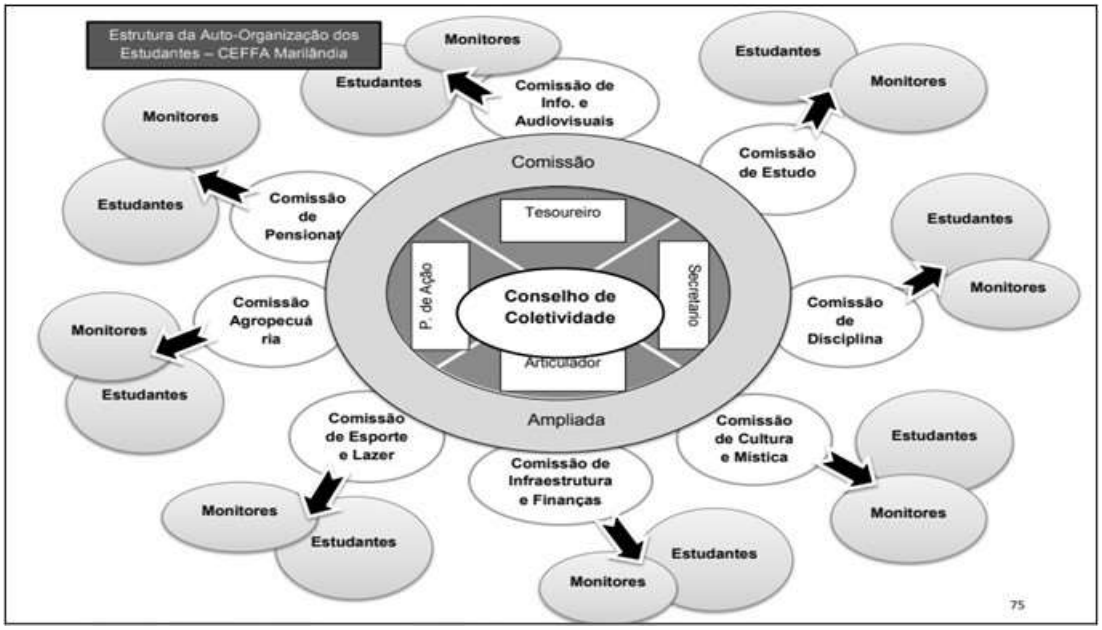
Source: Researcher Archive.

Each commission coordinator is part of another organization structure, the Extended Commission, which has the following duties: To ensure the management of tasks during the session; To be a means of dialogue between the students of the session with the Collectivity Council; To be a political and educational space through coordination; Monitor the work of the Collectivity Council; To ensure the smooth running of the School and Association Activities; Elect the association's Secretary, Articulator, Treasurer and Action Plan Companion.

Another organization structure is the Collectivity Council, a space for the management of the students' association, and seeking to escape hierarchical structures, the council is composed of an Articulator of each session (which has the task of calling and coordinating meetings), a Secretary for each session (who is responsible for recording the meetings, minutes, documents and correspondence), a Treasurer for each session (responsible for students' accounting control and accountability) and for an Action Plan Companion in each session (which must monitor, verify and enhance the progress of the actions planned by the student association).

Expanded commission and collectivity council guarantee integration between all parts of the organization, and it was proposed that they meet periodically (commission extended every week; Council, three times a year). This proposal was built observing the school peculiarities, and observing the experiences of other schools in alternation, in particular of the Escola Família Agrícola de Jaguaré and the theoretical reflections of UNEFAB (2008) e Pistrak (2011).

Figure 3. Structure of the Self-Organization of EFA Students in Marilândia.



Source: Researcher Archive.

In each school session, the initial activities of implementing the project sought to follow a sequence that would provide students' greater participation and education: Firstly, it was conducted for high school students and a technical course in agriculture (as they would be the coordinating students), and then with the other series, a brief formation with the theme "Self-Organization of Students and Exercise of Protagonism and Coordination", first carrying out with them a brief diagnosis of the organization and their participation in school activities, then the students watched the video called "Assembly in Carpentry", which is a reflection on the importance of everyone participating in an organization. At the end of the video, and of the debates it produced, there was a conversation about some concepts and applications of coordination and self-organization, and what is the contribution of this to the strengthening of youth education. Then, the proposal that the team planned was submitted to the students, it was explained to the maximum, evaluated and possible changes were made. At the end of the moment, the students were divided into the commissions, obeying gender and affinity issues of each student, in which they studied a text about the students' self-organization, learned about the scope of their commissions and planned the activities to be carried out in the same week.

Several training sessions were held, visits to other schools, meetings in order to strengthen the proposal for students' self-organization, which culminated in the creation of the association at the end of 2016, in a fractional assembly, in other words, each school session realized until that moment. It is worth mentioning, as Pistrak (2011) points out, that the commissions have always respected the dynamics of rotation, with that, the students got to know other commissions and their respective activities every three school sessions, and the coordinating students every six sessions, as well continued the commissions' activities and planning.

Considerations regarding the advances and challenges of students self-organization at EFAM

Pistrak (2011, p. 19) states that, "Without revolutionary pedagogical theory, there can be no revolutionary pedagogical practice", therefore, thinking and practicing a school that is committed to the transformation of society, permeates reviewing its practices, in the construction of a teaching proposal that values democracy, freedom and the participation of all. A school that takes a look at the construction of a democratic culture, prepares the subjects who pass through it so that they can intervene in society, and transform it into a fairer and egalitarian space, as Saviani (1984, p. 50) points out, "On this basis of equality, and it is about, precisely, freedom, which will postulate the reform of society".

Students' self-organization process contributes to their active participation in the school's daily life, breaking a passive posture, for an active performance in the school environment. It is also noteworthy that the students' self-organization respects the peculiarities of each environment, not having ready and finished recipes, but guidelines and principles that allow their insertion in different spaces.

When dealing with a country school, we emphasize that we are facing a teaching and learning proposal that dialogs with the subjects' reality, with a curriculum articulated to a world and society vision that goes beyond the school walls, but that is concerned with the transformation of society from people aware of their role in the world (CALDART, 2012). Alternation education allows students who pass through it to see the world and society in a different way, respect the limits of nature, inequalities and social relations (ZAMBERLAN, 1995; NOSELLA, 2012), and it is in this sense that the self-organization acts, making it possible to break individualism and other vices that affect the dynamics of some organization.

The reassignment of self-organization at the Marilândia EFA has enabled several advances regarding the participation and involvement of students in the school environment, configuring a new dynamic of work in the school and establishing other dialogical relationships between educators and students. The students built other spaces for their presence in the school, such as planning and executing moments of leisure, culture, formulating the weekly menu and representing the school in other spaces.

After this period of changes in the structure of students' self-organization at EFA, some challenges are still present in which they need further study and reflection. Self-organization causes a change of attitude on the part of the educator in his relationship with the student, now the educator must open up itself to dialogue, permeating respect for the student's knowledge and autonomy (PISTRAK, 2011; FREIRE, 2014). However, many educators are resisting this tendency, due to the "loss of spaces" and because they discredit the students' potential to lead an organization, this aspect being evident by the non-continuation of the student association at the school, founded in late 2016, but which did not create roots and nutrition on the part of the team, whose function is to advise students.

For Pistrak (2011), self-organization can be achieved through a way of helping the teacher, this when it is not internalized in all school spaces. In this sense, the fact that three years have passed after these changes in the daily life of EFA, and the non-progress of the student association, which was created, but students and monitors did not understand this instrument that enhances their participation in school, contributes to broader changes, suggested by students in planning the institution are still not very noticeable.

It is also noteworthy that the self-organization of students at EFA is still underway, and by establishing roots in some aspects, and needing advances in others, they are signs to continue reflecting and seeking to constantly improve this proposal. We emphasize that the resumption of studies and theoretical deepening about self-organization with educators and students is fundamental, as there is resistance from some of these subjects to other advances that the proposal lacks, in order to move towards a more organic structure. In this sense, educators have a fundamental role (PISTRAK, 2011), as many students, due to their age, have not built enough maturity to manage all the demands expressed in an organization.

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