

The curriculum for the Rural Education in the context of national legislationⁱ

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ABSTRACT. The present research presents an analysis of the curricular prescriptions for the Rural Education in Brazil considering the educational legislations. Its objective is to understand the political, economic and social relations and their reverberations in the curricular prescription for the Rural Education. The study was carried out through bibliographical and documentary research. The documents analyzed were: Organic Law of Primary Education - Decree-Law No. 8.529/46, Organic Law of Agricultural Education - Decree-Law No. 9.613/46, Brazilian Educational Laws and Guidelines 4.024/61; Law 5.692/71 and Law 9.394/96, the Operational Guidelines for Basic Education in Rural Schools - DOEPEC - CNE/CEB Resolution N°. 1 - April 3, 2002 and Complementary Guidelines for Basic Rural Education - Resolution CNE/CEB 2/2008. We found that the curriculum designed for rural areas - although regulated by the same norms as those for urban populations - has specificities that differentiate it, since the educational practice planned to rural areas has as its intentionality the insertion of students in productive work.

Keywords: Educational Policies, Rural Education, Curriculum.

O currículo da Educação do Campo no contexto das legislações nacionais

RESUMO. A presente pesquisa apresenta uma análise das prescrições curriculares para a Educação do Campo no Brasil a partir das legislações educacionais. Tem como objetivo compreender as relações políticas, econômicas e sociais e suas reverberações na prescrição curricular para a Educação do Campo. O estudo foi realizado por meio de pesquisa bibliográfica e documental. Os documentos analisados foram: Lei Orgânica do Ensino Primário – Decreto-lei nº 8.529/46, Lei Orgânica do Ensino Agrícola – Decreto-lei nº 9.613/46, as Leis de Diretrizes e Bases da Educação Nacional Lei 4.024/61; Lei 5.692/71 e Lei 9.394/96, as Diretrizes Operacionais para a educação Básica nas Escolas do Campo – DOEBEC – Resolução CNE/CEB Nº. 1 – de 3 de abril de 2002 e Diretrizes Complementares para a Educação Básica do Campo - Resolução CNE/CEB 2/2008. Constatamos que o currículo pensado para as áreas rurais – embora regulamentado pelas mesmas normas que os destinados às populações urbanas – possui especificidades que o diferenciam, pois, a ação educativa direcionada ao campo tem como intencionalidade a inserção dos alunos no trabalho produtivo.

Palavras-chave: Políticas Educacionais, Educação do Campo, Currículo.

El currículum de la Educación Rural en el contexto de las legislaciones nacionales

RESUMEN. La presente investigación presenta un análisis de las prescripciones curriculares para la Educación Rural en Brasil a partir de las legislaciones educacionales. Tiene como objetivo comprender las relaciones políticas, económicas y sociales y sus repercusiones en la prescripción curricular para la Educación Rural. El estudio fue realizado por medio de investigación bibliográfica y documental. Los documentos analizados fueron: Ley Orgánica de la Enseñanza Primaria – Decreto-ley nº 8.529/46, Ley Orgánica de la Enseñanza Agrícola – Decreto-ley nº 9.613/46, las Leyes de Directrices y Bases de la Educación Nacional Ley 4.024/61; Ley 5.692/71 y Ley 9.394/96, las Directrices Operacionales para la educación Básica en las Escuelas del Campo – DOEBEC – Resolución CNE/CEB N°. 1 – del 3 de abril de 2002 y Directrices Complementarias para la Educación Básica Rural - Resolución CNE/CEB 2/2008. Constatamos que el currículum pensado para las áreas rurales – aunque reglamentado por las mismas normas que los destinados a las poblaciones urbanas – posee especificidades que lo diferencian, pues, la acción educativa orientada hacia el campo tiene como intención la inserción de los alumnos en el trabajo productivo.

Palabras clave: Políticas Educativas, Educación Rural, Currículum.

Introduction

In Brazil, from a historical point of view, Field Education is a space marked by contradictions, conflicts and interests, guided by the assumptions of a capitalist state that intervenes in the educational process according to the priorities of capital. This is equivalent to saying that schooling is part of a general, political-administrative national plan, therefore deserving to be reinterpreted with regard to its objectives and directions.

In this article, I aim to understand the political, economic and social relations and the reverberations in the curriculum prescription for rural education. The study was carried out through bibliographic and documentary research. The documents analyzed were: Organic Law of Primary Education - Decree-Law No. 8.529/46, Organic Law of Agricultural Education - Decree-Law No. 9.613/46, the Laws of Directives and Bases of National Education Law 4.024/61; Law 5.692/71 and Law 9.394/96, the Operational Guidelines for Basic Education in Rural Schools - DOEPEC - Resolution CNE/CEB N°. 1 - of April 3, 2002 and Complementary Guidelines for Basic Education in the Countryside - Resolution CNE/CEB 2/2008. Such documents were treated in accordance with the dimensions of the documentary analysis, as proposed

by Cellard (2008), namely: the context, the author (s), the authenticity or reliability of the text, the nature of the text, the key concepts and the internal logic of the text. In the analysis of the documents, we seek to understand the economic, ideological, social, cultural, historical and political issues that contributed to their production, giving meaning to the corpus of analysis. In this perspective, documents are conceived as a social construct that only make sense if analyzed within this context.

This article consists of two parts. In the first, we begin the discussion by presenting rural education from the perspective of the rural movement and of the ideas of the school; then, we approach the modernizing ideals for Rural Education. In the second, we highlight Rural education in the context of education legislation, we focus on the Organic Laws of Education, more precisely, the Organic Law of Primary Education and the Organic Law of Agricultural Education and, finally, we work with the Laws of Guidelines and Bases Education and the Operational Guidelines for Basic Education in Rural Schools.

Rural education from the perspective of the ruralist movement and of the modernizing ideas

The political-economic and social development implemented in Brazil with

the advent of the Republic was linked to the country's urbanization process, so that Brazilian society only awoke to problems in the rural environment due to the strong migratory movement that occurred in the years 1910/20. It is in this period that the concern of the Brazilian elites with rural education begins to take shape in effective actions, aiming, above all, to reduce the rural-city migration (Maia, 1982; Fonseca, 1985).

The rural exodus was a threat to urban populations who began to see this population as the focus of social problems. As a result of this concern, the rural movement created by the rural oligarchy, concerned with keeping workers in the field, arises.

The ruralism movement ... is much more than an awareness of the problems of rural education. What really defines it is its political-ideological face that remains hidden by the educational question. Committed to maintaining the 'status quo', it contributes to a biased perception (sic) of the city-countryside contradiction as something 'natural', thus contributing to perpetuation. It seems that the great 'mission' of the rural teacher would be to demonstrate the 'excellence of life in the countryside', convincing man to remain marginalized from the benefits of urban civilization. (Maia, 1982, p. 28).

The education proposal of the ruralist movement fulfilled a political-ideological

function that was above concerns with educational problems. It was the point of convergence of ruralist policies to guarantee the qualification of the worker according to the demands of the market and keep him "stuck" to the peasant roots, with support from the industrial sector threatened by the "swelling" of the cities and the impossibility of absorbing this labor.

In the midst of this movement, "pedagogical ruralism" emerges, based on the defense of 'a school "suited" to local and regional reality, which "exalted" life in the countryside and the work of the peasant. However, "... popular education should be of such content that it perfects the people without ceasing to be a worker, without creating in them the desire to leave their class, not to accept their role in the production system in a disciplined way". (Fonseca, 1985, p. 56).

Thus, education is seen as the best mechanism to contain this internal migration and as an attempt to promote the return of man to the countryside. This proposal became a justification to legitimize all initiatives aimed at Rural Education. Thus, politicians and educators committed to maintaining the status quo contributed to the dissemination of the idea that the city-countryside contradiction was natural. This conservative posture

remained the guiding thread of official Rural Education policies thereafter. (Fonseca, 1985)

Ruralism in education remained until the 1930s, keeping education linked to the colonial tradition and, thus, distanced from the economic requirements in force at the time. Only after the first signs of a deeper transformation in the economic model based on agro-exportation, did schooling, in general, take more bold positions. This phenomenon was influenced by two aspects: “First, the ideals of the Progressive Education movement launched by the ‘Pioneers of New Education’; secondly, the new social and political trends arising from urbanization demands that started in the 1920s”. (Leite, 2002, p. 29).

The school's ideals of education influenced Brazilian educational thinking, resulting in the emergence of several pedagogical trends, which Nagle will classify them in two categories: enthusiasm for education and pedagogical optimism.

The enthusiasm for education is characterized by Nagle (1974, p. 99) as the “belief that, by the multiplication of school institutions, the dissemination of school education, it will be possible to incorporate large sections of the population on the path of national progress and place Brazil on the path of the great nations of the world”.

Pedagogical optimism, in turn, was based on the “belief that certain doctrinal formulations about schooling indicate the path to the true formation of the new Brazilian man”. (Nagle, 1974 p. 99-100). This means that it was not only a priority to open more schools, but to modify the pedagogy itself, the teaching and learning process, the assessment instruments, the school management method and even the school architecture.

In the 20th century, before the consolidation of the bourgeois capitalist order, marked by the development of the national industry, education underwent radical transformations. The belief in education as an element of social transformation promoted the opening of the school to the people, highlighting the need for training a new man. Education should take on the task of building this new man, necessary for the nascent industrial society.

In this perspective, the school assumes the socializing function, with centrality in the individual and in the learning processes, as well as an instrument to equalize social inequalities and as a place for learning democracy, being considered the main lever to lead Brazil to the height of the most “civilized countries of the century”.

This purpose boosted the

development of political actions that gained evidence, especially in the twenties of the last century, mainly after the foundation of the Brazilian Education Association (ABE), in 1924. This movement expands with the holding of National Education Conferences, from 1927, reaching full visibility with the launch of the Manifesto of Pioneers of New Education, in 1932 (Gadotti, 2006).

This mobilization opens space for the organization of school associations, the debate and the proposal of the guidelines and bases of education, of a National Education System, with the objective of ensuring the organization and supervision of education at the national level.

In the 1920s, several educational reforms were promoted in Brazilian states, inspired by the Progressive Education movement ideals. Among them, it is important to highlight the reforms of Sampaio Dória, in 1920, in São Paulo; Lourenço Filho, in 1923, in Ceará; Anísio Teixeira, in 1925, in Bahia; Francisco Campos, in 1927, in Minas Gerais; Fernando de Azevedo, in 1929, in the Federal District; Carneiro Leão, in 1929, in Pernambuco, and Lourenço Filho, in São Paulo, in 1930.

These reforms stimulated debates and questions about Jesuit education, considered “of a verbal, rhetorical,

bookish, memoristic and repetitive nature, which stimulated competition through awards and punishments”. (Gadotti, 2006, p. 231). According to such reforms, State intervention in the organization of the school system was urgently needed, highlighting the importance of the emphasis on method and science as indispensable elements to the teaching process in sharp opposition to the encyclopedist content.

In the Manifesto of the Pioneers the problem of rural education is presented, but the proposal to solve the problem is based on the “extension of the school of educational work and the school of professional work, based on the normal exercise of cooperative work”. (Ghiraldelli, 2006, p. 47).

The Manifesto, when faced with the education of the worker, proposes to adapt the “school of work” to the molds of the “professional school”. Thus, it presents a differentiated education for workers in the countryside and in the city, a dual educational system, based on the logic of industrial development. The idea of the “single school”, founded on the interests of the child and on his development “from the inside out”, is not intended for the education of the worker (Ghiraldelli Júnior, 2006), a fact that reveals the contradiction of the school's ideals of

education.

Under the aegis of the Progressive Education movement ideals of education, pedagogical ruralism gains momentum, since the proposal of education for the Brazilian rural environment, as defended by these thinkers, corroborated the strengthening of rural oligarchies.

The current scholar-viewer reinforced this position 'of the school glued to reality', based on the principle of 'adequacy' and, thus, placed itself alongside the conservative forces. This is because the 'fixation of man to the countryside', the 'exaltation of the agrarian nature of Brazilians' were part of the same discursive framework with which the rural oligarchy defended its interests. (Maia, 1982, p. 27).

However, it is from the 1930s that the debate on rural education gains concrete initiatives with the promulgation of the Organic Laws of Education.

Rural education in the context of educational legislation

In this work, we will focus more specifically on Decree-Law No. 8.529/46 that regulates primary education and Decree-Law No. 9.613/46 that established agricultural education and the laws of Education Guidelines and Bases and Operational Guidelines for Rural Education.

Decree-Law no. 8.529 of January 2,

1946, organized primary education in two training cycles, the first called a fundamental course and the second a complementary course. For young people and adults who had not attended school at their own age, the option was the two-hour supplementary course.

The aforementioned Decree instituted national legislation for primary education, defined the duration of the course, as well as established the disciplines that became part of the curriculum.

The four-year fundamental course aimed to provide general training for students, using a curriculum with scientific and humanistic subjects with a more balanced presence in the physical and natural sciences, whose study begins in the first and third grades unfolds in physics, chemistry and natural history.

The encyclopedic nature of the curriculum displaced from the national and local context, associated with a rigorous evaluation system, remained in favor of a minority, as not everyone was able to spend five years acquiring a "solid general culture", such as: the majority of population, mainly the working class of the countryside and the city.

For these students, primary education had other objectives and content. These objectives aimed to offer rural children a

means of acquiring knowledge related to agriculture and to develop habits and attitudes that tend to create agricultural mentality (Silva, 1970).

Therefore, it was necessary to establish pedagogical relationships between the officially prescribed curriculum and agricultural activities. In this way, it would be enough to guarantee the adaptation of the program to local needs, which meant inserting students in the necessary knowledge for work in agriculture, such as:

In language - writing letters, requesting information, etc., reports, forms, summaries, letters, invitations, various observations, relating to specific activities of the club and other related institutions.

In mathematics - measurement and evaluation of land area, layout of beds, calculation of distances between seedlings in the vegetable garden, garden, orchard. Calculations with money, through the purchase and sale of agricultural products, expenditure on transport and agricultural material, percentage of profit or loss, etc.

In natural studies - seasons, time of planting and harvesting, germination, soil, knowledge of the life of animals and plants, pests of agriculture.

In social studies - means of communication and transport, agriculture in the time of the Indians and now, life in different areas of the State and the Country, agricultural products brought to Brazil in colonial times.

In hygiene - eating habits, hand hygiene after working on the soil, the germs found in it and causing illness, etc.

In design and applied arts - take

advantage of typical motifs for the most varied applications. Make flowers, belts, baskets, bags, etc., using seeds, nuts, straws, bamboo and other materials. (Silva, 1970, p. 33).

All subjects taught in primary education in rural areas should address the agricultural issue to awaken in students an interest in working in agriculture; the curriculum involved questions related to the entire production process, from planting to the marketing of the final product. This curriculum aimed to assist the development of the field through the renewal of work and production techniques, according to the extension objectives.

For rural students who were able to complete primary school, the option was to continue in agricultural education, which in the organization of the education system corresponded to secondary education lasting seven years. However, contrary to the propaedeutic character of secondary education, agricultural education had a terminal character.

The Organic Law on agricultural education, Decree-Law No. 9.613/46, was also enacted shortly after the end of the new state, with the aim of professionally preparing agricultural workers (art. 1). To achieve this purpose, it should meet the interests of technical and professional training of farmers, contribute to the

strengthening of agricultural establishments and the development of the national economy, as specified in art. 2nd

Agricultural education must meet: 1. The interests of those who work in rural services and activities, promoting their technical preparation and human training. 2. The interests of agricultural properties or establishments, providing them, according to their growing and immutable needs, with sufficient and adequate labor. 3. To the interests of the Nation, continuously mobilizing efficient builders of its economy and culture. (Brazil, 1946).

According to the aforementioned Decree-Law, agricultural education was organized into two basic training cycles: the first lasting four years was made up of two courses, namely: Agricultural Initiation and Agricultural Mastery. The second cycle lasted three years and offered two types of courses: Agrotechnical and Pedagogical Agricultural; both taught in agrotechnical schools.

During this period, the provision of primary education was also in the process of regulation and expansion due to the enactment of organic law No. 8.529/46 presented in the previous session. For this reason, educational establishments offering the agricultural initiation course could provide primary education to candidates who did not have the necessary qualifications for admission to agricultural education, as specified in Article 65 of

Decree-Law No. 9.613/46, “The agricultural initiation schools will be able to provide primary education, in accordance with the relevant legislation, to illiterate adolescents or those who have not yet received that education satisfactorily, and who are candidates for the agricultural initiation course”.

Regarding the agricultural education curriculum, the aforementioned decree is omitted, it only highlights the concern with moral and civic education, establishing that it should be worked on throughout the agricultural education program.

Agricultural education establishments will take special and constant care with the moral and civic education of their students. This education will not be given in a limited time, through the execution of a specific program, but will result from the execution of all the programs that give rise to this objective, and, in general, from the very process of school life, which in all activities and circumstances, should take place in terms of high dignity and patriotic fervor. (Art. 44).

Strengthening the values of patriotism is one of the central issues that must permeate the entire curriculum. The concern with the development of the nationalist spirit and national unity arises as a result of the intensification of immigration of foreigners who came to work in agriculture (Oliveira, 2007). For this reason, it was necessary to establish

moral and civic education to foster the feeling of belonging to the Brazilian nation.

The curriculum prescribed for the two courses of the 1st cycle of agricultural education presents a division between the subjects of general culture and those of technical culture. There is a predominance of human, physical and natural sciences, even when it comes to agricultural initiation courses.

The development of modern techniques in agriculture was the keynote of the curriculum prescribed for courses that were part of agricultural education. That is why, since the agricultural initiation course, there was already a set of disciplines designed to meet this demand demanded by the productive sector.

For Oliveira (2007 p. 106), “despite the Organic Education Law having systematized agricultural professional education and providing the articulation between the levels and modalities of education, allowing the student to continue in his schooling process until higher education”, limited the student access only to courses related to the agricultural area.

Thus, the Organic Law on Agricultural Education favored the implementation of differentiated education for the working class. It guaranteed the institutionalization of technical education

as a strategy to promote the development of agriculture. It provided a technical tool for field workers, contributing to their fixation in this environment. Therefore, the prerogative of fixing man in the countryside (rural movement) continued as the guiding thread of the actions implemented in the rural environment.

The development of education in rural areas, at its three levels, namely: primary, secondary and higher, although regularly by the same standards as those for urban populations, have specificities, both direct educational action in the field for the insertion of students in the productive work.

After the promulgation of the Organic Laws of Education, efforts were directed towards the drafting of the Law of Guidelines and Bases of Education. The 1950s were marked by intense discussions and political clashes between privatized, educators and education intellectuals about the drafting of the first Law of Education Guidelines and Bases - LDB. In these discussions, the interests of public and private education were at stake; both wanted to ensure in the text of the law the allocation of public resources to finance education.

In 1955, a text replacing the draft law presented in 1948, which was shelved, was filed in the Chamber of Deputies. The

author of the substitute was deputy Carlos Lacerda, with a privatized orientation, who defended the financing of private education by the government so that families could have access to free education in these establishments.

The Lacerda substitute was approved as the National Education Guidelines and Bases Law (Law No. 4.024, of 12/20/1961), under the terms proposed to support the private initiative, without changing the existing organization since Capanema (1942), except for the proposition flexible curricula and democratizing mechanisms such as the possibility of using studies between technical and academic education. (Hilsdorf, 2003, p. 111)

LDB 4.024 was enacted in 1961. This law regulated education at the national level from pre-primary to higher education. The purpose of national education is presented in the 1st article through nine paragraphs that ensure the recognition of citizens' rights and duties, respect for the dignity and freedom of man, as well as guaranteeing the integral development of human personality, the strengthening of national unity, the preservation of cultural heritage, the preparation of the individual and society for the domain of scientific and technological resources.

In the text of the law, rural education is mentioned in only two articles: first in art. 32, establishing that: "rural landowners

who are unable to maintain primary schools for children residing in their plots must facilitate their attendance at the nearest schools, or encourage the installation and operation of public schools in their localities". (Brazil, 1961). Second, in art. 57, LDB 4.024/61, which establishes: "the training of teachers, advisors and supervisors for primary rural schools may be carried out in establishments that prescribe integration into the environment". With reference to the articles cited, we can say that there is no concern in discussing and implementing an education in and in the countryside, it only presents the possibility of integration into the environment, without questioning the political and economic interests that supported the form of organization of the spaces rural areas.

Duality in education continued to be a hallmark of educational legislation, this political option continued to favor differentiated education, one for the formation of the elite and the other for the training of rural and city workers. The law "which was initially intended for a poorly urbanized country, ended up being approved for an industrialized Brazil with educational needs that Parliament was unable to understand". (Ghiraldelli, 2006, p. 99).

Education is elaborated, having as

reference, the process of industrialization of urban spaces, aiming, above all, to meet the demand for qualification demanded by the industrial and commercial sector. For rural education, the legislation ensures the supply of agricultural education, maintaining, however, the same structure established by the Organic Law that regulated the said education, this means that LDB reaffirmed the purpose of training specialization labor to promote the modernization of agriculture.

The logic that drives the educational efforts manifested in the law is that of integration, based on a uniform vision of Brazil. In this sense, specificities and heterogeneities are not thought of as founding categories in the Brazilian territory.

The concept of curriculum in this law is based on traditional thinking. For Silva (2004) traditional theories conceive the curriculum as a neutral, scientific, disinterested field, in general they focus their attention on the concepts of teaching, learning, evaluation, methodology, didactics, organization, planning, efficiency, objectives.

Thus, the aforementioned law presents as guidelines in the scope of the curricular question the form of organization of the subjects, the number of subjects that can be offered at each level of

education, the distribution of practical and theoretical activities, etc. The curriculum is understood, therefore, as a purely organizational issue.

The citation in the legal text on rural education did not mean an advance towards recognizing the specificities of the rural environment, on the contrary, it presents the lack of an educational policy aimed at these populations.

Thus, the formal system of rural education without conditions for maintenance, expansion and self-support, both pedagogically, as well as administratively, and mainly financially, entered a process of deterioration, submitting to urban interests.

Despite the “proclamation” of expanding basic schooling in the countryside, Romanelli (2007) points out that in 1964 of the 3,495,776 children aged 7 to 14 years in the rural area, 74.40% did not attend school. In 1970, about 31% of the school-age population was out of school, of which 80.30% belonged to the countryside. This shows that the lack of schooling is more serious in rural areas.

The national political, economic and social scenario underwent profound transformations imposed by the Military Regime which, when assuming power, created mechanisms for the achievement of its objectives and, mainly, for the

maintenance of the established order. The crisis in the Brazilian educational system after the implementation of the aforementioned regime contributed to the establishment of agreements and covenants between MEC and international organizations for technical and financial cooperation in the educational area.

One of the actions developed in the educational field, during the term of the military regime, was the promulgation of the Law of Guidelines and Bases of National Education - Law no. 5.692/71 whose main proposed change was the universalization of vocational education in high school in an absolute and universal way.

This LDB established a national curriculum through mandatory subjects, both in the first and second grades. Local and regional issues came under the responsibility of the disciplines in the diversified part of the curriculum.

The Federal Council of Education was in charge of fixing the subjects of the common nucleus, determining the objectives and breadth of the curriculum. This centralization of the elaboration of the national curriculum reveals the government's concern to maintain under its responsibility the definition of the knowledge considered valid to be transmitted to the society as a whole. As

well as evidencing the authoritarian way of conducting curriculum policy at the national level.

The adoption of vocational education in high school contributed to the emergence of technical qualifications in the most varied areas, reaching approximately a total of 158 courses (Guiraldelli, 2006). For whom, the definition of the curriculum depended on the qualification offered. In this way the curriculum comes to be understood as a purely technical issue.

The purpose of Law No. 5.692/71 was to qualify young people according to the needs of the market to meet the euphoria of economic growth propagated by the military. In this sense, qualification for work has become mandatory.

The reference to rural education appears only in art. 9th paragraph 2, defining that: “in the rural area, the establishment may organize school periods, with vacation prescription during the planting and harvesting seasons, according to the plan approved by the competent teaching authority”. (Brazil, 1971). The law establishes that the school must adapt to the productive cycle of the rural environment, this means that reconciling school and work was essential to guarantee the productivity of the countryside and maintain the subordination

of the school to work.

The referred law did not contemplate the socio-cultural reality of the Brazilian peasantry and, therefore, it did not incorporate the requirements of the schooling process of rural populations in its fundamental guidelines, nor did it even consider possible directions for an educational policy aimed exclusively at peasant groups.

It was, however, only after the Federal Constitution of 1988 that rural education started to be treated as a fundamental right, since by proclaiming in Art. 208 paragraph 1 “Access to compulsory and free education is a subjective public right”. (Brasil, 1988). This means that regardless of whether they live in the countryside or in the city, everyone has the right to education.

This concept of direct education is also expressed in LDB - Law 9.394/96, which ensures the provision of basic education adapted to the peculiarities of rural populations, through curricular content, methodologies and school calendar appropriate to the needs and interests of rural populations, according to art. 28,

In offering basic education to the rural population, the education systems will promote the necessary adaptations to suit the peculiarities of rural life and each region, specifically: I Curricular contents and

methodologies appropriate to the real needs and interests of students in the rural area; II Own school organization, including the adaptation of the school calendar to the phases of the agricultural cycle and climatic conditions; III Adaptation to the nature of work in rural areas. (Brazil, 1996).

This article recognizes that rural education needs to be differentiated. However, the singularities inherent to the reality of rural education are associated with the insertion of rural students in productive work, which does not differ from the concept of education historically thought for the countryside.

In recent years, the current LDB has been undergoing successive changes which redefined the concept of basic education, curriculum, assessment, teacher training, etc. In this movement to reformulate the text of the law to meet market imperatives, the curriculum has undergone profound interventions, becoming the central element of the Ministry of Education's concerns. The wording given to article 26 of the LDB through Law No. 12.796/2013 represents the adequacy of the current educational legislation to economic interests, which defend the need for a national curriculum, as transcribed below

Art. 26. The curricula of early childhood education, basic education and secondary education must have a **common national base**, to be complemented, in each education

system and in each school establishment, by a diversified part, required by the regional and local characteristics of the art. society, culture, economy and students. (Wording given by Law No. 12,796, of our emphasis in 2013).

The hegemonic discourse around the common national base is based on the defense of the development of a national curriculum as a strategy to ensure quality in education. For Macedo (2014, p. 1549),

The hegemonized meanings for quality education are related to the possibility of controlling what will be taught and learned. It is, therefore, a circular discourse, in which the measure of quality becomes its mainstay and its guarantee. The evidence of quality becomes the quality that is being advocated. My questions now are: what meanings of education are being excluded when BNCCs mean quality education like the one that can be assessed? Or what does the neoliberal imagery exclude as poor-quality education?

The National Common Curricular Base - BNCC, defined the knowledge that students of early childhood and elementary education should learn, the paths, trajectories and identities of these subjects in their schooling process. Apple (2008, p. 51) argues that

The curriculum is never just a neutral body of knowledge that somehow appears in a nation's texts and classrooms. It is always part of a selective tradition, of selecting someone, of viewing some group of legitimate knowledge.

The knowledge considered legitimate to be taught in Brazilian schools does not meet territorial, cultural, ethnic specificities, etc. They represent a concept of education based on the homogenization of knowledge, on standardization, which does not recognize regional and local specificities. It does not recognize because it does not value the stories of struggles, resistance, knowledge building, identity affirmation. For this reason, the approval of the BNCC concerns all those who defend an education that respects diversity and differences.

Contrary to this concept of education, Rural Education has been created by the people of the countryside. In the 1990s, social movements assumed the role of protagonists in the struggle to guarantee the regulation of social rights. The Movement for Rural Education, formed by various entities and social movements - among them, the Landless Workers Movement, the National Conference of Bishops of Brazil, the University of Brasília and others - has been gaining strength in the country, especially in the defense of right to land, through land reform, education that values the singularities of the subjects who live and work in the countryside, their cultural identities, their knowledge, values and histories.

The struggle for the right to land expresses a complex field of dispute around agrarian reform, which has been adopted as a banner of struggle by social movements, as it understands that territorial development in the countryside passes through the right to land. For Fernandes (2007, p. 86)

... the struggle for land and agrarian reform, form the main factor of territorializing of the peasantry in the national territory. Territorial development and land reform are inseparable processes. Therefore, obtaining land and developing settlers are inseparable processes. Capital forms its territories and becomes territorialized, that is, it expands by multiplying the control of huge areas in all regions. Nowadays, in the Brazilian field, capital is called agribusiness, which seeks to appropriate the land and subordinate the peasantry by outsourcing production (which many call integration) or expropriating it through verticalization of production, controlling all systems that compose it. (Fernandes, 2007, p. 86).

Agrarian reform is a policy of dispute over territories that opposes the development model proposed by agribusiness. “It is a territorial dispute carried out by the conflict generated by facing different development models”. (Fernandes, 2012, p. 7). However, in this struggle ... agribusiness has benefited from huge financial incentives granted by the State, which understands it as a totality, of

which peasant or family-based agriculture is part”, (Coca, 2011, p. 43).

For this reason, the struggle for land is configured as an important instrument of resistance for the Brazilian peasantry, which envisages the construction of a new territorial organization that guarantees land tenure. That recognizes the territorial practices developed by the peasants. “To strengthen this resistance, a development model that includes them as protagonists and not as supporting actors or subordinate subjects is fundamental ...”. (Fernandes, 2007, p. 14).

Education in/in the countryside is also part of this movement to fight for social rights. For Arroyo (2009, p. 73)

The rural social movement represents a new awareness of the right to land, work, justice, equality, knowledge, culture, health and education. The set of struggles and actions that men and women in the countryside carry out, the risks they take, show how much they recognize themselves as subjects of rights. Basic education has only become universal, following these advances in rights.

In this perspective, several seminars were held culminating with the completion of the National Conference for Basic Education in the Countryside, and later, with the approval of the Operational Guidelines for Basic Education in Rural Schools.

The approval of the Operational

Guidelines for Basic Education in Rural Schools (DOEBEC) - Resolution CNE/CEB Nº. 1 - of April 3, 2002, meant the officialization, in Brazilian educational policy, of the need for an education that would meet the specificities of the subjects and schools in the countryside.

Although DOEBEC were implemented in the context of the reforms implemented by the neoliberal State, articulated with national curricular guidelines, they show significant advances in the recognition of the identity of rural schools, as established in art. 2nd:

The identity of the rural school is defined by its connection to the issues inherent to its reality, anchored in the temporality and knowledge of the students, in the collective memory that signals future, in the network of science and technology available in society and in social movements in defense of projects that associate the solutions required by these issues to the social quality of collective life in the country. (National Council of Education/Basic Education Chamber, 2002).

In this sense, the pedagogical proposal of rural schools must express “the diversity of the countryside in all its aspects: social, cultural, political, economic, gender, generation and ethnicity”. (art. 5, from DOEBEC). It is observed, therefore, that the provisions of this article and articles 23, 26 and 28 of LDB 9.394/96 guarantee the realization of

an education that contemplates the diversity of the countryside, the processes of interaction and transformation of the rural environment.

In addition, the pedagogical proposal needs to be guided by curricular and pedagogical activities aimed at a sustainable development project. For this reason, the Rural Education curriculum must be constructed in the historical context of struggle of social movements in the countryside.

Based on this vision, we will have to answer concrete questions and incorporate in the field curriculum the knowledge that they prepare for production and work, the knowledge that they prepare for emancipation, for justice, the knowledge that they prepare for the full realization of human beings as human ... What I am proposing is that school knowledge itself must be redefined, must be linked to the cultural matrices of the countryside, to the new cultural subjects that the social movement recreates. That's where we go. (Arroyo, 2009, p. 83).

This historical movement to redefine the concept of curriculum for Rural Education represents a problematization of the educational proposals implemented in rural schools, which did not favor the questioning of identities and/or subjectivities present in the school curriculum, of the social relations of production carried out in the field, as well

as the power relations that are part of the selection and legitimation of curricular knowledge.

A basic education project in the countryside must incorporate a richer view of knowledge and culture, a more dignified view of the countryside, which will be possible if we place education, knowledge, technology, culture as rights and children and youth, rural men and women as subjects of these rights. (Arroyo, 2009, p. 82).

By incorporating the socio-political dimension, the curriculum expands the notion of school, inserting itself in the life of the community, in the social relations of the existence of children, youth, men and women in the countryside.

On April 28, 2008, Resolution no. 2 (National Council of Education/Basic Education Chamber, 2008) was approved, which establishes Complementary Guidelines, Rules and Principles for the Development of Public Policies for the Care of Basic Education.

This document provides precise indications for Rural Education concerning:

- Comprehensiveness of rural education, which includes basic education at all levels and modalities, aimed at serving rural populations in their most varied forms of life;

- Responsibility of federated entities in the “universal access, permanence and

school success with quality at all levels of basic education”. (art. 1, paragraph 1);

- Offering basic education for young people and adults who have not completed their studies at their own age;

- Offering basic education for children and young people with special needs, preferably in the regular school system;

- Early childhood education and the early years of elementary education must be offered in the community itself, avoiding the nucleation process;

- In the final years of elementary school, nucleation may be the best solution, but it should be considered that the displacements are made in the shortest possible distances, preserving the intercampus principle.

Pedagogical support for rural students is also ensured, as well as adequate infrastructure, “materials and textbooks, equipment, laboratories, library and leisure and sports areas, in accordance with the local reality and the diversity of the rural people”. (Council National Education/Basic Education Chamber, 2008, art. 7).

Rural Education is now considered as an integrating axis of rural development; therefore, it is recommended that the Union, States, Federal District and Municipalities “work towards articulating

the actions of different sectors that participate in this development”. (National Council of Education/Basic Education Chamber, 2008, art. 11).

This resolution extends the right to education for students in rural schools, through the responsibility of federated entities (Union, Federal District, States and Municipalities) for maintaining basic education in rural schools.

Conclusion

In this historical incursion about the curricular prescriptions for rural education, we realize that there are long periods of forgetfulness and short moments in which the problem of the rural man is resumed. The minimal intervention of the State in the provision of public policies has contributed significantly to the scenario of exclusion that has been taking shape in the countryside, through the denial of the rights to education, a denial translated by the absence of effective policies of access and permanence, with success, in the schools.

We found that national legislation has been silent on the regulation of a curriculum that meets the desires of subjects in the field. When the education of rural people is remembered, it falls within the scope of compensatory actions to supply deficiencies in social integration.

Nevertheless, the approval of the DOEPEC meant the officialization, in Brazilian educational policy, of the need for an education that would meet the specificities of the subjects and schools in the countryside. This resolution, although it was carried out within the scope of the reforms implemented by the neoliberal State, articulated with the national curricular guidelines, showed significant advances in the recognition of the specificities of rural schools.

However, we are currently living in a time of profound changes in educational policy, more specifically in the curriculum, with the approval of the common national curriculum base. We consider that the curricular reform that is underway in Brazil, is inserted in the process of ordering the knowledge that we want to build and teach in schools without respecting the identities of the subjects in the field.

Therefore, the construction of a Rural Education that contemplates cultural, political, economic, social, gender, race and ethnic diversity constitutes a challenge that is posed for all those who defend a formation that promotes the integral development of the subjects of the field.

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