

The self, the other and the identity(ies): identity representations before the character Chico Bento and implications for Rural Education

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ABSTRACT. The present study reflects about the concept of identity and the identity perception of subjects in the field, based on a study carried out after carrying out a pedagogical activity with students from a school located in the field. To this end, the writing is anchored in a theoretical contribution referring to the field of Sociology to deal with identity (Stuart Hall, 2005, 2006); Zygmunt Bauman (1999, 2003, 2005) and Roger Chartier (1991) and Education to encompass Rural Education (Miguel Arroyo, 1999, 2011); Roseli Caldart (2011) and Ângela Pires (2012). Under the aegis of the discourse analysis based on Eni Orlandi (2013), the data revealed that the participating subjects find it difficult to perceive themselves similar to the characteristics presented by the character of the field - Chico Bento – in the cartoons and feel comfortable approaching them the image of the city subject – Zeca, cousin of Chico Bento who lives in the urban area. The speeches also demonstrated the existence of the Translation phenomenon present in the speeches and representations of the subjects, which is legitimized by the invisible curriculum of the *modi vivendi* and *operandi* of the living in the countryside who, through the elements present in daily life and in school culture, have the feeling of belonging undermined as the valorization of the *modi vivendi* and *operandi* of the urban space surpasses the rural space.

Keywords: Rural Education, identity, representation.

O eu, o outro e a(s) identidade(s): representações identitárias diante do personagem Chico Bento e implicações na Educação do Campo

RESUMO. O presente estudo reflete acerca do conceito de identidade e da percepção identitária de sujeitos do campo a partir de um estudo feito após a realização de uma atividade pedagógica com estudantes de uma escola situada no campo. Para tanto, o escrito ancora-se em aporte teórico referente ao campo da Sociologia para tratar sobre identidade (Stuart Hall, 2005, 2006); Zygmunt Bauman (1999, 2003, 2005) e Roger Chartier (1991)) e da Educação para abarcar a Educação do Campo (Miguel Arroyo, 1999, 2011); Roseli Caldart (2011) e Ângela Pires (2012). Sob a égide da análise do discurso baseada em Eni Orlandi (2013), os dados desvelaram que os sujeitos participantes sentem dificuldade em se perceberem assemelhados às características apresentadas pelo personagem do campo – Chico Bento – nos desenhos animados e se sentem confortáveis em se aproximarem da imagem do sujeito da cidade – Zeca, primo de Chico Bento que reside na zona urbana. Os discursos demonstraram, ainda, a existência do fenômeno Tradução presente nas falas e representações dos sujeitos, sendo ele legitimado pelo currículo invisibilizador dos *modi vivendi* e *operandi* dos viventes do campo, que, por intermédio dos elementos presentes no cotidiano e na cultura escolar, têm o sentimento de pertencimento solapado à medida que a valorização dos *modi vivendi* e *operandi* do espaço urbano sobrepuja o espaço rural.

Palavras-chave: Educação do Campo, identidade, representação.

El yo, el otro y la(s) identidad(es): representaciones identitarias ante el personaje Chico Bento e implicaciones para la Educación Rural

RESUMEN. El presente estudio refleja sobre el concepto de identidad y la percepción de identidad de los sujetos en el campo, a partir de un estudio realizado luego de realizar una actividad pedagógica con estudiantes de una escuela ubicada en el campo. Por tanto, la escritura se ancla en un aporte teórico referido al campo de la Sociología para abordar la identidad (Stuart Hall, 2005, 2006); Zygmunt Bauman (1999, 2003, 2005) y Roger Chartier (1991)) y la Educación para abarcar las áreas rurales. Educación (Miguel Arroyo, 1999, 2011); Roseli Caldart (2011) y Ângela Pires (2012). Bajo la égida del análisis del discurso basado en Eni Orlandi (2013), los datos revelaron que a los sujetos participantes les cuesta percibirse similares a las características que presenta el personaje del campo – Chico Bento - en las caricaturas y sentirse cómodos al abordarlas. La imagen del sujeto de la ciudad – Zeca, primo de Chico Bento que vive en el casco urbano. Los discursos también demostraron la existencia del fenómeno de la Traducción presente en los discursos y representaciones de los sujetos, que se legitima en el currículum invisible del *modi vivendi* y *operandi* de quienes viven en el campo que, a través de los elementos presentes en la vida cotidiana y escolar cultura, tienen el sentimiento de pertenencia minado a medida que la valorización del *modi vivendi* y *operandi* del espacio urbano supera al espacio rural.

Palabras clave: Educación Rural, identidad, representación.

Introduction

In the midst of the globalized era in which we live today, thinking about different spaces and subjects also implies thinking about the dispersion of ways of life and the consequent diffusion of this dispersion. Thus, it is increasingly difficult to find locations in societies that have not suffered influences and interference from other cultures and other ways of life in their ways of conceiving and understanding the world, the elements that exist in it and the relationships that occur between human beings and these elements and between human beings themselves, as well as the different ways of living in different spaces.

According to Bauman (1999), globalization is a trigger of the so-called post-modernity, which, among other aspects, has the characteristic of promoting an "instantaneity of information transport" and a spatial cartographic monopolization that, in a shattering way and illusory for economically vulnerable groups, it breaks geographical barriers through infernal forms of communication, causing severe changes in the ways of being and living from the introduction, feeding and instrumentalization of desires to obtain elements from other spaces and cultures.

From this point of view, the idea of globalization is concatenated with the idea of territoriality, since thinking about the rupture of geographic barriers considering only the territory as a space is limited, hence the geographic barriers that are overcome fall, above all, on the ways in which social relations – formatted in time and space – start to be developed in the globalized space.

In this regard, it is necessary to ponder on how the expansion of global elements interferes in the construction of subjects' identities, which, in addition to the national identities of nation-states, are cultural and modeled on what authors such as Bhabha (2010) and Hall (2005, 2006) call it cultural hybridity. That is, globalization, as defended by Bauman (2003), in seeking to standardize cosmopolitan thoughts and feelings worldwide, tries to homogenize *cultural negotiations*ⁱ that unfold within multiple cultures in the name of maintaining and controlling local power, thus causing ambiguities of meanings that generate identity crises and changes in ways of living.

In this way, anchoring on global consumerism as a common language for all, Hall (2005) points to the unleashing of tensions between the global and the local, as well as the disintegration of national identities in favor of an "identity fluctuation" that varies between national identities and global forms of identification and which, unevenly, is directed to the pace of consumption dictated by globalization. This phenomenon, although unequally,

proliferates between downtowns and suburbs in a hybridization, characterizing inequality of power, prestige and material resources (Hannerz, 1997).

According to Prebisch (2011), the city centers are evidenced by the diversified production of industrial products, as well as by the strength of *per capita* income accumulation and by savings and investment volumes; in turn, the peripheries are marked by the production of food and raw materials, the lack of accumulation of per capita income and investment conditions, which causes the dichotomy of "advanced" and "backward" spaces, being the first the centers, and the last, the peripheries.

In this sense, polarizing the existing differences between urban spaces and rural spaces and their respective ways of life implies supporting the thought that the countryside, as it is characterized as a supplier of food and raw materials for urban centers, would be, then, a less developed place, a periphery of capital.

However, it must be considered that spaces cannot be understood only from the point of view of the capitalist system, as within them there are clashes of worldviews that are antagonistic to what capital presupposes, and from these clashes emerge representationsⁱⁱ, expressions and discourses which tend to abandon the dominant point of view and replace them with complex and multiple representations in the name of the plurality of coexisting points of view, often in competing spaces, as stated by Bourdieu (2012). Therefore, thinking about the rural space no longer implies thinking about the "place of backwardness" as it was once thought, but a space of production and producer of subjects who are not alien to globalization, nor to the pluralization of cultures and national identities.

Considering this situation, this paper aims to reflect on how, in the face of globalization, the propagation of elements and ways of living characteristic of urban spaces surpasses flows and limits and influences changes in the identityⁱⁱⁱ of subjects in the countryside.

With this in mind, the study is structured from the discussion on the construction of how the field is referenced throughout history and how these references go beyond the territoriality factor. Then, it seeks to outline the perception of the identity of subjects who live in the countryside, based on the emerging representations of their speeches from what is observed in episodes of the character Chico Bento^{iv} about urban and rural spaces and their ways of life, and how they conceive who are those who live in the countryside and those who live in the city in the context of globalization, in order to understand how identity representations imply in Rural Education.

A de(un)marked limit? The reference to the countryside over the time

According to Williams (2011), historically, the countryside-city dichotomy was constituted as a product of the capitalist production model that preached the idea that the countryside was a supplier that supplied urban centers, which, in turn, were characterized by centralization of power and the bureaucratization of services and access to wealth. Because of this, the countryside was intended as a reference to the past, and to the city, the reference to the future.

In literature, references to the countryside, as the author analyzes, also contributed to the accentuation and naturalization of this view, since in the literature works of past centuries, terminologies related to rural spaces that played the role of creators of social distinctions were used, such as “plowing” and “pastoring”, terms never used in reference to urban spaces.

In line with what Hannerz (1997) defines as a limit – obstacles and discontinuities, a clear line of demarcation of what is inside and what is outside –, it is observed, through the analyzes of Williams (2011), that the discourses and representations referring to the historically constructed field presented themselves (and left remnants) as a segregating limit for those who had access to capital and those who served it.

However, nowadays, this reference to the countryside begins to change, after all, with the expansion of globalization and the establishment of homogeneous rules of entry to the global world, rural spaces begin to experience a kind of demarcation of the limits imposed by history, with the entry of new technologies and forms of production, the increase in education, the expansion of commerce and the provision of services, that is, with the elements that are considered to be the facilities of urban life.

Inevitably, the *modi vivendi* and *operandi* of rural spaces were modified with and by globalization, as well the references to the countryside, consequently. In addition to the technological elements, all elements considered peripheral, which were previously on the outskirts of urban centers, become part of the daily life and ways of life of rural people. Thus, the romantic, regionalist and field-oriented representations of the anthropic environment observed by Williams (2011) now conflict with the representations that arise from cultural hybridism.

But let's reflect on the way in which globalization is installed in these spaces considered peripheral: through a “subaltern proliferation of difference”, as warned by Hall (2006). According to this author, globalization is a process linked to financial markets, and its trend is

dominant, taking as a strategy for this homogenization, which acts as a shaper of differences, as it appears cultural similarities between all spaces in the West. However, it allows for the proliferation of different from the “vertical axis of cultural, economic and technological power” (Hall, 2006, p. 57), which produces worldviews made up of many differences and many conflicts between the local and the global within the previously mentioned cultural negotiation.

This scenario is directly reflected in the identities of the subjects of this rural space who coexist with elements of urban life in a global system, as this process causes "an expansion of the field of identities and a proliferation of new identity-positions, together with an increase in polarization between them” (Hall, 2005, p. 84), which, in turn, can cause a strengthening of local identities, which can be understood as a defensive reaction of groups that feel threatened by the presence of other cultures; this process also leads to the production of new identities or to an identity crisis, in which subjects do not feel that they belong to any culture (Hall, 2005).

Methodological procedures

The chatting circle was the methodological procedure used to produce the data, which, in turn, were recorded and transcribed. Based on the studies shown in the works of Paulo Freire (1996, 2005) and on the methods that this author used to promote his Popular Education project, the chatting circle is an adaptation of the Culture Circles^v. The choice of this methodological procedure is justified by the fact that it allowed the participants to talk about the proposed topic, without the obligation to answer questions, but with the intentional purpose of making them reflect on the context and their social place as they recognize or not in a situation or in a proposed speech. In view of this, their speeches are understood based on their experiences and knowledge, without losing sight of the space and time in which they live.

The chatting circle took place in 2019, in person, and was developed in a regular class of the 5th year of Elementary School offered at a school located in the rural area of Simão Dias/SE^{vi}. The state school is located in Triunfo village, a rural community belonging to the aforementioned city that has family farming and, more specifically, corn production (currently mechanized^{vii}) as the main source of income for families living in the village and its surroundings.

Within the scope of educational infrastructure, the aforementioned community has three school institutions, including a nursery, a state school that offers the early years of Elementary School and a school, also statewide, responsible for offering the final years of Elementary School and High School. These institutions serve students who live in the village and neighboring communities, configuring themselves as a center for offering Basic Education in the rural area of Simão Dias.

During the morning, two episodes^{viii} of the cartoon Chico Bento entitled “*Na roça é diferente*” and “*Chico Bento no Shopping*” were exhibited. These episodes acted as triggering devices for the dialogue, through which it was possible to apprehend the identity perception of the subjects in face of the representations present in the speeches produced from what had been watched.

Data analysis was performed using the French Discourse Analysis (DA) technique. According to this theory, discourse is a historically constructed object that takes into account the conditions under which it was produced and is linked to the ability to mean the other and oneself, as Orlandi (2013, p. 15) points out when he states that “in the analysis of discourse, we seek to understand language making sense, as symbolic work, part of the general social work, constitutive of man and his history”.

Thus, the data produced were interpreted considering the multiplicity of perspectives and meanings present in the speeches, so that the relationships of meanings could be understood from the Theory of Representation, which, in turn, concerns the way in which the subjects produce the senses and meanings of the world, taking into account the *modi vivendi* and *operandi* of the group and the social field of which they belong (Chartier, 1991).

The plot of the first episode narrates the arrival of Zeca, a resident of the capital city of São Paulo, to spend his holidays in the countryside, at his uncles' farm, which is in the country of São Paulo, and they, in turn, are Chico's parents. The relationship between the characters, at first, is conflicting due to the fact that the boy from the city is strange and finds life in the countryside very peaceful and, therefore, makes some comments about the means of transport (wagon) and the food they need be picked and collected for meals, which makes his cousin, Chico Bento, very angry and willing to teach him how to live in the countryside, putting him to perform tasks such as milking, feeding the animals, collecting eggs, among others. In the end, the holidays are over, and Zeca needs to return to the city, but he feels sad because he has revised his convictions and started to like the farm, the countryside and the way of life experienced there.

The plot of the second episode narrates the opposite path, as it is Chico Bento who goes to visit Zeca in the city. Arriving in São Paulo, the host decides to take his cousin for a walk in the city's mall. However, this tour ends up turning into a big mess, as the country boy loses his cousin in the shopping center and ends up getting involved in tragicomic situations, such as falling on the escalator; shoe loss; lack of money to make purchases and lack of knowledge that the fountain in the square has an ornamental function, which leads the boy to jump on it because he thinks it is a fountain for bathing and, therefore, leads to a chase by the security of the place. In the end, Chico Bento is saved by his cousin Zeca, who finds him through the advertisement on the establishment's sound system, and the two return home, experiencing the following perception: the city boy is upset and embarrassed by everything that Chico Bento caused. This, in turn, is annoyed with the strange habits of life that people in urban centers lead and with Zeca's feeling in relation to what happened at the mall.

The situation experienced by Chico Bento leads him to reflect and reaffirm his thinking that the countryside is the best place to live and that the way of life in the country is less consumerist than in the city.

Identity perception of rural subjects in the face of globalization

From this perspective, it will be analyzed from now on how the research subjects – students in the 5th year of Elementary School – from the Triunfo rural community perceive themselves and represent themselves in the face of previously narrated episodes by Chico Bento. However, before proceeding with the discursive analysis, it is worth reflecting on what is understood by community, given that this is an intrinsic concept to the subjects' perception of identity.

Anderson (2008) points out that communities are imagined within each one, make sense individually for each subject and that is why they remain alive and cohesive, since, without the bonds imposed by Antiquity through religion and dynasties, imagined bonds link people together and create awareness of sharing. According to this author, it is the imagined communities that originate and sustain the consciousness of a nationality.

Bauman (2003) argues that the word community, much more than a meaning, brings sensations related to the idea of “a warm place, a comfortable and cozy place. It is like a roof under which we shelter from the heavy rain, like a fireplace in front of which we warm our

hands on a frosty day” (Bauman, 2003, p. 07). In this community, people feel welcomed and can count on one another, sharing a spirit of solidarity.

However, the author warns, this community is not real, it is artificially produced, an object of contemplation. Real communities do have points of sharing, especially with regard to the surrounding information. But with globalization, with the spraying of technologies in all spaces, the “common understanding community” has become fragile and vigilant, and the royal community has come to look like “a besieged fortress, continually bombed by enemies (invisible many times) from the outside and often plagued by internal discord” (Bauman, 2003, p. 19).

In the globalized scenario, national identity distances itself from the ideals of imagined communities when it does not assume a contested and displaced posture from a homogenizing national culture that makes diversity invisible. This factor weakens and makes vulnerable the perception and constitution of identity of subjects, who, when they do not perceive this tacit movement of the "global world", end up succumbing to pseudo globalization and experiencing the disappearance of communities and traditional identities over time (Bauman, 2003).

Such thought corroborates the assertions of Hall (2005, p. 87) when he reiterates that globalization can produce a closure to hybridity and diversity in a movement of Tradition^{ix} or “a variety of possibilities and new positions of identification, and making identities more positional, more political, more plural and diverse; less fixed, unified or transhistorical” – establishing itself in a movement of Translation^x.

In this context, the community of which the subjects who participated in this study belong has characteristics of these two effects. It is observed that the older residents try to demarcate the space based on traditions related to ways of life and economic production, keeping alive folkloric and religious rituals. On the other hand, residents who are part of the group of young people and children no longer show interest in maintaining these traditions, as they seek ways of life and economic production similar to those in cities, and do not participate or honor the rituals performed by the group of thus generating a generational conflict permeated by globalization.

Thus, it appears that it is a community that transits through the Tradition and Translation movements, and the latter, over the time, will possibly overlap with the former when the group that keeps the tradition alive becomes absent.

This situation is a result of the attack by capital on the ways of life and production of the community and schools. According to Lamosa (2016), in the modern capitalist state, the presence of capital is interspersed in discourses and actions of social instances used as hegemonic devices (schools, associations, media, churches, parties, among others), reaching all social classes. However, the socially dominant class and holder of capital, through the mobilization of economic and political interests, acts in the dissemination of organisms that assume the function of naturalizing their particular interests as important and necessary to all classes, creating the false idea of harmony of that they are about general interests.

With this, the fallacy that agribusiness represents the modernization and advancement of the countryside is introduced in society and disseminated among all classes that assume this discourse and this representation as the maxim of the *modus vivendi* and *operandi* of rural producers. However, when entangled by false globalization and the fallacious discourse suggested by the ruling class, small farmers are unable to see the contradictions present in the social field and the intentions present in the strategies of control and destitution of the Brazilian peasantry and start to assume the hegemonic discourse of agribusiness, gradually undermining peasant assumptions and the resistance of groups and subjects who oppose the degrading productive model imposed by “technological modernization” and pseudo globalization.

On the other hand, this phenomenon would not occur effectively if there were not an institution equipped to spread and naturalize the interests of the dominant class from the beginning of the identity constitution of subjects: the school. According to Lamosa (2016), public-private partnerships in education and the entry of entrepreneurs into schools through "social responsibility" actions were drivers of the realization of capitalist and neoliberal interests in multiple spaces of society and, among them, is the field.

These actions are able to materialize the neoliberal principles contained in the reformulation of the Brazilian educational policy carried out in the 90's and are added to the interests implicit in the Common Curriculum National Base (BNCC), a neoliberal curriculum policy as Borges (2020) asserts by stating that the aforementioned document meets the demands of the Brazilian business community, the Organization for Economic Cooperation and Development (OECD) and the World Bank through the establishment of skills aimed at training young flexible workers, the future workers of the country.

At BNCC, the specifics of the countryside are not taken into account, and, through the idea of a single curriculum, the document defends a homogenizing and standardized

graduation against the parameters of production and consumption aligned with the idea of economic development, therefore disregarding the premises the peasantry and family farming and extolling the productivist model of agribusiness (Amorim & Sousa, 2019). Furthermore, the authors state that, in the context of Rural Education, the BNCC neglects elements of rural daily life (family work force; accessory work; wage labor; land ownership; peasant socialization; means of production and working hours), thus transforming the curriculum and the school into reproducers of neoliberalism and their respective modes of (re)production.

In this sense, for this reproductive situation to be faced, it is essential that the school located in the countryside is conceived as a countryside school and, therefore, enrolled in Rural Education - a training process that subsidizes the emancipation of the consciousness of the subject of countryside as a subject of rights that must have ensured access to an education based on the specifics of the context in which they live. In the meantime,

A rural school is not, after all, a different type of school, but it is the school recognizing and helping to strengthen rural peoples as social subjects, who can also help in the process of humanization of society as a whole, with struggles, its history, their work, their knowledge, their culture, their way. (Caldart, 2011, p. 110).

Through these assertions, the school in which the 5th grade class analyzed here is offered, although located in the countryside, is not configured as a countryside school, since it does not provide for pedagogical strategies that envision the emancipation of subjects, nor does it seek to face the disintegration of identity that has been happening in the community and in the school community arising from pseudo globalization, assuming, in this way, the function of reproducing space of the dominant ideology. This fact reflects on the way in which the subjects who are part of this institution represent and constitute their identities towards themselves and the other, as it is possible to identify in the following topic.

Who are we?

The group of participants in this study consisted of children and adolescents aged between 10 and 14 years, making a total of 10 subjects. After showing the videos, they were asked to silently reflect on two questions, taking the episodes watched as a point of reference: Who am I? Who are we?

Then, the class was divided into two groups, with one group answering the first question – “I” -, and the other, the second question – “We”. From this reflection, the emerged speeches were grouped in table 01:

Table 01 – Participants' speeches about reflection on the “Self”.

<i>I am a developed person.</i>
<i>I'm very different from him [Chico Bento].</i>
<i>I'm from the village, but I'm not like that.</i>
<i>I am a different person who walks in fashion.</i>
<i>I'm more stylish than he is.</i>
<i>We here live better than Chico Bento.</i>
<i>People here live in the countryside, but it's like living in the city.</i>
<i>We are more developed than Chico Bento.</i>
<i>We are more “top”.</i>
<i>We are good here, it has everything. There, in Chico Bento's farm, there is nothing. It's worse.</i>

Source: Own elaboration (2021).

The analysis of these discourses has as theoretical support the idea that the “self” is a representation built from the other, from the experiences lived and from the relationships established throughout life that are necessarily collective. The self does not concern the subject from the perspective of singularity, as the self, however individual and singular it may seem, is constituted in front of the other.

In the words of Sartre (2003), the being is materialized, therefore concrete and individualized, insofar as it is one, but its consciousness is collective, resulting from accumulated experiences that serve to translate the representations.

In these representations, the self is produced in an impalpable reality in front of the other, prevailing in the discourses the self that escapes to the other, the unrevealed self remaining within itself. Thus, for this author, the escape self only exists because of the plurality of the other, the gaze of the other, and the self and the other are images, representations produced.

Freud (2014) points out that the self is a construction of the relationship with the other, constituting itself as an individual member, as a member of some group - which can be a race, a profession, an institution, a caste or even a multitude organized for a common purpose. The self is collective and being collective is controllable and influenceable because it is governed by consciousness.

Concatenated to these assertions is the thought of Ávila (2009) that the subject is a product of all the relationships of which he is a part, conceiving himself by the

... relationships he has had since before he was born and that add to all the ones he performs throughout his existence. These relationships constitute him in his own psychic apparatus, in his identity, in his actions, in everything that characterizes him as a concrete subject. (Ávila, 2009, p. 41-42).

Thus, the self is an individual representation due to the fact that it is produced by a concrete being, but also plural, as such representation is a product of a consciousness that is formed by the accumulation of collective experiences, controlling impulses and undisclosed self, mentioned by Sartre, self-reinforcing and influencing identity construction.

Identity, like belonging, is not fixed and finished in a given social context. In the globalization scenario, identity is much more related to the concept of Translation than to Tradition. Bauman (2005) points out that identity or identities, given the multiplicity of identity productions in hybridism, is transitory and is transformed all the time into the fluidity of relationships.

As already discussed here, the idea of identity linked to belonging to a nation coexists with the multiplicity of identity as a movement of resistance and maintenance of traditions. In contemporary times, especially with the internet, the transitory nature of the communities' identity has become much easier, and, with this, the plurality of identity has been favored.

Manuel Castells (1999), when discussing how identities are constructed, points out that some identities are formed from movements of resistance and survival to the dominant logic. These identities, in an attempt to seek security, form communities, transgressing boundaries, oscillating between Tradition and Translation.

When dealing with children, Woodward (2014) observes that the perception of the self, the construction of identity, starts after the mirror stage, when they perceive the place of themselves and the other. With globalization, this perception of oneself and the other tends towards Translation, as the assimilation and homogenization of the dominant logic are easily incorporated into its representations.

The representations of the subjects we refer to are understood from the notes of Chartier (1991) whose concept of representation is constituted as “matrices of constructive practices of the social world itself” (Chartier, 1991, p. 12) That is, these matrices they correspond to the way in which the subjects forward a subjective understanding and, therefore, how this understanding is evidenced in the practical arguments of interpretation, related to the social space of their belonging or denial, depending on the way they represent such spaces.

In the participants' speeches, it is possible to notice this tendency towards the homogenization of the dominant logic, as it is verified that they demonstrate a non-identification, non-belonging and non-acceptance of what was historically represented in the countryside. In the representations expressed in the speeches, it is observed that territoriality – a constitutive element of identities and of the feeling of belonging – is called into question by the subjects participating in the study because when they confront Chico Bento, they seek arguments to differentiate themselves from him and his way of life, stating that they are different because they are “more developed and more stylish” than the character, attributing to him representations of inferiority.

This attempt to distance themselves from territoriality stems from the fact that the episode related to the countryside reduces it to the idea of “*farm*”, as well as reduces its living beings to “*hicks*”, causing a stereotyped and erroneous generalization about the countryside, its subjects and of their ways of life, which caused the students' repulsion to the discourse and representation proposed in the cartoon. The self-non-recognition *vis-à-vis* Chico Bento, in addition to unveiling a homogenization to the pseudo globalization present in the idea of student development, also reveals the alignment of the episode's plot with the proposal of deterritorialization of the peasantry that underlies pedagogical ruralism and agrarian elitization of the countryside through the veiled message emitted in the design that rural ways of life not inscribed in technological production are backward and rustic, that is, inferior, thus in line with the interests of the dominant order in relation to the demographic “sanitization” of the countryside in function of its productive materiality of profit.

When asked about what makes them have these characteristics, they answered by demonstrating a preference for industrialized snacks over fruit; service to the consumer industry through the search for standards dictated by the market; looking for access to technology and e-commerce; preference for consumption by the cultural industry^{xi}; access to higher levels of education and incorporation into the vocabulary of linguistic habits and slang characteristic of cities. This confirms the previous statement, because, despite living territorially in a rural space, they are constituted in anxieties and ways of life of urban aspects, characterized by similarities produced by globalization.

Such representation is due to the changes experienced by them in the community, as the technological modernization of agricultural production advances more and more in the region, being understood as progress and future of the region both by residents and by the school that,

through the curriculum, reproduces the ideals of agribusiness as the only possible way of production today.

This demonstrates that there is an awareness on the part of the subjects that they live in a rural space, but they do not see it for instance, bringing it as close as possible to the elements of urban centers, living in a kind of simulacrum of reality, insofar as this community, which is implicitly delineated in discourses, is imagined, recreated in memory and in what they conceive of the other.

The representations that they have of themselves pointed out in these discourses reveal subjects who, to a certain extent, have their identities constituted in the field of Translation at a time when they feel they belong to the globalized culture, albeit at quite unequal levels, but who also have an aversion to representation identified in the character as being the subject of the countryside. Thus, it's perceived their non-acceptance in relation to such representation because it seems something far from their reality and, in fact, it is, because Chico Bento represents a caricature of rural subjects as backwoods and backward people, living in a space without access to globalization, something that the study participants, through their daily experiences, do not see as a characteristic of the relationships materialized in the practices and their contradictions of the Triunfo village community.

About the countryside, facing what was observed in the cartoon, although they did not say it directly, the participants see it as a backward place, because when they say "here it is more developed", they refer to a development of access to goods and services, and that's what they think of as development.

This fact demonstrates the influence of the rules imposed by the global market on the identity of subjects, who, from the perspective of Hall (2005, 2006), are displaced and subordinated to the dominant logic of capital, which goes beyond borders and transforms space-time and everything that develops in it in the fragmentation of cultural codes that start to float in a space represented in an increasingly imagined way, structured in the dominance and conformation of difference and inequality.

Who is he?

After the first moment of thinking about the Self, participants were asked to think over who Chico Bento is. The orientation was for them to consider who he is, that is, who is the Other, using the episodes they watched as a reference.

From this second moment, new representations of what it means to be a subject of the countryside emerged, representations which, however, were rooted in discursive elements that ratify the previous representations and that unveiled, between the lines of the discourse, the way as real subjects of the countryside, that is, beyond to the character Chico Bento, are perceived and represented by this participating group, as shown in table 02 below.

Table 02 - Participants' speeches about thinking over the Other.

<i>He's a hick.</i>
<i>He's funny, talks all wrong and wears old-fashioned clothes, looking like he's going to square dance.</i>
<i>He's a redneck.</i>
<i>He doesn't have good manners; he makes his cousin ashamed.</i>
<i>He doesn't know anything; he doesn't even know how to speak properly.</i>
<i>He just wants to know about the countryside, the city is not well regarded by him.</i>
<i>He doesn't care about luxury or good things.</i>
<i>He's a boy who just likes his place, doesn't like "the things" in the city or what's in the mall.</i>
<i>He's different from us here because he looks like he's from the bush.</i>
<i>He doesn't even care about "things" in the city.</i>

Source: Own elaboration (2021).

Following the line of reasoning listed above about the Self, the Other is also a representation and, being a representation, the Other is part of the Self, because, according to Sartre (2003), at the same time the Other makes the Self being who he is, takes his being from him when he demands that the Self transform his subjectivity into an objectivity that is tied to the consciousness, judgment and valuation of the Other. The Other only exists because of the Self, it is a construction of the Self that is plural and builds several Others.

In line with this thesis, Ávila (2009) points out that, when you are in front of the mirror, you discover the Self and that the Self is also the other. The Other is the Self on another level and another dimension, constituted by a relationship. The accumulation of relationships constitutes who will be the Other before the Self and directs consciousness.

Based on this understanding, it is observed, in the participants' speeches, that the Other they represent is a denial of a Self that they do not want, do not accept to be.

While in the first table the speeches indicated that the Self in front of the Other is a higher, more developed being, the Other in front of the Self is an inferior being given the qualities attributed to it. In the representations built about Chico Bento, there is a clear

conviction that he is a subject who lives a completely different reality from the one they, the participants, live.

This reality focused on backwardness, the delay in the arrival of the fruits of globalization, transforms him into a subject considered archaic, without knowledge, without education, without insertion in the market rules, being, consequently, an excluded Other.

This fact leads us to consider that, if Chico Bento were a concrete subject and the way he presents himself in the cartoons, he would be excluded by the subjects who participated in this study or, in a second possibility, he would be translated to the culture of others in order to include himself in the group, thus modifying his identity.

These representations propose an observed need to search for inclusion in what is meant by the global world in the space-time of the participating subjects, since they do not want to appear to the Other as what they conceive of “hillbilly”, “redneck”, “from the bush”, “from the farm”, “funny”. According to Hall (2005), this is the so-called “global homogenization”, a strategy for survival and reinvention of the capitalist system.

In the meantime, the identity perception of the participating subjects is that they are beings constituted by floating identities that are inflated and marked by the illusory access to a globalization that is unequal. It can be said that, in this process, the limits are crossed and a cultural hybridism delineated by difference and power games is observed.

As fluctuating identities, they go through the process of Translation of cultural identification, which modifies, in addition to cultural codes, the detachment from the local to the detriment of the attachment to the global, as verified in the analyzed discourses, since, in this process, there is an invisibility intention of Tradition by globalization, which is driven by the instrumentalization of the desire to access the center of the global system, reaching its peripheries – which are always open to cultural influences.

The reflections of identity perception in Rural Education

Rural Education is based “on the social, political and pedagogical situation, conceived from the very subjects for which it is intended” (Pires, 2012, p. 89). Arroyo, Caldart and Molina (2011) argue that Rural Education is born from the interrogation of prejudiced views on the countryside, from the questioning of the place they occupy in the country's development, from the struggle for the resignified right of rural subjects to education that

recognizes them in its specificities and assures them in the curriculum and in the pedagogical work.

Brandão (2005) states that Rural Education assumes the struggle to remove the imposition of the urban life model and the glimpses of the capitalist economic model, seeking to establish the countryside as a dignified and meaningful place of life; resignify the sense of belonging of subjects to the countryside, historically devalued; promoting rural citizenship, that is, learning that focuses on the critical recognition of rural culture and the identity of its subjects in an emancipatory manner, and on strengthening family farming and the relation to the environment.

From this perspective, Rural Education is understood as a process that supports the emancipation of the consciousness of the rural subject as a subject of rights, and, among these rights, that of having access to an education based on the specificities of the context in which they live.

This education recognizes the cultural richness of this place and advances towards overcoming the homogenizing vision of a formation historically constituted from the vision of hegemonic culture; treats the values, beliefs and knowledge of the countryside in a derogatory manner, without considering the cultural matrices of the dynamics of the countryside, thus instigating the belief that urban-industrial human experiences are the most expected. Therefore, it is necessary to train everyone for modern production and market experiences (Arroyo, 1999).

When this model of homogenizing training is imposed on the countryside, it causes a concealment of those who live in it and an ethnocide of their identities, or, in the words of Clastres (2004, p. 83), “the systematic destruction of ways of life and thought of peoples different from those who undertake this [cultural] destruction”.

In general terms, Buczenko (2018) highlights that Rural Education moves towards the problematizing concept of the world, while rural education is linked to the concept of banking education. The first highlights men and women as historical and school subjects; emphasizes socio-environmental sustainability and the need to transform the capitalist *modus operandi*; it investigates the functioning of the school and seeks to articulate community and country projects to it; it values the work, culture and identity of rural people and is concerned with human formation.

The second is guided by the ideology of agrarian capitalism, which sees subsistence production as a backwardness; invests little in public school, which focuses on bringing

prescriptive knowledge to “ignorant” subjects and is strictly organized by school management, without community involvement.

The school to which the students participating in the activity belong is immersed in this context, situated in the midst of a community that gradually sees the traditional means and modes of production of family farming being replaced by agricultural economic expansion with a focus on monoculture, thus unleashing a productive scheme that, according to Jacksilene Cunha,

... it is not presented only as a subsistence crop, but as a primarily agribusiness product, cultivated on a large scale to serve private capital and the grain market. Thus, conventional production is subordinated from the introduction of biotechnology, with the use of Genetically Modified seeds, allowing the intensive use of chemical poisons and fertilizers. (Cunha, 2014, p. 04).

Through this scenario and as identified in the speeches, the representations of emerging participants from this location reveal a distancing from the feeling of belonging of the subjects to the rural space, as the idea of globalization and consumption undermines the place of speech and action of the subjects of the countryside in society, as the Brazilian educational model constitutes itself as a determining structure in this educational process via hegemonic curriculum, as can be seen in the current situation from the constitution of the Common National Curriculum Base.

With this, their ways of life are subordinated to the objectives of the capitalist system and, consequently, the devaluation of their identity in a project legitimized by the Sergipe curriculum, which, as demonstrated by Modesto (2019), corroborates the naturalization of agribusiness and of a productive model that promotes the output of people who cannot produce at the same pace and mold required by this model and ensures the entry of those who have the necessary apparatus to turn the land that was “unproductive” in the hands of peasants into productive land in the hands of landowners (Pires, 2012).

This education silences sustainable modes of production permeated by traditional knowledge and makes room for the strengthening of large estates, “which not only concentrate and dominate the land, but also production technology and development policies” (Pires, 2012, p. 24), confirming, once again, the need for Rural Education and for an education proposal against hegemony.

This time, understanding identity and, in defense of it, not submitting to the state of dominance that subordinates differences is a resistance movement based on tradition that preserves specificities and faces the emerging translation movement of globalization (Hall,

2006) and that needs to be leveraged by the subjects who are at the forefront of Rural Education.

In this sense, Caldart (2011) points out that Rural Education belongs to the subjects of the countryside and not to them, being, therefore, an educational movement constituted by their own rights and anxieties, affirming their identities as subjects of the countryside and not as living or rural dwellers.

This is a great challenge and requires coping strategies, as, even during childhood, students constitute world representations and identity perceptions dissociated from belonging to the field and traditional ways of life, which are being buried by the phenomenon of translation and by the illusions arising from pseudo globalization and subaltern consumption that are constituted daily through the curriculum and the media, which have formed subjects in the field who do not recognize themselves in an emerging character of the reality of which they are a part and who feel uncomfortable when imagining themselves similar to it .

However, it is worth questioning whether, as teachers, we are prepared to give new meaning to this scenario and are willing to face what is in the curriculum and in the media, in order to pursue Rural Education and the (re)construction of the feeling of belonging that it is the foundation of the constitution of identity through the dimension of praxis.

On the way to considerations

Thinking about identity is realizing that the construction that shapes it spatiotemporally is produced amidst power relations and hierarchies that can be accepted and incorporated into *cultural negotiation* (from the reproductive perspective of rural education) or transgressed against hegemonically (from the perspective of Education from Camp).

When it comes to countryside subjects, reflection follows the same path. Despite this, there are other ideological and epistemological perspectives to think about the meanings of being and being in the world, such as Decoloniality, which is observed, under the aegis of sociological understanding and the principles present in the national curriculum guidelines set out in the BNCC based on The capitalist system is that the idea that the territory is a demarcator of identity can no longer be accepted, because, with the global spraying, elements from global centers reach all spaces, causing a kind of “suburbanization” of territories, which become demarcated by permeable borders. In this movement, communities acquire the

characteristic of imaginaries, and the displaced identity becomes plural, coexisting several identities in the same easily transitable but vulnerable space.

The speeches provided the perception of a translated identity of the participants, and in this perception, it was possible to verify this territorial displacement, as they conceive of themselves and the space in which they live as distant from the archaic and backward ideals that had been set up in history and literature, as pointed out by Williams (2011).

The relation between the Self and the Other evidenced in the speeches clearly demonstrates this situation. The subjects look for appearances and ways of life similar to those they identify as meaning development, distancing themselves and differentiating themselves from Chico Bento, the redneck who doesn't know how to behave in the city. The non-acceptance of a way and a lifestyle that do not correspond to the logic of the market is unanimous and naturalized in the speeches of the subjects who, in the case of this study, have not yet gone through a process of knowledge construction that allows them to make conjectural readings more in-depth knowledge of the world and of itself in the world, since the curriculum and the school continue to reproduce countryside ideals linked to capital. Which, therefore, causes alienated identity constitutions that represent the human being and society in line with the economic system and with what this system requires from the subjects, discarding from education the lenses of criticality.

Thus, although there is a translation in the subjects' speeches, it is not possible to say that their identities are hybrid because, with the advent of globalization, there is a pluralization that consolidates the subject neither as local, traditional, nor as global, but as transient subject.

The revealed Self, by way of escape, is then the Other that one does not accept to be, and the Self that one is, but which one does not accept to be, and this is a consequence of globalization. The countryside subject identified in this study lives in the rural area, but he does not accept himself as a country being in the light of the character Chico Bento, unless the countryside presents the elements sought after already mentioned here. This is a reflection of the Brazilian educational proposition in which the school in question anchors itself to implicitly and explicitly reproduce the ideals of rural education and, thus, to undermine the peasantry and the peasant way of life.

It is noted that, although they represent themselves in the way they are represented here in the condition of the Self and the Other, they still perceive themselves as subjects of the countryside, insofar as they do not deny their territoriality, but they do not feel comfortable in

being socially recognized as such, since this non-recognition of identity is due to the *modus vivendi and operandi* historically engendered in the countryside through economic relations based on the capitalist system that disregard the meanings and representations of the peasantry to the detriment of the establishment of an ingrained understanding of the world in the ruralist and agroexploratory perspective of the territory, the subjects and the environment in time and space.

Finally, the repercussions of this identified situation are reflected by education, which was translated, through the curriculum, to Translation fostered by consumption, emerging movements of resistance and strengthening of local identities that rescue the Tradition that today becomes invisible before of so many global attractions.

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ⁱ The expression *cultural negotiation*, in accordance with the thinking of Bauman (2003), refers to the involuntary movement exercised physically and psychologically in the universe of radically unequal globalization installed in the world by those who hold commercial and economic power. Subjects that interfere in the population's ways of thinking and acting as they tacitly impose ways of life and, therefore, understanding the meaning of the world to those who do not have such power and knowledge to overcome the trap and the shackles created by pseudo globalization that entwines subjects' thoughts and behaviors in a panoptic context.

ⁱⁱ To explain the concept of representation, the epistemology of Roger Chartier (1991) is used.

ⁱⁱⁱ The research is structured on the concept of Identity from the perspective of Castells (1999), Woodward (2014) and Hall (2005).

^{iv} Chico Bento is one of the main characters of Turma da Mônica, being responsible for representing, in Maurício de Sousa's productions, the subjects who live in the countryside. He is characterized as a country boy who values and defends a lot the place he lives in, Vila Abobrinha, located in the rural area of a city in the interior of São Paulo, and also appreciates the way of life of people who live in small farms, like him.

^v The Culture Circles were a methodological procedure developed by Paulo Freire and popular educators that aimed to replace the traditional organization of classrooms with large circles in which the people (students) exposed and discussed everyday problems and, collectively, he sought concrete actions that could be effective in solving the problems (Freire, 1980).

^{vi} Simão Dias is a city in Sergipe located in the center-south of the state, with a territorial extension of 560,199 km² and a population of approximately 40 thousand inhabitants (IBGE, 2021). Information available at <https://www.ibge.gov.br/cidades-e-estados/se/simao-dias.html>.

^{vii} According to Prata (2013), since 2010, Simão Dias has been undergoing a “technological modernization of corn agribusiness” (p. 32) which consists of planting with machines and other agricultural implements, such as the use of improved seeds and the use of inputs fertilizers and pesticides focused on marketing the product and not local and family consumption.

^{viii} The episodes are available at: https://www.youtube.com/watch?v=Bfx_E3zvnjc (Chico Bento in: *Na Roça é Diferente*) and <https://www.youtube.com/watch?v=ffKjDBFvPxY> (*Chico Bento no Shopping*).

^{ix} The concept of Tradition is linked to memory and the past. In this case, memory plays the role of feeding and feeding back memories, rituals, habits, customs, among other elements, to prevent it from falling into the hybridism and fluidity of Contemporary. Considering Pierre Nora's idea of memory-places (1993), the past is invented, imagined in memory and, therefore, transformed (Hall, 2005).

^x Translation is about the feeling of belonging, the transport across borders. It is the movement of acceptance of hybridity and hybrid cultures, of detachment from the “lost” past (Hall, 2005).

^{xi} The idea of cultural industry mentioned here refers to the concept of the same name coined by Adorno and Horkheimer (1985) regarding the industrialization, production and consumption of culture through the mass media in capitalist society that trigger the feeding of the alienation circuit to work→exchange for currency→consumption of work.

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