

Countryside Education and Psychology: possibilities and limitations of dialogs engaged in the fight for rights

 Maria Isabel Antunes-Rocha¹,  Marcelo Loures dos Santos²

¹ Universidade Federal de Minas Gerais - UFMG. Departamento de Ciências Aplicadas à Educação. Avenida Antônio Carlos, 6.627, Pampulha. Belo Horizonte - MG. Brasil. ² Departamento de Educação. Universidade Federal de Ouro Preto - UFOP.

Author for correspondence: isabelantunes@ufmg.br

ABSTRACT. Psychology, as a science, is linked to each time/place where it produces and reproduces its theoretical and practical references. In that sense, it can be said that its presence in the discussion about providing schools to peasant populations carries the marks of the dispute between the projects of school, countryside and society in each period of history. This article is an effort to identify and discuss the academic productions that articulate Psychology with Countryside Education and Rural Education. For the development of the research, references were sought in papers from the SciELO platform and the database of CAPES' dissertations and theses. During the stage of systematization and analysis of the material, it can be observed that, among other results obtained, Psychologists have been concerned with adapting and/or recreating theories to interact with educational issues in the countryside, and that, these days, peasant individuals have taken over the authorship of the research produced, playing a leading role in the production of knowledge about their lives. As a conclusion, the data obtained seem to point to the presence of the interaction with theoretical frameworks considered as critical in Psychology, as well as the emergence of new theoretical possibilities such as the formulation of the perspective of Social Representations in Motion.

Keywords: rural education, countryside education, psychology, educational psychology, social representations in motion.

Educação do Campo e Psicologia: possibilidades e limites de diálogos comprometidos com a luta por direitos

RESUMO. A Psicologia como ciência vincula-se a cada tempo/espaço em que produz e reproduz suas referências teóricas e práticas. Nesse sentido, pode-se dizer que sua presença na discussão sobre a oferta escolar para os povos camponeses traz as marcas da disputa entre os projetos de escola, de campo e de sociedade em cada período histórico. O objetivo deste artigo é identificar e discutir as produções acadêmicas que articulam a Psicologia com a Educação Rural e com a Educação do Campo. Para o desenvolvimento do trabalho, buscou-se referências em artigos publicados na plataforma SciELO e na base de dissertações e teses da CAPES. Na sistematização e análise do material, observa-se que, entre outros resultados obtidos, os psicólogos vêm se preocupando em adaptar e/ou recriar teorias para dialogar com as questões educacionais no campo, e que, na atualidade, os sujeitos camponeses têm assumido a autoria da produção de pesquisas, sinalizando para um protagonismo na produção do conhecimento sobre suas vidas. Como conclusão, considerou-se que os dados obtidos sinalizam a presença do diálogo com marcos teóricos considerados como críticos na Psicologia, além da emergência de novas possibilidades teóricas, como a formulação da perspectiva das Representações Sociais em Movimento.

Palavras-chave: educação rural, educação do campo, psicologia, psicologia da educação, representações sociais em movimento.

Educación del campo y psicología: posibilidades y límites de los diálogos comprometidos con la lucha por los derechos

RESUMEN. La psicología como ciencia está ligada a cada tiempo/espacio donde produce y reproduce sus referentes teóricos y prácticos. En este sentido, se puede decir que su presencia en la discusión sobre la oferta escolar para los pueblos campesinos trae las marcas de la disputa entre los proyectos escuela, campo y sociedad en cada período histórico. El objetivo de este artículo es identificar y discutir las producciones académicas que articulan la Psicología con la Educación Rural y la Educación del Campo. Para el desarrollo del trabajo se buscaron referencias en artículos publicados en la plataforma SciELO y en la base de datos CAPES de disertaciones y tesis. En la sistematización y análisis del material, se observa que, entre otros resultados obtenidos, los psicólogos se han preocupado por adaptar y/o recrear teorías para dialogar con temas educativos en el campo; y que en la actualidad los sujetos campesinos han asumido la autoría en la producción de investigación, señalando un rol protagónico en la producción de conocimiento sobre sus vidas. Como conclusión, se consideró que los datos obtenidos señalan la presencia de diálogo con marcos teóricos considerados críticos en Psicología, así como el surgimiento de nuevas posibilidades teóricas como la formulación de la perspectiva de Representaciones Sociales en Movimiento.

Palabras clave: educación rural, educación del campo, psicología, psicología educacional, representaciones sociales en movimiento.

Introduction

This article is an effort to identify and discuss how theoretical references produced in the study of Psychology have been appropriated by Countryside Education, focusing on the works produced from the perspective of Social Representations in Motion (SRM). Countryside Education has been taking the form, over the past 25 years in Brazil, of a movement of fighting, conquest of legal landmarks and development of practices. That trajectory is anchored on three principles: the leading role played by peasant individuals and their contexts, the fight for an education as a right and the engagement in a project of school associated with a project of countryside and society under an emancipatory perspective.

As a fighting movement, it is possible to see the network of centers, forums, councils and committees, both local and regional, that articulate themselves through the Brazilian National Countryside Education Forum (*Fórum Nacional da Educação do Campo*, FONEC). The conquest of legal landmarks is, beyond any doubt, one of the results of mobilizing those people, social organizations and institutions. The Brazilian National Program for Education in Land Reform (*Programa Nacional de*

Educação na Reforma Agrária, PRONERA), the Brazilian National Program for Countryside Licentiateships (*Programa Nacional das Licenciaturas do Campo*, PROCAMPO) and the Countryside School Program (*Programa Escola da Terra*) are the result of the mobilization of Countryside Education as a fighting movement. This is also important to point out the production of knowledge developed in the academic centers associated with the movement as one of the practices that contribute with the theoretical, conceptual and methodological strengthening of the principles, creating possibilities for Countryside Education to be defined as an analytical reference (Molina, Antunes-Rocha & Martins, 2019).

We know as a fact that Countryside Education dialogs with different theoretical references, such as Historical-Critical Pedagogy and Historical Dialectical Materialism, as well as other areas of knowledge, such as Geography, Sociology, Anthropology, Economics and Agroecology, to name a few. In that scenario, the question presented in this text is how the dialog between Countryside Education and Psychology has been taking place. Theoretical references that guide Psychology present themselves in an even more diversified way than Countryside Education, to the point that Bock (2002)

considers the name “Psychologies” as more appropriate. At times, those theoretical frameworks start not only from principles that are different, but mutually exclusive in many situations, which can be understood through their historical insertion in Brazil from the late 19th century, a moment of economic, political, social and cultural tensions both in the rural and urban spaces. Specialized literature reveals that the practices of Psychologists, since then, have given priority to issues from the urban space, and only after 1970 have theoretical and practical works emerged in association with the rural population (Leite & Dimenstein, 2013). If that statement is consistent with fields of experience such as mental health in companies and education as a whole, the same is not valid as a general rule with respect to Rural Education.

That happens because Psychology is present in rural education since the early 20th century. At this point, Helena Antipoff (1992) and Manoel Bergström Lourenço Filho (1953) deserve mention, as educators engaged in the Pedagogical Ruralism Movement. Under the limitations of time, space, concepts, as well as political limitations of their time, those Psychologists (so they became known in the specialized literature) pointed to

possibilities for working in the psychological field not restricted to the use of tests. Even with the use of that procedure, they sought, in the Brazilian reality, elements to create tests that are suitable to the local culture.

Between 1940 e 1980, a gap can be observed in the records about the work of Psychologists in the countryside educational context, but it is known that, during that period, Rural Education went through a period which Paraíso (1996) called “field of silence”. After Federal Decree no. 8529 (Organic Law of Primary Education, 1946) was enacted, local governments became responsible for providing Elementary and Middle School Education to the rural population. From that moment, school access was marked by physical and pedagogical precariousness. It was not until the 1980s that school access to rural populations came back to the debate, anchored on the fight for the return to the democratic rule of law. The implementation of integrated rural development programs for the rural population allowed the contact with their reality, bringing the first questions into light (Antunes-Rocha, 2012).

The Countryside Education Movement appeared in that context. Individuals fighting for the land began to denounce difficulties that their children

faced in having access to school; when they finally did, they had to struggle with precariousness. It was the understanding that such situation did not result from the absence of public policies, but rather from the intentionality of the existing ones, which brought individuals in the countryside to call educators, universities and government bodies to a debate on that issue (Kolling, Nery & Molina, 1999). Also noteworthy is the dialog with the Pedagogy of Alternation Movement, which gave rise to the exchange and widening of forms of knowledge (Begnami, 2019). The conquest of policies produced a variety of formative practices in different academic levels and modes in both Basic Education and Higher Learning schools under different contexts, such as settlement areas, as well as *quilombolas*, extrativism areas, riverside regions e areas affected by dam disasters, to name a few. Another consequence was the implementation of licentiate undergraduate courses in Countryside Education, made regularly available in universities (Molina & Hage, 2015).

That context has encouraged Psychologists to present their contributions, especially in licentiate undergraduate courses in Countryside Education, developed since 2012 in higher learning institutions and continued

education courses (Molina & Martins, 2019). Those practices, in turn, resulted in the production of knowledge, evidence through research papers, dissertations, theses, articles, book chapters and presentation of works in events. For this text, references were sought in the SciELO platform's database and in the Catalog of Dissertations and Theses of the Coordination for the Improvement of Higher-Learning Students (CAPES), in an attempt to identify works developed under Psychology's theoretical frameworks. In the process, some research works were found that formulate the analytical perspective called Social Representations in Motion (SRM) as a construction resulting from the dialog with the individuals' questions and needs and from the countryside context in the training and practice of teachers.

To come to that point, however, it was appropriate to make a quick summary of the work developed by Lourenço Filho (1953) and Helena Antipoff (1992) over the decades of the 20th century, given the relevance of the fact that they both worked in the context of social movements and had, among their practices, the understanding that rural schools must be associated with a project of countryside and society. This is important to note that, by pointing to the retrieval of such

experiences, the intent is to evidence the processes of continuation and rupture present in the history of providing school to countryside populations in Brazil. Likewise, a survey was presented, although incipient and limited to articles published in journals indexed in the SciELO platform and in CAPES' Catalog of Dissertations and Theses, considering the correlation between the keywords "Psychology and Countryside Education" or "Social Representationⁱ and Countryside Education".

Dialogs between Psychology and Rural Education

To talk about countryside populations, Psychology and Education in Brazil demands the retrieval of the experience developed by Lourenço Filho and Helena Antipoff in the early 20th century. This is because both educators played a crucial role in the direction taken by educational practices and policies implemented in rural areas through their engagement in the movement known as Pedagogical Ruralism. In that context, they left a significant legacy to Educational Psychology in Brazil.

Manoel Bergström Lourenço Filho (1897-1970), based on his formative years in the Elementary Teacher's School of São Paulo, had contact with Psychological

science through courses taken both in Brazil and abroad. In that trajectory, he took on the chairs of Psychology and Pedagogy in the same institution where he graduated and, from that point, he became one of the main articulators in the implementation of Psychology laboratories in different regions of Brazil. In 1928 he designed the ABC Test, considered, at that moment of history, an instrument that could be used in all population groups (Sganderla & Carvalho, 2008). Even though the test has contributed to classify and stigmatize the differences of promptness levels, it is a historical landmark in Brazilian Educational Psychology, considering that its formulation process was based on the Brazilian context.

After that, Lourenço Filho appears as a member of the group of educators that formulated the Pedagogical Ruralism Movement in its first acts, a work that enabled him to get involved in the debates about curricular conception, formative development of teachers, forms of space/time organization of administrative and pedagogical management. His participation is significant in the organization of the congresses of rural education, in the group that formulated, demanded and created the Rural Elementary Teachers' Schools (Lourenço

Filho, 1953). At that moment, he defended a special school network that would ensure universal access to teaching and value the knowledge produced by countryside individuals. That position made him take a stand against the group that was designing a rural school with exclusive focus on that reality (Antunes-Rocha, 2012).

Educator Helena Antipoff (1892-1974), in turn, arrived in the State of Minas Gerais with the mission of organizing the public school system. Her academic background in Europe had taken place in the first laboratories associated with the research in Psychology and Education, such as those of Alfred Binet and Édouard Claparède. With that experience, she got involved in the organization of the educational system of the state of Minas Gerais, having her eyes centered upon the references from the New School and Psychology. In that perspective, she implemented the Laboratory of Psychology at the Institute of Education, designed the test known as “My Hands” (*Minhas Mãos*), established an educational experience called the “Rosary Farm” (*Fazenda do Rosário*), the Rural School Museum, the Service of Technical Guidance for Rural Education (SOTER) and the Rural Education Higher Learning Institute (ISER). In that space, she developed practices for research, teaching and

intervention, associating Psychology with the processes of continued training and assistance to children with learning difficulties for teachers (Augusto & Rocha, 1994).

The Psychologist and Educator made a significant contribution in the production of knowledge and practices related to the formative development of teachers who work in schools located in rural contexts. The fourth volume of the “Coletânea de Obras Escritas de Helena Antipoff (Collection of Works Written by Helena Antipoff)”, with the title of “Rural Education” (Antipoff, 1992), makes a synthesis of that production (1940 to 1970). Also noteworthy is her concern with topics related to Environmental Education, Craftwork and Music, marked by the continued attempt to organize a curriculum based on the rural context. An analysis of one of her texts shows that Helena Antipoff defended the development of a rural education model that could contribute to ensure the insertion of the Brazilian rural population in the modern and democratic society. In her view, the rural context was a space for teaching/learning that ensured an education focused on the “physical and moral blooming of the student youth” (Antipoff, 1992, p. 171). However, that positive view with respect to the Brazilian rural context did not keep her

from criticizing the problems faced by that part of the population.

The means are missing there (in the rural context), more and more, to provide the population with housing, water, food, fuel, electricity, transportation, health care and school, jobs and a decent livelihood (Antipoff, 1992, p. 9).

This is urgent to focus the attention on those two thirds of the population who, in Brazil, find themselves almost totally left on their own, i. e., countryside individuals, by helping them, with modern means, to stay where they were born, or to settle down in lands and climates more suitable to their crops (Antipoff, 1992, p. 10).

In that sense, Helena Antipoff points to the role that could be played by rural teachers during the teaching-learning process, considering them as “agents of social progress”, with the “social role of building productive and more equitable forms of collective life” (1992, p. 113). However, she acknowledged the precarious situation of the schools:

How can we know about that school, lost in the farms, hidden behind the hills, with no roads, no direct path, no people visiting them? How can we know about small, isolated schools, the existence of which we barely hear about, through precarious and abstract statistics? (Antipoff, 1992, p. 45).

Lourenço Filho and Helena Antipoff worked until the 1970s, through the period known as “field of silence” (Paraíso, 1996)

in Brazilian rural education. Starting from 1940, public policies defined that local governments would be responsible to provide education to the rural population. With that guidance, the proposals of Pedagogical Ruralism lost force in the context of national debates, but both educators remained engaged with rural education. Antipoff focused her actions at the Rosary Farm and attempted to make partnership with local governments to maintain the program of continued training for teachers. Lourenço Filho remained involved with some Rural Teachers’ Schools already established and kept publishing material related to the training of teachers working in rural areas (Antunes-Rocha, 2012).

There are many ways to analyze the work of both educators. The option made in this text is to evidence that both of them articulated their works as Psychologists in the context of the fight for implementation of schools in rural areas. With that in view, they contributed in the foundation and mobilization of the Pedagogical Ruralism Movement, directing their propositions toward a school project aligned with a democratic project of countryside and society, similar to what other progressive intellectuals in Brazil had designed. In addition to that, they both established a relation with the pedagogical proposal

called New School, which, at that point, was seen as a possibility to overcome practices considered as traditional in education. It is possible to claim that one of the weak points of the proposals of both educators, as well as of Pedagogical Ruralism itself, is that they were anchored on the dialog with government entities, but without an effective participation of rural populations. That was how, with the political changes in the management of the country, those ideas and practices were weakened as public policies (Campos, 2012).

From 1970, the struggles for political opening started and, with them, the involvement of Psychologists in actions of popular education, community mobilization and support to groups engaged with the fight for rights came along. The advent of Community Psychology as a field of work and a conceptual and methodological field is, beyond any doubt, a reference to subsidize the works (Campos, 2012). In that period, no publications about the work of Psychology in rural education were observed, but a significant production was made about the activities developed with groups of family farmers in different regions of Brazil (Ximenes & Moura Júnior, 2013). This is important to point out that the creation of the Unified Health

System in Brazil, in the mid-1980s, led Psychology professionals to small localities, bringing them to a closer contact with countryside populations and producing reflection about topics related to mental health (Ribeiro, 2013).

In that same period, the rise of social movements and rural workers' unions increased the presence of Psychology, with its different theoretical and methodological contributions, through actions developed in governmental and non-governmental organizations having work proposals associated with the concern about articulating psychological knowledge with the project of emancipatory fight of the individuals. The books organized by Leite and Dimenstein (2013) and Dimenstein et al. (2016) evidence a variety of works that approach topics related to the needs of countryside populations in the process of fighting for the construction of forms of production and reproduction of life in a sustainable and emancipatory way.

With regard to Psychology references that dialog with school access in the countryside context, during the survey of bibliographic material, a significant number of works was found, developed under the concept of Rural Education, especially between 1980 and 2000. With focus on the purpose of this work, priority was given to those in which the term

“Countryside Education” was found, whether in the title, in the abstract or in the keywords. That because, in their fight for the right to education, those countryside individuals demand tools for the understanding and overcoming of material and symbolical conditions that disqualify their very existence, so that they can understand how this process was internalized in their personal and collective trajectories, and to deal with the challenges of collective practices, including aspects related to leadership, management, assessment, planning and evaluation of their activities, to name a few. Such demands are, for the most part, related to the field of study of Psychology. Therefore, this study is an attempt to contribute with the systematization, although incipient, of that which has been produced, in order to bring about reflections that may widen, strengthen and qualify the dialog between Psychology and Countryside Education, understood as a movement associated with countryside individuals.

Dialogs between Countryside Education and Psychology

For a better understanding of the current situation of the dialog between Psychology and the Countryside Education Movement, a bibliographic survey was

carried out in magazines listed on SciELO’s database and in CAPES’ Catalog of Dissertations and Theses, between 2010 and 2020. For that purpose, the term “Countryside Education” was used, linking it to the keywords “Historical-Cultural Psychology” and “Social Representations”. The authors’ decision for those keywords was motivated by the finding that, in a preliminary analysis, other references were not found, which does not mean that they did not exist, but only that they were not accessed.

A total of 6 articles were identified in SciELO’s database, 4 of which through the linking between “Countryside Education” and “Psychology”. Through the pairing with “Historical-cultural Psychology”, one article was found which expressly mentions that reference, but had also already been found in a former survey. By adopting the term “Social Representations”, in addition to one article already found in the first survey, two others were found, making it three articles. All articles found were published in Psychology magazines, distributed as follows: “*Revista Psicologia Escolar e Educacional*” (2), “*Revista Psicologia e Sociedade*” (1) and “*Fractal - Revista de Psicologia*” (1). In the survey about the Theory of Social Representations and Countryside Education, the magazines

found belonged to the area of education: shows the list of authors, titles, periodicals
 “Revista Brasileira de Educação Especial” and year of publication.
 and “Educação em Revista”. Table 1

Table 1 – List of articles published in periodicals.

nº	Author(s)	Title	Magazine	Year
1	Azevedo, Alessandro Augusto de	“Working with the arms and the head to see the future...”: representations about education from settled land reform rural workers (“Trabalhar com os braços e a cabeça para ver o futuro...”: representações sobre educação a partir de trabalhadores rurais assentados da reforma agrária)	<i>Educar em Revista</i>	2011
2	Dias, Alesandra Cabreira; Dias, Gilmar Lopes; Chamon, Edna Maria Querido de Oliveira	Social Representation of Countryside Education for Teachers in Formative Development (<i>Representação Social da Educação do Campo para Professores em Formação</i>)	<i>Psicologia & Sociedade</i>	2016
3	Palma, Debora Teresa; Carneio, Relma Urel Carbone.	A Social Look into Intellectual Deficiency in Countryside Schools from the Concepts of Identity and Diversity (<i>O olhar social da Deficiência Intelectual em Escolas do Campo a Partir dos Conceitos de Identidade e de Diferença</i>)	<i>Revista Brasileira de Educação Especial</i>	2018
4	Bezerra, Delma Rosa dos Santos; Silva, Ana Paula Soares da.	Countryside Education: appropriation by school teachers from a settlement (<i>Educação do Campo: apropriação pelas professoras de uma escola de assentamento</i>)	<i>Psicologia Escolar e Educacional</i>	2018
5	Bauchspiess, Carolina; Pedroza, Regina Lúcia Sucupira	Psychology and Educational Policies: the State and Knowledge in Graduate Courses at the Brazilian Federal District (2006-2014) (<i>Psicologia e Políticas Educacionais: Estado e o conhecimento nas Pós-Graduações do Distrito Federal (2006-2014)</i>)	<i>Psicologia Escolar e Educacional</i>	2020
5	Ramos, Márcia Mara	Popular education: an instrument for formative development, fight and resistance in the Brazilian Landless Workers’ Movement (<i>Educação popular: instrumento de formação, luta e resistência no projeto educativo do MST</i>)	<i>Fractal: Revista de Psicologia</i>	2020

Source: SciELO Database.

Two of the articles presented stand out for representing this movement within Psychology with respect to the theme of Countryside Education. It can be said that

both of them are an attempt to understand how Countryside Education was apprehended by teachers and would-be teachers.

The article by Bezerra and Silva (2018) approaches the perspective of teachers in a settlement of the Brazilian Landless Workers' Movement as to the limitations for the appropriation of educational policies, having Historical-Cultural Psychology as their reference, starting from the senses and meanings produced by those teachers about Countryside Education, with field observations and semi-structured interviews. The main limitations identified by the teachers were the guidance of their works under the perspective of Countryside Education, the relation with educational managers, the relation with the political-pedagogical project and the curriculum, as well as pedagogical practices. The article establishes a dialog between reference authors in Countryside Education and Historical-Cultural Psychology, giving a leading role to Countryside Education as an area of work and a field of knowledge in their research.

The article by Dias et al. (2017) studies the social representations about Countryside Education in teachers who were also undergraduates in Countryside Education licentiateship course. Semi-structured interviews were made, analyzed with the support of a software program for the construction of the main discourse classes. The analysis of the data was based

on the Theory of Social Representations. Countryside Education is the article's main object of study, using its references as a matrix for the understanding of the data, and the Theory of Social Representations as analytical instrumental tool.

In the survey from CAPES's Catalog of Dissertations and Theses, with the keywords "Countryside Education" and "Historical-Cultural Approach", 18 works were identified, 13 of which being master's dissertations and 5 of which doctoral theses. After associating them with the term "Social Representations", 35 works were found in that database, of which 28 are master's dissertations and 7 are doctoral theses. With the term "Psychology" we found 30 works, 20 master's dissertations and 10 doctoral theses. Excluding duplicate works, a total of 76 works were found, 57 master's dissertations and 19 doctoral theses. In terms of higher learning institutions, most works were developed at the Federal University of Minas Gerais, University of Brasília, Federal University of Recôncavo Baiano, Federal University of Rio Grande do Sul, University of São Paulo, Pontifical Catholic University of Rio Grande do Sul, Federal University of Vales do Jequitinhonha e Mucuri and Oswaldo Cruz Foundation.

In terms of theoretical references, the Historical-Cultural Approach and the Theory of Social Representations were noted as prevalent, both of which considered references from a critical perspective of Psychology. The presence of the analytical perspective of Social Representations in Motion (SRM) was also observed, putting itself as a construction arising from issues and demands formulated by peasants in their fight for Countryside Education. From the survey performed, it became relevant to open a specific topic to present, in greater detail, SRM as a reference.

Social Representations in Motion (SRM): constructing references from the experience with peasants

The term SRM came from the reflections and questions about the licentiate undergraduate course in Countryside Education (LECampo), from continued development courses for public school teachers and from research works developed in the perspective of Countryside Education that could be worked upon from the point of view of the Social Representation Theory (Moscovici, 1978). The construction of the analytical perspective started from the research performed between 1995 and 2004 with teachers working in rural schools located in family farming areas and settlements

(Rocha, 1995, Rocha & Soares, 2002). Since then, a significant amount of research works has been developed, the result of which, after systematization, made it possible to create the term SRM. In 2018, the reflections up to that point resulted, according to Jodelet (2018), the emergence of a new approach under the Theory of Social Representations.

The history of how the SRM approach was constructed shows that the first reflections on that issue emerged from the identification, in the teachers' structure of representation, of a disqualification of the peasant way of life taking two forms. Teachers would, at times, depreciate, and at times idealize the peasant population's way of life and/or ability to learn. In studies with teachers who worked in settlements, the researchers identified the disqualification present in the work's onset. As the experience progressed, some teachers had gone in another direction, trying to change their representations, and others, even after a significant time, held on to the disqualifying contents (Antunes-Rocha, 2012).

The dialog with the Theory of Social Representations proposed by Moscovici (1978) brought to life the concept of "non-familiar". In that context, the author observes disqualifying social representations as "things that have not

been classified, do not have a name, are weird, do not exist and, at the same time, are threatening” Moscovici (1978, p. 61). In accordance with Moscovici’s guideline (1978, p. 59), that, “when studying a representation, we should always try to find out the non-familiar motivating characteristic”, attempt was made to find out what was not familiar to students and what caused the disqualifying matrix of the teachers’ representations.

With that analytical key, the researchers realized that teachers, at the moment of the interview, followed took three different directions: some of them held on to their way of thinking, that students were not entitled to the land; others started a reflection about the legitimacy of that assertion, and some had already overcome that perspective. The results also show that teachers who had not changed their representation made efforts, working for new knowledge to back up their arguments. Thus came to light the idea that social representations are in

motion, even if some movements were made in the attempt to make them remain as they were before, when challenged by new situations.

As of 2010, other researchers showed interest in the social representations in motion and developed their works in two undergraduate licentiate courses in Countryside Education, in Family Farming Schools and in public elementary schools. Until 2020, among papers, dissertations, theses, post-doctorate and professional research works, a total of 19 research works have been recorded (Table 2). Those studies made it possible to understand the challenges faced by students who entered higher learning institutions to become rural teachers, as well as experienced teachers, to use the reference matrix of Countryside Education with its principles, concepts and practices.

Table 2 – Theses and dissertations concluded in the perspective of SRM.

No.	Name	Type	Title	Year of Conclusion
1	Lucimar Vieira Aquino	Academic Master’s Degree	Social Representations of undergraduate licentiate students of Countryside Education about the Reading of academic texts (<i>Representações sociais de educandas e educandos do Curso de Licenciatura em Educação do Campo sobre a leitura de textos acadêmicos</i>)	2013
2	Luciane de Souza Diniz	Academic Master’s Degree	Social Representations about Countryside Education constructed by undergraduate licentiate students of Countryside Education (<i>Representações sociais sobre a Educação do Campo</i>)	2013

			<i>construídas por educandos do Curso de Licenciatura em Educação do Campo)</i>	
3	Cristiene Adriana da Silva Carvalho	Academic Master's Degree	Social Representations about artistic practices of undergraduate licentiateship students of Countryside Education <i>(Representações sociais sobre as práticas artísticas dos educandos do curso de Licenciatura em Educação do Campo)</i>	2015
4	Roberto Telau	Academic Master's Degree	The process of teaching/learning in the Pedagogy of Alternation of the CEFFAs: a study in the perspective of the teachers' social representations <i>(O processo de ensino/aprendizagem na Pedagogia da Alternância dos CEFFAs: um estudo na perspectiva das representações sociais dos educadores)</i>	2015
5	Alessandra de Jesus Meira Leão	Professional Master's Degree	Teachers and Countryside Education at the Municipality of Francisco Sá/MG: a study in the perspective of the Theory of Social Representations <i>(Professores e Educação do Campo do Município de Francisco Sá/MG: um estudo na perspectiva da Teoria das Representações Sociais)</i>	2016
6	Ellen Santos Vieira	Professional Master's Degree	Countryside Education and Public Policies: experiences, interactions and interventions of the Rural Workers' Union <i>(Educação do Campo e Políticas Públicas: experiências, vivências e intervenções do Movimento Sindical dos Trabalhadores e Trabalhadoras Rurais)</i>	2016
7	Luiz Paulo Ribeiro	Regular Doctorate	Social Representations about violence: a study with undergraduate licentiateship students of Countryside Education <i>(Representações sociais sobre a violência: um estudo com educandos do Curso de Licenciatura em Educação do Campo)</i>	2016
8	Naiane Dias Nunes	Professional Master's Degree	Social Representations of the labor union movement by undergraduate licentiateship students of Countryside Education <i>(Representações sociais dos estudantes do curso de Licenciatura em Educação do Campo sobre o movimento sindical.)</i>	2017
10	Cristiene Adriana da Silva Carvalho	Regular Doctorate	Social Representations about artistic practices: a study on the work of countryside teachers <i>(Representações sociais sobre as práticas artísticas: um estudo sobre a prática docente)</i>	2017
11	Welessandra Aparecida Benfica	Regular Doctorate	The writing of students in the formative process to work in countryside schools under the perspective of social representations <i>(A escrita de educandos(as) em formação para atuação nas escolas do campo na perspectiva das representações sociais)</i>	2017
12	Elisabeth Moreira Gomes Barroso	Regular Doctorate	Writing in the formative process of countryside educators: a study under the perspective of social representations <i>(A escrita na formação de educadores do campo: um estudo na perspectiva das representações sociais)</i>	2018
13	Luiz Paulo Ribeiro	Post-Doctorate	Identity and Social Representations: evidences and correlations from research in the field of Education <i>(Identidade e representações sociais: evidências e correlações a partir de pesquisas da área da educação)</i>	2018

14	Alexandre Fraga de Araújo	Latin American Doctorate	Social Representations of the use of technologies by educators of Pedagogy of Alternation schools in Brazil and Argentina (<i>As representações sociais do uso de tecnologias por educadores de escolas de Pedagogia da Alternância do Brasil e Argentina.</i>)	2020
15	Érica Fernanda Justino	Latin American Doctorate	Social representations by teachers working in the countryside context about educational practices: a comparative study between Brazil and Peru (<i>Representações sociais de professores que atuam no contexto campesino sobre as práticas educativas: um estudo comparado Brasil/Peru</i>)	2017
17	Leonardo de Miranda Siqueira	Regular Doctorate	Social representations about the construction of agroecological knowledge in Family Farming Schools of the northeast of the State of Espírito Santo (<i>Representações sociais acerca da construção do conhecimento agroecológico nas Escolas Família Agrícola do noroeste do estado do Espírito Santo</i>)	2018
18	Adriane Cristina de Melo Hunzicker	Professional Master's Degree	Social Representations by teachers of the School of Bento Rodrigues, Mariana (<i>Representações sociais de professores da Escola de Bento Rodrigues, Mariana</i>)	2019
19	Maria Isabel Antunes-Rocha e Marcelo Loures dos Santos	Professional	Impacts of Fundão Dam disaster on the identity of countryside schools: a study under the perspective of social representations (<i>Impactos do rompimento da Barragem de Fundão na identidade das escolas do campo: um estudo na perspectiva das representações sociais</i>)	2020

Source: Authors' personal files.

When the themes, subjects, contexts and the authors' profiles are analyzed, it can be seen that most works were developed under the undergraduate licentiateship course in Countryside Education at the Federal University of Minas Gerais (students and alumni). In addition to them, there are also those from the Family Farming Schools in Brazil, Peru and Argentina, one work produced under the undergraduate licentiateship course in Countryside Education at the Federal University of Vales do Jequitinhonha e Mucuri, and the others were produced by alumni from the continued development Countryside School Program (*Escola da*

Terra). Also important is the fact that two research works were developed by teachers from schools affected by the disaster of the Fundão Dam. Among the authors, there are alumni and students of the undergraduate licentiateship course in Countryside Education and elementary/middle school teachers.

For this work, one master's dissertation and one doctoral thesis developed with LECampo students were selected (Carvalho, 2015, Benfica, 2017). The debate, at first, focused on the identification of the challenges faced by them on their way to become university students. In former works (Aquino, 2013),

questions began to emerge about the tension that could be caused by their previous knowledge and experience, in the sense that they might be depreciated by scientific knowledge, as well as fears that entering the university might contribute to a questioning of their own identities as peasants and the challenge to take Countryside Education as a reference for their practice as teachers. Those questions were present in the students' way of thinking, feeling and acting.

Carvalho's research (2015) focused on the tension present in artistic practices in both their classical and popular manifestations, understood as an element to formulate the formative process of countryside teachers. The methodological trajectory made it possible to accompany students at the moment of their arrival to the undergraduate course and during the formative process, giving priority to the internship and the preparation of the senior research paper by occasion of the interview. The hypothesis that guided the research proposed that countryside individuals joined the undergraduate licentiateship course in Countryside Education with their artistic practices anchored upon popular references. In the results, the author compared the artistic social representations of when students joined the course with the social

representations expressed in the internship project.

Carvalho (2015) initially identified two groups. The first one consisted of students who held on to their representations. When they joined the course, they demonstrated an understanding of art as classical or popular, and in the practices developed in the classroom they presented activities that indicated a continuity in their way of thinking about, feeling and acting upon art. The second group presented different motions: some were in the group that shared the understanding of art as classical, later changing to popular, while others understood art as popular and later changed to classical, and there were those who, even though presenting different starting points, were moving toward the articulation between classical and popular.

Benfica's doctoral thesis (2017) shows the relevance of previous forms of knowledge linked to the personal and social trajectory of individuals as essential factors in the motion of representations. The author approached the social representations of LeCampo students' writing by problematizing points of tension related to the encounter, during the formative process, between the representations in the writing that individuals bring from their previous

school experience and everyday life and the writing faced by them when entering the university. For the researcher, the writing is something that marks the individuals' schooling process, being related to the constitution of the power within the society and to this group of students in their formative process, struggling to occupy spaces in which the transit of forms of writing show themselves promising. As pointed out by Benfica (2017, p. 9), "those individuals are historically located in a context of production of writing permeated by practices that emerge from their labor, school and fighting relationships. They write in the church, in the workers' union, at home and at the university."

The work of Benfica (2017) was relevant for the discussion about that which Moscovici refers to as a tension between the consensual and the scientific universe:

But the worst crisis happens when the tensions between the reified and consensual universes create a rupture between the language of concepts and that of representations, between scientific and popular knowledge. This is as if society had been torn apart, with no way to fill the void between both universes. Those tensions can be the result of new findings, new conceptions, their popularization in everyday language and in public awareness (Moscovici, 2010, p. 91 quoted by Benfica, 2017).

In Benfica's inquiry (2017, p. 125), one of the interviewees, Beatriz, relates her trajectory trying to find a way to dialog with her experience and previous knowledge about the writing and with the knowledge obtained in the university.

I want to write a book, but not a book in the standard norms, with all those scholarly words. I want to make a book, but one with my own words, you know... Some books, like... I sort of like some poems by Ariano Suassuna, you know... This is what it's called, right? I do like them. I was reading some of them today, by Guimarães Rosa, but they're a bit confusing, but anyway that's the kind that I want, like, I don't want to take away my identity, I want to put there what I am, in my own way, the way that I, Beatriz, speak (Benfica, 2017, p. 125).

In this part of Beatriz' narrative, we find one of the ways found by individuals in the undergraduate licentiate course in Countryside Education to deal with the challenges that result from the clash between academic knowledge and the knowledge from their peasant universe.

In a preliminary analysis of the process of construction of conceptual and methodological delimitation, as well as of the validation, by the scientific community, of the SRM-based approach, a consistent production can be observed that expresses itself, in addition to dissertations and theses, through the publication of books, articles and presentations in events

(Antunes-Rocha, 2012; Ribeiro, 2017; Carvalho, 2015, Antunes-Rocha & Ribeiro, 2018). Another point refers to the use of that approach for research under other contexts (Amorim-Silva, 2016). The most relevant aspect is that the works developed make it clear that the issues that give rise to reflection are anchored on the practices of the peasant population's fighting, resistance and conquests.

In that sense, the individuals and the countryside context become a fertile land for theories that dialog with their demands. Possibly this is not about references constructed to, but rather with the authorial protagonism of peasants and their contexts.

For further discussion

This work's purpose consisted in identifying and discussing the theoretical references produced in Psychology that have been used in Countryside Education, focusing the analysis on works being produced under the perspective of Social Representations in Motion (SRM). To that end, it was necessary to take into consideration that there was one work already developed in the early 20th century by psychologists who participated in a movement fighting for school access in the context of the countryside. With that comes the need to bring back that experience, although, in general terms,

given the relevance of recording that psychological references are present in the initial construction of the project of Countryside Education in Brazil. This is important to point out that Helena Antipoff and Lourenço Filho did not directly apply the theories with which they had contact in Europe and in the United States to the Brazilian context, but they produced a newly formulated work and, in many occasions, created new references and instruments (Campos, 2018).

One of the greatest lessons from that experience has to do with the participation of countryside populations in the process of formulation, management and appropriation of the ideas and practices developed. Helena Antipoff and Lourenço Filho had links with teacher training schools, and were also founders of Psychology institutes and laboratories, but their projects were anchored only on state-level or federal-level public administration. In the process of transfer of responsibility for Rural Education to local governments, it can be seen that the proposals of both of them gradually lose strength as references for state-level and federal-level educational policies.

This is how the political and academic silence about Rural Education influences academic works in the field of Psychology. New studies appeared with

the mobilization made by social movements in their fight for the land at the end of the 1990s. From that point, an increasing participation can be seen, identified through the publication of articles, Psychology references in issues related to the challenges and possibilities of construction of a Countryside Education as a movement of fight, as well as practices and conquests of public policies.

The academic production, recorded by means of articles, dissertations and theses, points to an increasing presence of Psychology, with its theoretical references from a critical perspective, in the context of fights and conquests by the peasant population with respect to their right to education. Certainly other theoretical references can be present in the production that dialogs with Psychology, notably those which approach themes such as special education, learning difficulties, family-school relationship, teacher-student relationship and identity, to name a few. Considering that the intent of this text is to focus the dialog with theoretical references, we understand that this is a way yet to be explored.

That context allows the identification of the emergence of the construction of the SRM perspective. That reference shows that its formulation emerges from the Theory of Social Representations, but the

issues and demands raised by peasant populations boosted the review and indication of a theoretical contribution capable of contributing to the identification of the challenges, also indicating the possibilities to strengthen, widen and consolidate the conquests. At this point, it is important to point out the presence of peasant individuals as authors of the creative process: alumni and students of Family Centers of Formative Development by Alternation, of public and higher learning schools, most of them acting as authors of dissertations and theses. In that way, those individuals play leading roles and appropriate different forms of knowledge that certainly will contribute to the consolidation of their conquests as a collective asset, as a fighting tool and as a reference to widen and strengthen their modes of production and reproduction of human life in an emancipatory perspective.

In a first moment, this is possible to apprehend that countryside individuals and their fight for the right to education created conditions for the emergence of new theories, i.e., of concepts and methodologies formulated to respond to their issues and demands associated with the construction of ways to produce and reproduce their existence in a dignified and sustainable way. Beyond any doubt, peasant individuals and their life contexts

were responsible for interrogating psychological theories about the limitations and possibilities of articulation, listening and appropriation with respect to their demands in the field of school education.

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ⁱ Also “Social Representations”.