

RURAL EDUCATION AND PUBLIC POLICIES: POPULAR KNOWLEDGE AND SOCIAL MOVEMENTS AS EXPRESSIONS OF STRUGGLE AND RESISTANCE

EDUCAÇÃO DO CAMPO E POLÍTICAS PÚBLICAS: SABERES POPULARES E MOVIMENTOS SOCIAIS COMO EXPRESSÕES DE LUTA E RESISTÊNCIA

EDUCACIÓN RURAL Y POLÍTICAS PÚBLICAS: EL CONOCIMIENTO POPULAR Y LOS MOVIMIENTOS SOCIALES COMO EXPRESIONES DE LUCHA Y RESISTENCIA



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ABSTRACT

Rural Education is a historical, political, and pedagogical construct woven from social movements led by peasant subjects seeking to guarantee rights, especially to an education designed for and with their people, based on territorial and cultural specificities, and guaranteeing access, quality, and permanence. This movement contributes to achievements legitimized in legal frameworks, the Public Policies for Rural Education. Thus, the objective was to analyze the relationship between Rural Education and educational public policies, highlighting how popular knowledge and the actions of social movements constitute expressions of struggle and resistance in the construction of counter-hegemonic educational practices committed to the emancipation of rural subjects. This research was developed through bibliographic and documentary investigation by means of a survey of related themes and the study of texts in: books, articles, dissertations, theses, digital platforms, and periodicals; as well as in current educational legislation. The main sources are: Arroyo (2006); Arroyo, Caldart and Molina (2004); LDB - Law No. 9.394/1996; CNE/CEB Resolution No. 1/2002; Coutinho (2009); Caldart (2004); Decree No. 7.352/2010; and Hage (2016). The results demonstrated that debating rural education in the sense proposed here requires recognizing that it is a political-pedagogical project in constant dispute, since it did not arise from a concession by the state, but from a historical process of struggles led by organized social movements that, in turn, pressured the transformation of collective demands into public policies. It is an expression of struggle and resistance that seeks to ensure the right to difference without relinquishing equality of rights. Therefore, it was concluded that Rural Education is not limited to a geographical space, but is configured as a permanent movement of resistance for the guarantee of rights and recognition of identity, since it has ensured the citizenship of rural populations, offering a teaching and learning process in accordance with the specificities of the countryside.

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Keywords: Rural Education. Public Policies. Popular Knowledge. Social Movements.

RESUMO

A Educação do Campo se constitui como uma construção histórica, política e pedagógica tecida a partir dos movimentos sociais liderados por sujeitos camponeses que buscam a garantia de direitos, principalmente à uma educação pensada para e com o seu povo, a partir das especificidades territoriais e culturais, e com garantia de acesso, qualidade e permanência. Esse movimento contribui para a conquistas legitimadas em marcos legais, as Políticas Públicas de Educação do Campo. Assim, objetivou-se analisar a relação entre a Educação do Campo e as políticas públicas educacionais, evidenciando como os saberes populares e a atuação dos movimentos sociais se constituem como expressões de luta e resistência na construção de práticas educativas contra-hegemônicas e compromissadas com a emancipação dos sujeitos do campo. A referida pesquisa foi desenvolvida por meio da investigação bibliográfica e documental por meio de levantamento de temáticas afins e estudo de textos em: livros, artigos, Dissertações, Teses, plataformas digitais e periódicos; assim como na legislação educacional em vigor. As principais fontes são: Arroyo (2006); Arroyo, Caldart e Molina (2004); LDB - Lei nº 9.394/1996; Resolução CNE/CEB nº 1/2002; Coutinho (2009); Caldart (2004); Decreto nº 7.352/2010; e Hage (2016). Os resultados demonstraram que debater educação do campo no sentido que aqui se propõe, exige reconhecer que se trata de um projeto político-pedagógico em constante disputa, visto que não surgiu de uma concessão do estado, mas de um processo histórico de lutas liderados por movimentos sociais organizados que, por sua vez tensionaram à transformação das demandas coletivas em políticas públicas. É expressão de luta e resistência que busca assegurar o direito à diferença sem abrir mão da igualdade de direitos. Logo, concluiu-se que, a Educação do Campo não se limita a um espaço geográfico, mas configura-se como um movimento permanente de resistência pela garantia de direitos e reconhecimento de identidade, visto que veio garantir a cidadania das populações camponesas, oferecendo um processo de ensino e aprendizagem de acordo com as especificidades do campo.

Palavras-chave: Educação do Campo. Políticas Públicas. Saberes Populares. Movimentos Sociais.

RESUMEN

La educación rural es una construcción histórica, política y pedagógica tejida a partir de movimientos sociales liderados por sujetos campesinos que buscan garantizar derechos, especialmente a una educación diseñada para y con su gente, basada en especificidades territoriales y culturales, y que garantice acceso, calidad y permanencia. Este movimiento contribuye a logros legitimados en marcos legales, las Políticas Públicas para la Educación Rural. Por lo tanto, el objetivo fue analizar la relación entre la educación rural y las políticas públicas educativas, resaltando cómo el conocimiento popular y las acciones de los movimientos sociales constituyen expresiones de lucha y resistencia en la construcción de prácticas educativas contrahegemónicas comprometidas con la emancipación de sujetos rurales. Esta investigación se desarrolló a través de una investigación bibliográfica y documental a través de un estudio de temas relacionados y el estudio de textos en: libros, artículos, disertaciones, tesis, plataformas digitales y periódicos; así como en la legislación educativa vigente. Las principales fuentes son: Arroyo (2006); Arroyo, Caldart y Molina (2004); LDB - Ley No. 9.394/1996; Resolución CNE/CEB n.º 1/2002; Coutinho (2009); Caldart (2004); Decreto n.º 7.352/2010; y Hage (2016). Los resultados demostraron que debatir la educación rural en el sentido aquí propuesto requiere reconocer que se trata de un proyecto político-pedagógico en constante disputa, ya que no surgió de una concesión del Estado, sino de un proceso histórico de luchas lideradas por movimientos sociales organizados que, a su vez, presionaron la transformación de las demandas colectivas en políticas públicas. Es una expresión de lucha y resistencia que busca garantizar el derecho

a la diferencia sin renunciar a la igualdad de derechos. Por lo tanto, se concluyó que la Educación Rural no se limita a un espacio geográfico, sino que se configura como un movimiento permanente de resistencia para la garantía de derechos y el reconocimiento de la identidad, puesto que ha asegurado la ciudadanía de las poblaciones rurales, ofreciendo un proceso de enseñanza y aprendizaje acorde con las especificidades del campo.

Palabras clave: Educación Rural. Políticas Públicas. Conocimiento Popular. Movimientos Sociales.

1 INTRODUCTION

In the contemporary educational context, it is observed that Rural Education is constituted as a historical, political and pedagogical construction woven from social movements led by peasant subjects in search of the guarantee of rights. Unlike the hegemonic proposal of rural education, subordinated to the interests of agrarian capital, Rural Education emerges as an affirmation of rights and recognition of rural cultures, identities and ways of life. For Arroyo, Caldart and Molina (2004), it is a movement of action and reflection that seeks to register, explain and theorize the historical, political and cultural meanings that form the subjects of the countryside, understanding them as protagonists of their educational trajectory.

In this way, thinking about Rural Education leads to the recognition that rural subjects are not mere recipients of educational policies, but men and women who construct knowledge and claim the right for their contexts to be the basis of the object of knowledge for the recognition of their identities and territorialities, for years forgotten in the scenario of educational policies.

Thus, in the context of public policies, Rural Education portrays the achievements legitimized in legal frameworks in order to guarantee the right to free and quality education, recommended in Law No. 9,394/1996 (LDB), which ensures curricular and organizational adjustments to the peculiarities of peasant life and Resolution CNE/CEB No. 1/2002, which establishes the Operational Guidelines for Basic Education in Rural Schools. These and other normative instruments conquered show that the right to education must consider territorial and cultural specificities, ensuring access, quality and permanence.

In this sense, the discussion proposed here is justified by the need to reaffirm education as an essential right of peasant subjects, historically denied by educational policies guided by an urban and market logic. Furthermore, according to Coutinho (2009), understanding the trajectory of Rural Education requires considering the social forces that incited its materialization as a public policy, especially the social movements that pressured the State to recognize rural subjects as subjects of rights. Thus, approaching Rural Education articulated with public policies implies understanding it as a field of dispute and collective construction. It is not only a matter of offering schooling in rural areas, but of consolidating an educational project committed to emancipation, social justice and the strengthening of peasant identities, with a view to ensuring contextualized education.

Thus, the present work arises from the following problem: How do public policies for Rural Education dialogue and are influenced by popular knowledge and by the action of social movements in peasant territories that fight for the guarantee of rights? And, for this, the theme

was born: **Rural education and public policies: popular knowledge and social movements as expressions of struggle and resistance.** And, in view of this theme, the following guiding questions were established: How did the historical construction of public policies influence the consolidation of Rural Education in Brazil?; To what extent does the valorization of popular knowledge strengthen the identity, belonging and protagonism of rural subjects?; How do social movements contribute to the recognition of Rural Education as a specific and counter-hegemonic political-pedagogical project?

Thus, for a better organization of the study described here, this text consists of five topics: 1 - Introduction; 2- Education in the Countryside in the context of Public Policies; 3 - Popular knowledge in the construction of peasant pedagogical identity; 4 - The contribution of social movements to Rural Education; and, 5 – Conclusion.

This research was developed through bibliographic and documentary research through a survey of related themes and study of texts in: books, articles, dissertations, theses, digital platforms and journals; as well as in the educational legislation in force, in an analytical-discursive way making connections between the texts and the perceptions experienced in education in the peasant zone today. The main sources are based on: Miguel Arroyo (2006), with the work "The rural school and the field research: goals"; Miguel Arroyo, Roseli Caldart Salete and Mônica Molina (2004), with the work "Por uma Educação do Campo"; LDB - Law No. 9,394/1996 that establishes the guidelines and bases of national education; Resolution CNE/CEB No. 1, of April 3, 2002, which establishes Operational Guidelines for Basic Education in Rural Schools; Adelaide Coutinho (2009), with the work "From the right to Rural Education: the struggle continues"; Roseli Caldart (2004), with the work "For a Rural Education: traces of an identity under construction"; Decree No. 7,352, of November 4, 2010, which provides for the Rural Education Policy and the National Program for Education in Agrarian Reform – PRONERA; and, Salomão Hage (2016), with the work "Movement of Rural Education and Pedagogical Alternation as a reference for policies and practices of educator training. All of them supporting the research with their works and theories that deal with Rural Education in Brazil.

Therefore, the general objective was to analyze the relationship between Rural Education and public educational policies, showing how popular knowledge and the performance of social movements are constituted as expressions of struggle and resistance in the construction of counter-hegemonic educational practices committed to the emancipation of rural subjects, followed by the specific objectives: Understand the trajectory of public policies for Rural Education and its developments in the organization of education systems; To analyze the contribution of popular knowledge in the construction of the

pedagogical identity of Rural Education; Discuss the main pedagogical contributions of social movements for the construction of contextualized, emancipatory educational practices linked to the reality of the countryside.

2 EDUCATION IN THE COUNTRYSIDE IN THE CONTEXT OF PUBLIC POLICIES

Education performs a significant social function, helping in the formation and attribution of meaning to the characteristics of the human being in relation to his position in the economic, social and political structure, configuring him as a subject.

According to Freire (2001, p. 14), education represents an achievement of what is considered unattainable, becoming, therefore, a possibility verified by the human being, who is incomplete and, through it, can reach its fullness. It is understood, therefore, that through education, the human being seeks to realize himself as a subject, thus being the protagonist of his own educational process, and therefore cannot be considered only an object of this process. When dealing with the exercise of citizenship, it becomes evident to obtain citizenship related to nationality and political law, in addition to providing a voice and ensuring that the individual has and achieves dignified conditions to live in society. Arroyo (2000) highlights the importance of the educational model in influencing the behaviors and attitudes of individuals in society.

[...] If education has come to be thought of as a central mechanism in the constitution of the new social order, it has become one of the control mechanisms of this new social order: not just any man will be accepted as a subject of participation in social life, but only civilized, the rational, the modern, the cultivated, the educated and educated. (Arroyo, 2000, p. 37).

In this sense, educational models are directly linked and in conformity with the institution of social order, making education one of the essential elements for human development, so that, from the perspective of modernity, it is through education that men and women establish themselves as civilized beings. The foundations of education are guaranteed in the Federal Constitution, including in the Law of Guidelines and Bases of National Education – LDB.

And, in the context of Rural Education, when discussing the social and educational achievements achieved by the peasant people, it is necessary to establish a connection with the social movements fighting for the guarantee of their rights, because the legal existence of the right does not mean the guarantee of them, this is a constant struggle, already evidenced in the normative advances in Brazil. This is due to the fact that, through these movements and their significant achievements, workers have sought to resignify their

relationship between the countryside and the city, understanding, highlighting and valuing their belonging in rural areas. Such a search frees them from the condition of servitude in relation to the city, preventing their space from being devalued, as emphasized by Silva (2011).

The analysis of the connection between public policies, especially those aimed at education, and the right to education of rural peoples, based on the considerations of Coutinho (2009), contributes to the elucidation of the object of this study, given that Coutinho (2009) emphasizes the importance of understanding the course of education in the countryside, as well as recognizing that this process developed through social forces and movements of struggle that occurred throughout the of the history of Brazil, as a result of the interests of capital.

As stipulated by Secchi (2013), a public policy encompasses two guidelines related to human responses in relation to the guidelines it presents: one refers to the activity and the other to the passivity of an individual. In addition, it has two fundamental pillars that support it: the public intention and the proposed solution to the identified public problem.

According to Viero and Medeiros (2018), when discussing the historical heritage of rural education in this nation, it is essential to highlight that education is intrinsically related, directly or indirectly, to the orientations of the economic, political, social and cultural sectors. There are numerous manifestations of discontent in Brazilian society in its search for social advances, in opposition to the elites. The countryside began to be associated with a space of economic aspirations and profitability, which resulted in a perspective focused on a technicist education, causing an even greater reduction in the attention dedicated to the rural population.

Rural education is addressed in the LDBEN – Law of Guidelines and Bases of National Education (Brasil, 1996), in which both the contents and the methodology must be adequate to the genuine interests of the nature of the work. This resulted in the approval of the Operational Guidelines for Basic Education in Rural Schools, through Resolution CNE/CEB No. 1, of April 3, 2002 (Brasil, 2002), resulting from numerous struggles and social movements that took place in and for the countryside, seeking to consider their cultures, daily life and their values in an integrated way in the relationship between school and countryside. According to the Operational Guidelines, the current Law of Guidelines and Bases of National Education (Brasil, 1996) establishes in its Article 28 that:

In the provision of basic education to the rural population, the education systems shall promote the necessary adaptations to adapt them to the peculiarities of rural life and of each region, especially: I - curricular content and methodologies appropriate to the

real needs and interests of students in rural areas; II - own school organization, including adaptation of the school calendar to the phases of the agricultural cycle and climatic conditions; III - adequacy to the nature of work in the rural area. (BRAZIL, 1996).

Therefore, there is the presence of significant documents that ensure the right to education in the countryside, such as the National Education Plan - PNE (2014-2024), approved by Law No. 13,005, of June 25, 2014, which proposes in goals 2.10 and 15.5, to promote the provision of Basic Education education and implement programs aimed at training education professionals in rural educational institutions, as well as in indigenous communities, quilombolas and in special education.

The Peasant Movement, in seeking its rights, which are denied by the State, stood out in the implementation of projects through public policies that presented specificities both in methods and content, being called Rural Education. In this conception, the Rural School is not a different school, but a peculiar school, with its own identity - it is as it is - because it has its own characteristics, and it is up to it to enable its entire community, whether students, families, organizations or social movements, to reflect on the reality in which it is inserted: Who is it? Where did it come from? What are your needs? Where do you want to go?

So that, based on reflections such as these, it can be made visible as a policy that ensures the education of rural peoples - who are mostly excluded from public systems - as subjects of the right to education and quality schooling for all the time necessary, as already provided for in Decree No. 7,352, of November 4, 2010, because it recognizes rural education as a National Policy, which was prepared with the purpose of regulating the policy of education in the countryside and the National Program of Education in Agrarian Reform – PRONERA.

Thus, it is essential to consider the particularities of the rural environment (Brasil, 2010), that is, to recognize rural education as a right of the citizens who live there, reflecting on the duty of the State to ensure these guarantees. On the other hand, Rural Education is configured as that which considers the implementation of projects aimed at the development and interests of capital, considering that, in the light of the social logic of capitalism, the specificities of the education mentioned above would generate conflicts, but this contradiction would leave, at least, a significant experience.

With the advent of the National Program for Rural Education – PRONACAMPO, instituted in March 2012, through Ordinance No. 86, of February 1, 2013 of the Ministry of Education, it constitutes the set of articulated actions that can be accessed by the states, municipalities and the Federal District, through the Articulated Action Plan (PAR), with the objective of technically and financially supporting the States, Federal District and

Municipalities in the implementation of the rural education policy, aiming to expand access and qualification of the offer of basic and higher education to rural subjects (H AGE, 2016).

On the other hand, in the political and economic scenario in which Brazil is currently inserted, under a capitalist administration, the government's concern and objective lie in achieving previously defined results, instead of concentrating on the necessary processes, especially with regard to the care of the rural population. In the context of education policies, the interests of citizens are focused on obtaining more favorable living conditions, mainly through capital.

However, despite the implementation of programs aimed at supporting the objectives of assistance to peasant inhabitants, capitalist development proposals and public policies elaborated will be subject to the influences of the capitalist state itself. In the context of the Brazilian State, epistemological and political disputes tension, deepen and generate a scenario of disputes, at the same time that new demands arise from society, the State remains conditioned by a game of power and decision.

3 POPULAR KNOWLEDGE IN THE CONSTRUCTION OF PEASANT PEDAGOGICAL IDENTITY

In recent years, Rural Education has been subjected to a pedagogical analysis in relation to its social function and the formation of subjects who live in rural areas. The transformation in perspective and interaction with popular knowledge has generated unrest among peasants, teachers and rural schools in many education systems at the national level. The approach to education in the countryside emerges with a new practice, in which peasant subjects are not limited to being mere recipients of an urban education, but rather protagonists who are formed from their local context and their relationship with the global.

In this way, education in the countryside recognizes the subjects in their origins, their histories, their cultures, as well as their relationships with the environment and with the collectivity, configuring them as individuals who seek to understand themselves in order to later understand the world. This understanding encompasses their roots, their histories, their relationships with the environment, their culture, thus enabling self-identification and understanding of the universe around them. In this context, Arroyo, Caldart and Molina (2004, p. 12) argue that:

Here it is understood by Rural Education. A movement of action, intervention, reflection, qualification that tries to give organicity and capture, record, explain and theorize about multiple historical, political and cultural meanings that consequently formative, educational.

Rural Education is, therefore, an action that aims to intervene in a reflective way, with the aim of organizing, investigating, experiencing and theorizing qualitatively the various meanings and historical, political and cultural knowledge of rural people, in order to seek new possibilities. The definition of Rural Education is aligned with what is recommended by Popular Education, which, as a conception and/or methodology, sustains the proposal of starting from the popular knowledge of the group of individuals to whom it is directed, and advancing, providing new knowledge and learning, as well as understandings that expand the knowledge already experienced.

Popular Education is mentioned in this context of Rural Education, in view of the diversity of groups of residents and rural workers. The reflection on Rural Education leads us to understand that this modality of teaching is elaborated, outlined and conceived from popular knowledge, which enables interaction with global knowledge; in other words, it promotes dialogue between the local and the global.

Rural Education emerges in the dynamics of groups that inhabit rural areas, through their organizations and movements aimed at defending the rights of the peasant population. In this context, rural people are understood as all those who have a direct connection with rural life: family farmers, small producers, peasants, rural workers, landless people, and, consequently, all those who live in or depend on work in the countryside. These groups, through their social mobilizations, integrated into their struggle the search for a quality education for their children, rejecting the rural school as a simple "little school" devoid of adequate conditions, resources and pedagogical purpose, characterized by precarious education.

The rural school is distinguished from other educational institutions by its peculiar characteristics, which emerge as a function of the context and the educational demands it presents. This school has its own specificity that recognizes it, having a clear intentionality focused on the cultural and social environment in which it is located. It covers several social, economic, environmental and human education issues, considering their interrelations and connection with the physical and social space. Arroyo, Caldart and Molina (2004, p. 100-101) describe agricultural activity as a significant form of learning:

The work on the land, which accompanies the day-to-day process that makes a seed a plant and a plant a food, teaches in a very unique way that things are not born ready, but that they need to be cultivated: it is the hands of the peasant who can till the land so that it can produce bread. This is also a way of understanding that the world is to be made and that reality can be transformed, as long as it is open to telling its subjects how to do it, just as the land shows the farmer how it needs to be worked to be productive.

It is essential to recognize that the world is not in a definitive state, but in continuous transformation, and that we are inserted in this process, so that, simultaneously, we metamorphose and impact the changes in reality. Learning about cultivation, care and production is an essential foundation that rural families have to collaborate with the school, so that it transforms such teachings regarding seeds and soil, redirecting them to cultivation and care for human beings. With this understanding, it is concluded that rural education incorporates the particularities and traditional knowledge that families and the community carry, which are transmitted from generation to generation. However, a large part of this is manifested orally, resulting in scarce records, and this knowledge is crucial as a foundation to guide the learning process.

Pedagogical practice is a collective action, involving not only the entire group, but also the society in which the school is located. This is due to the need for the collective thinking and intentions of this procedure to be defined by this collective. Thus, significant aspects, such as the values, the historical trajectory and the cultural roots of the rural environment, must be taken into account in educational training in the context of the countryside. Miguel Arroyo (2004, p. 80 cited by Arroyo; Caldart; Molina, 2004) state that:

When we situate education as a process of human transformation, of human emancipation, we realize how much the values of the countryside are part of the history of human emancipation. So, how will the school work on them? Will the school ignore them? The question is more fundamental, it is to go to the cultural roots of the countryside and work on them, to incorporate them as a collective heritage that mobilizes and inspires struggles.

It is with this perspective that the research developed acquires relevance, since it aims to identify, in the curriculum and in the pedagogical practices performed in the rural school, the relationship that is established with the popular knowledge of the community in which it is inserted, observing in the school documentation, especially in the Pedagogical Political Project, how this theme is being addressed. Thus, the realization of this notion is verified in the educational work; It analyzes whether or not there are links with popular knowledge and the interactions that are formed from them.

Reflecting on the formation of the new generations implies transcending the social environment in which the school institution is found. Moving from the local to the global level is a requirement. In the face of accessible technologies and globalization that dominates the world scenario, it is necessary that we adapt and offer students experiences that connect the local context to the global context. Milton Santos (2012, p. 339) argues that "Each place is, at the same time, the object of a global reason and a local reason, coexisting dialectically." It

is essential to provide an understanding of the whole based on the lived experience, to establish conditions for more concrete choices and understandings, especially with regard to children and adolescents. The problem of reality and abstraction must be considered according to the student's level of development. Thus, it is essential that the teacher has knowledge about human development, in order to understand the appropriate ways and conditions to deal with the various topics in the classroom, remembering that the school environment is the basis and that, from there, it expands to the global scope.

Rural Education, from this context, acquires characteristics of Popular Education, since it is based on the knowledge previously developed and assimilated by the members of this group. Popular knowledge constitutes the basis for interconnection with scientific knowledge, allowing us to understand the local context in order to interpret the global context. The modalities of relationships, the environment, time, space, climate, relief, narratives, traditions, culture and religiosity of the groups reflect the previous knowledge they hold and, from this foundation, it is possible to establish connections with other spaces, places and times, using and appropriating scientific knowledge.

4 THE CONTRIBUTION OF SOCIAL MOVEMENTS TO RURAL EDUCATION

Historically, education in Brazil originated in the context of Portuguese colonization, with deep links in the project of domination and submission of the less favored. An imposition with brands that stamped the fabric used to consolidate the education project for the Portuguese colony, with economic, cultural and religious domination. Since then, education projected the formation of the Brazilian colonial elites, only after this period, education began to be thought of for the urban space, in direct connection with industrial production.

Rural educational institutions, whose proposal is to strengthen the connection between men and women in the countryside and the land, were gradually converted into schools located in rural areas, in which the particularities of life in the countryside occurred due to the standardization of the contents listed in the curricular guidelines guided by the national ruling class. These contents have been influenced by the market perspective, playing a relevant role in the formation of increasingly competitive, consumerist subjects and, mainly, replicators of the logic of land exploitation based on neoliberalism and agribusiness.

Understanding the new dynamics of the field is essential to assess whether such movements are promoting the overcoming or increasingly accentuating inequalities. In the context of education, in what way are these dynamics and these movements exerting pressure to change the educational system, educational policies, the school institution and education professionals? In this context, Arroyo (2006, p. 106) emphasizes that "rural

movements can contribute to making the school more dynamic", as they "bring the idea of rights". They situate education within the scope of rights.

Rural education, as a right, focused on the diversity of peasant communities, is a recent issue. It was disregarded and marginalized, including through investigations, pedagogical reflection, curricular guidelines and even by the Laws of Guidelines and Bases of National Education, for a long time. This neglect, according to an investigation carried out by Caldart (2004, p.149), is linked to the narrowing of political and educational perspectives for rural populations, which reflects a negative view of the countryside and the education that should be developed in the countryside, based on the belief that "to manage the hoe or take care of the cattle, neither letters nor skills are indispensable". "School is not essential."

Originating from the structuring of social movements, rural education emerges as a response to rural education. Rural education in Brazil establishes a significant relationship with the class of large landowners, that is, it emerged "from the minds of the ruralists as a way of subordinating the peasants and reserving for them a controlled space in education policies to civilize and maintain subordination" (Leite, 1999, p.14). It has its origins in the ideological conceptions linked to the educational system implemented by the Jesuits in Brazil, as well as in the political-ideological analysis of the agrarian oligarchy, popularly summarized in the phrase: "people from the countryside do not need studies, this is a thing for people from the city" (Leite, 1999, p.09). On the other hand, rural education – different from rural education or rural education – represents a way of affirming the rights of people who live in the countryside, so that they can enjoy their own, specific educational training, in the same way that there is an education that is made available to the inhabitants of urban areas, guaranteeing their specificities.

The recent trajectory of rural education reveals the critical character of this modality of teaching, driven by social movements, which seek to question society, the State and its policies, the school system, the institution, the curriculum, training and teaching practice, as well as state and municipal education managers and training centers for rural educators. According to Arroyo (2006), such concerns emerge from the plurality of social movements and organized peasant communities. These actions transform the perception of rural inhabitants, previously considered "individuals seen as ignorant, servile, and easily manipulated by agrarian and political elites" and "mere recipients of benefits", into "managers of public policies as collective subjects" (idem, ibidem, p. 13).

In this sense, it is worth emphasizing that the search for recognition of the right to difference demands particularity without disdain, the alternative without attribution of blame and the strict application of a categorical imperative. According to the statement of

Boaventura de Sousa Santos: "we have the right to be equal, whenever difference makes us inferior; we have the right to be different whenever equality mischaracterizes us" (Santos, 2003, p. 339).

From this perspective, an aspect that demands care concerns the conception of the educational institution aimed at the peasant context. It is imperative that this school is able to fulfill the formal functions of the schooling process, without disregarding the training necessary for the student. Thus, the educator must ponder on the execution of his attributions to achieve his own goals, that is, it is essential that the effective objectives are achieved and not only those that are announced. According to Caldart (2004, p. 3), this implies progressing in theoretical and project clarity with the objective of promoting a significant advance in the quality of political struggles and pedagogical practices, giving substance to the flag raised by this struggle and continuously reflecting on education in the countryside:

This challenge unfolds into three combined tasks: to keep alive the memory of Rural Education, continuing and dynamizing its construction and reconstruction by its own subjects; To identify the fundamental dimensions of the political struggle to be waged at the present time; To continue in the construction of the political and pedagogical project of Rural Education (Caldart, 2004, p. 3).

The battle for education designed from the countryside and with the subjects of the countryside has already made progress, however, there is still a long way to go for residents and workers in the countryside to be able to actually enjoy quality education that meets their needs for teaching-learning, belonging to the countryside and protagonists of their own history. As according to Caldart:

That is also why the pedagogies that are placed for the oppressed, the workers and the social movements are much more common, and not the pedagogies that are their own. When the social struggle comes to be seen as educational, the view of who the educating subjects are necessarily changed. Also in pedagogy it is possible to try to turn the world upside down, or at least start to look at it from another point of view (Caldart, 2004, p. 340).

In this sense, the importance of implementing public policies aimed at rural education is reaffirmed with the necessary validity of the experiences built within organizations and social movements, despite their contributions to problematize the real situations of inequalities and propose equitable strategies in the implementation of policies to overcome conflicts related to this education movement.

[...] It is not possible to deal with educational policy detached from the issues of work, culture, the clash of field projects, and today, from models or logics of agriculture, which have implications for the project of the country, for society and for conceptions of public policy, education, and human formation. (CALDART, 2015, p.04)

Social movements have played a crucial role in the search for answers to the challenges that permeate education in the peasant context. They act not only as agents of pressure on the government, but also as disseminators of innovative and inclusive educational practices. Garcia (2014) emphasizes that the pedagogy of alternation, in turn, is a methodological approach created by social movements, which integrates periods of school learning with periods of work activity in the communities, favoring a contextualized and meaningful education for the rural reality.

The effective performance of communities in the administration of educational institutions and in the elaboration of public policies represents another fundamental factor for the improvement of rural education. Almeida (2016) argues that local communities should be recognized as collaborators in the educational process, offering their knowledge and experiences for the elaboration of an education that effectively responds to the needs of their people.

Expectations for the future of rural education include the imperative need for a constant commitment to promoting educational conditions in rural regions. The application of resources in appropriate school infrastructure is essential to ensure a favorable learning environment. In addition, it is essential to implement continuing education programs aimed at educators, enabling them to handle the particularities of teaching in the context of the field.

The incorporation of educational technologies is also an encouraging possibility. Amaral (2019) proposes that the use of technological resources can promote access to knowledge and contribute to improving the quality of education in non-urban communities. However, such a situation requires investments in technological infrastructure and in the training of teachers for the efficient use of these tools.

A relevant aspect is also the valorization and strengthening of social movements, as well as local communities, in the elaboration and management of educational policies. Mendes (2016) argues that educational training in the rural sector should be developed based on dialogue and collaboration between the government, social movements and local communities. The adoption of a participatory approach is essential to ensure that public policies are effectively effective and meet the demands of rural communities.

5 CONCLUSION

Rural education needs to be understood far beyond a modality of teaching basic education, but as a guarantee of the right to education signed for all, regardless of any specificity or particularity. For a long time, rural subjects suffered under the direction of a hegemonic education, and in turn, exclusionary, because it did not meet the real needs of the peoples who lived and live in the countryside, in the waters and in the forests. As a result, the peasant population was stigmatized as rude and backward, since their knowledge, values, customs and cultures were disregarded, especially the day-to-day experiences with climatic conditions and agroecological production.

After numerous demands from social movements and civil society, rural education began to be guaranteed by legislation, such as the LDB and Decree No. 7,352/2010, in which it considers the desires and needs of the peasant population, thus becoming more inclusive and autonomous. It is worth mentioning that Brazilian legislation guarantees the access and permanence of students, as well as provides for the necessary adaptations for rural education to be meaningful, so that the rates of repetition and school dropout are reduced, and so that it does not seek to fit into the reality of the city, since its environment is the countryside.

In view of the above, the construction of this research represented a unique theoretical framework, especially because it addresses a subject that articulates historical, legal, cultural and pedagogical dimensions in an inseparable way. Debating the education of peasant subjects in relation to public policies required recognizing that it is a political-pedagogical project in constant dispute. The greatest challenge was to articulate theoretical sources consistent with current legal aspects and with historical contexts of struggle of peasant subjects, avoiding reductionism and understanding the countryside as a territory of conflicts, resistance and knowledge production.

Throughout the study, huge discoveries were confirmed. One of them is the fact that Rural Education did not arise from a concession from the state, but from a historical process of struggles led by organized social movements that, in turn, pushed for the transformation of collective demands into public policies. Another significant verification concerns the central role of popular knowledge in the constitution of the peasant pedagogical identity, reaffirming that the rural school must start from the productive practices of the communities, always maintaining the dialogue between the local and the global.

Regarding the objectives proposed for this writing, it can be understood that they were satisfactorily achieved when one perceives in this text the presence of the analysis of the trajectory of public policies for Rural Education, covering their unfolding in the education systems and evidencing the subsidies of popular knowledge and social movements in the

construction of counter-hegemonic educational practices. It was also demonstrated that Rural Education is composed as an expression of struggle and resistance, ensuring the right to difference without giving up equal rights, as argued by the authors discussed in the theoretical foundation.

And, among the positive points evidenced in this research, the emphasis on the legal advances achieved that made clear the official recognition of Rural Education as a policy and emancipation policy, favoring the academic debate on the subject and strengthening social participation in the construction of educational proposals that value work, culture, territoriality and collective memory as formative dimensions. But on the other hand, it is worth remembering that there are challenges that still remain and that cannot be ignored, such as: the fragility in the implementation of these policies, the insufficiency of investments in infrastructure and teacher training, the permanence of a capitalist logic that tensions the peasant educational project and the tendency towards curricular homogenization that disregards territorial specificities.

In view of this scenario, for the consolidation of the theme, it is essential to strengthen mechanisms for monitoring and evaluating public policies aimed at Rural Education, in order to ensure that the legal frameworks are effective in school practices, as well as to expand training programs for educators committed to the critical and emancipatory perspective defended by social movements, and, to ensure structural and technological investments that reduce the historical inequalities between the countryside and the city, without detracting from the peasant identity.

Finally, it is essential to keep alive the memory of the struggles that gave rise to Rural Education and that continue to stimulate the active participation of communities for the consolidation of a counter-hegemonic education in the countryside that fosters the continuity of social mobilizations, the permanent dialogue between State and society and the ethical-political commitment to human emancipation. Therefore, it is reaffirmed that Rural Education is not limited to a geographical space, but is configured as a permanent movement for the construction of rights, identity and resistance, since it has come to guarantee the citizenship of peasant populations, offering a teaching-learning process according to the specificities of the field, without the student having to submit to a reality different from his own, since this student has already been excluded and discriminated against throughout the of history.

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