

## **History of Rural Education and Pedagogy of Alternation: limits, challenges and possibilities in teacher training<sup>i</sup>**

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**ABSTRACT.** This article propose a reflection on the limits and potentialities of the Alternation Pedagogy as an formative device in the process of teaching and learning in teacher education in the context of Countryside Education. We present a brief historical rescue on the Alternation Pedagogy and its integration in the curricula of the undergraduate courses in Countryside Education implemented in Brazil, through the Call for Selection n. 2/2012-Sesu/Setec/Secadi/MEC, of August 31<sup>st</sup> of that year. According to the narratives of teacher trainers of two institutions contemplated by this public call in the Northern region of Brazil, we verify conceptions, limits, potentialities and future projections of Alternation Pedagogy.

**Keywords:** Alternation Pedagogy, Higher Education, Countryside Education.

## **Educação do Campo e a Pedagogia da Alternância: limites, desafios e possibilidades na formação de professores**

**RESUMO.** Este artigo propõe uma reflexão sobre os limites e as potencialidades da Pedagogia da Alternância na formação de professores no contexto da Educação do Campo. Apresentamos um breve resgate histórico sobre a Pedagogia da Alternância e a sua integração nos currículos dos cursos superiores de Licenciatura em Educação do Campo implantados no Brasil, por meio do Edital de Seleção n. 2/2012-Sesu/Setec/Secadi/MEC, de 31 de agosto daquele ano. Conforme narrativas de professores formadores de duas instituições contempladas por essa chamada pública na região Norte do Brasil, verificamos concepções, limites, potencialidades e projeções futuras da Pedagogia da Alternância.

**Palavras-chave:** Pedagogia da Alternância, Ensino Superior, Educação do Campo.

## **Educación Rural y Pedagogía de la Alternancia: límites, desafíos y posibilidades en la formación de profesores**

**RESUMEN.** Este artículo propone una reflexión sobre los límites y las potencialidades de la Pedagogía de la Alternancia en la formación de profesores en el contexto de la Educación Rural. Presentamos un breve rescate histórico sobre la Pedagogía de la Alternancia y su integración en los currículos de los cursos superiores de Licenciatura en Educación Rural implantados en Brasil, a través del Edicto de Selección n. 2/2012-Sesu/Setec/Secadi/MEC, del 31 de agosto de aquel año. Conforme narrativas de profesores formadores de las instituciones contempladas por esa llamada pública en la región Norte de Brasil, verificamos concepciones, límites, potencialidades y proyecciones futuras de la Pedagogía de la Alternancia.

**Palabras clave:** Pedagogía de la Alternancia, Enseñanza Superior, Educación Rural.

## Introduction

This study aims to analyze the limits and potentialities of Alternation Pedagogy in teacher education in the context of Rural Education, since there is a need to understand how Alternation Pedagogy has been used in the countryside teacher training courses in the Brazilian territory. It is also noted that this study is the result of data from a report of a doctoral research.<sup>ii</sup>

The Alternation Pedagogy has its origins in the French context of the twentieth century in the Rural Family Homes (RFHs) called *Maisons Familiales Rurales*. During this time, a group of peasants sought training alternatives for their children to remain in the countryside. According to the literature, the French rural space experienced in the period neglect with the lack of public investments, caused by the First World War. In the case of Brazil, specifically, the Alternation Pedagogy initiatives in basic education were implemented in the state of Espírito Santo in 1969, through the Espírito Santo Promotional Education Movement (Espem), led by the Italian Jesuit Humberto Pietogrande. Besides, the Agricultural Family Schools (AFS) were implemented.

For Nosella (2012) the initiative of Mepes aimed at the social, cultural, and economic promotion of rural people in the

state. Over the years, the proposal for teaching by Alternation has gradually expanded in several educational and school contexts in the country, highlighting the work developed by the Family Centers for Alternation Training (FCATs). According to Silva (2010), there are more than 270 experiences in national centers in educational centers that adopt the Alternation Pedagogy in educational practices. For the author, the expansion of these experiences allowed the formation of the FCATs network, integrating the North, Northeast, Southeast, Midwest and South regions. Such initiative arose from the need for the institutions to propose measures in the search for methodologies in the context of the Alternation Pedagogy, with a view of overcoming the challenges experienced for the permanence of men and women in the countryside.

Ideas reinforce that Alternation, in the relationship between time and space, "allows an exchange of knowledge and strengthening of family ties and the bond of learners with their community". (Carvalho & Sales, 2016, p. 183), although it should be noted that, in each context, there may be Alternation(s). It is also possible to notice that the Alternation assumes a legal recognition in the national education system, mainly because it

proposes and recognizes the importance of the rural education and the Alternation Pedagogy as an essential element in the formation of the peasantry, regarding the integration between family, community, and school (Passos & Melo, 2012).

Accordingly, such a proposal of the Alternation Pedagogy “goes beyond the walls of schools and the formalities of institutions, happens as praxis, simultaneously in school, family, and community daily life”. (Carvalho, 2016, p. 21). Queiroz (2004, p. 104) argues that the people of the countryside need an education proposal that corresponds to social needs, that is, that presents “a synergy, an integration, an interpenetration breaking with the theory and practice dichotomy, abstract and concrete, formalized knowledge and skills”.

According to Souza and Mendes (2012), in the northern region of Brazil, the state of Pará was the pioneer in the implementation of the Alternation, with the direct participation of the regional association of Rural Family Homes (RFHs) of Rio Grande do Sul. In Amazonas, activities began in 1996 at the Rural Family House of Boa Vista dos Ramos. In the case of undergraduate courses, Alternation began to be implemented in the country with the Pedagogy of the Earth courses developed in public higher

education institutions in partnership with social movements, for example, the MST. The first recorded experiences, according to the literature in the context of Higher Education, occurred in the south of the country and later in Espírito Santo, Minas Gerais, Bahia, and Mato Grosso.

Costa and Monteiro (2014) argue that actions of the Federal University of Minas Gerais (UFMG) were the basis for the insertion of Alternation Pedagogy in the Rural Education Bachelor Degree courses through Selection Notice no. 2/2012 of the Secretariat of Higher Education, the Secretariat of Professional and Technological Education, the Secretariat of Continuing Education, Literacy, Diversity and Inclusion, and the Ministry of Education (Sesu/Setec/Secadi/MEC), of 31 August 2012. This legislation proposed to strengthen courses in the teaching, research, and extension of federal public universities.

We highlight that the Alternation Pedagogy allows educational institutions, teachers, and students to create mechanisms that bring teaching closer to the reality of the community. In other words, the actions established in the context of the countryside, specifically concerning Alternation Pedagogy, do not refer to a “proposal that highlights social

exclusion and social deprivation, but it affirms the sociocultural identity, which values the significant cultural matrices for the subjects and that highlights the social trajectories as a source of learning". (Souza, 2012, p. 78).

In Alternation there is the appreciation and recognition of the countryside as a place of life, culture and social identities, surpassing the historical view of the rural area only as a space for agricultural and agroindustrial production. As an innovative pedagogical proposal in Brazilian Higher Education, in the sense of overcoming paradigms, we believe that the Alternation Pedagogy breaks with the model of teaching by mere transmission (Freire, 2012), promoting more dialogic and collaborative practices in the formation of subjects. Thus, the educational proposal of the Alternation Pedagogy expands the dialogical and formative dimensions in/from/to university and community (Molina, 2015), with the direct participation of social subjects in decision making and valuation of knowledge of life, culture, beliefs, and production of both scientific and popular knowledge.

### **A brief history of Rural Education**

To continue the discussions, we must analyze the emergence of Rural Education in Brazil, to understand how the

Alternation Pedagogy becomes a training device in undergraduate courses for rural people. Rural education is the result of the struggle of the peasant workers for a society project. In this case, "the countryside is conceived as a space of life and resistance, where peasants fight for access to land and the opportunity to stay there". (Viera & Silva-Junior, 2014, p. 33). The Rural Education proposal emerges as a public policy directed to the people of the rural context not only as palliative measures of the government but as a territory of struggles, desires, and interests of rights conquered by the peasantry and social movements. The Rural Education paradigm breaks with the Rural Education model understood in rural areas as a devaluation and decontextualized mechanism of knowledge and identity of the peasant population.

Fernandes and Molina (2004) state that Rural Education has its origin in the Brazilian landlord thinking, being a form of political control over the land and the people who live and work in it. For the authors, the proposal of Rural Education meets the logic of agrarian capitalism, which conceives the countryside as a place of backwardness, a space for economic production and maintenance of urban life. In contrast to this Rural Education project, Rural Education emerges as a flag for the

struggle for land defense and equal rights, especially access to public education of social quality, designed and planned with the direct participation of peasant subjects.

In this sense, Rural Education is contained in the principles of the agrarian paradigm, while Rural Education is contained in the principles of the agrarian capitalism paradigm. Rural Education has been built by peasant movements based on the principle of autonomy of material and immaterial territories. Rural Education has been built by different institutions based on the principles of the paradigm of agrarian capitalism, in which peasants are not protagonists of the process, but subordinate to the interests of capital. (Fernandes, 2006, p. 09).

By analyzing the history of the Rural Education project, some fundamental events in the consolidation and valorization of peasant life in the area of educational policy are noticeable. In 1997, for instance, the First National Encounter of Agrarian Reform Educators (Enera) was held. The Enera participants in 1997 presented discussions and issues that marked the rural sphere not as a place of agricultural production and maintenance of urban production, but of identities and knowledge. This is because the educational policy for rural peoples, traditionally known as Rural Education, was a proposal that experienced the strategic silencing of public investments and the absence of the protagonism of its subjects. Thus, the

Rural Education project dreamed and desired by social movements is innovative because it presents characteristics based on the history of rural men and women and their social needs (Arroyo & Fernandes, 1999).

In fact, Rural Education recognizes the rural environment as a space/time marked by knowledge, construction, and affirmation of identities. The Rural Education educational policy is not a resource for strengthening the presence of rural men and women for the benefit of agricultural production directed at the urban network and the orders of agrarian capitalism, as well as the traditional ideas of Rural Education as an extension of the center urban and place of production. The Rural Education paradigm proposes to destroy the idea of Rural Education (Santos, 2013), characterized as an instrument of reproduction and maintenance of the agrarian structure of the landed elite. Molina and Antunes-Rocha (2014, p. 28) affirm that it is essential to understand Rural Education as “a specific and differentiated education, focused on the interests of rural life, based on a conception of education as a human formation and committed to a specific strategy for producing life in the countryside”.

In 1998, after the reflections assumed in the I Enerà, the conference “For a Rural Education” was held in Luziânia, Goiás, whose main objective was the strengthening of reflections and the proposition in the creation of Operational Guidelines for basic rural education in the country (Kolling, Nery, & Molina, 1999). In the same year 1998, Pronera was created, which aims to strengthen education in the areas of land reform by stimulating, proposing, creating, developing and coordinating educational projects. Thus, Pronera and the National Rural Education Guidelines, among other movements that take place in the country, promote important debates on formative proposals that value the rural men and women and their integral formation, in addition to contributing to the training of the teachers who work or operate within the peasant territory.

Already in 2007, the Support Program for Higher Education in Rural Education Degree - Procampo<sup>iii</sup> was created, through the Ministry of Education and the Secretariat of Continuing Education, Literacy, Diversity and Inclusion (Secadi). For Santos e Silva (2016, n./p.), Procampo reaffirms the need to propose a public and social quality education aimed at the rural people, since "the school institution, the curricula, the

histories, identities, and memories of educators were constantly disregarded” in formulating policies for this audience.

Carvalho (2016, p. 19) mentions that Procampo "is the result of demands made by social movements in the final documentary of the II National Conference on Rural Education in 2014 and by the effort of the Rural Education Working Group led by Secadi in 2005". For the author, the program proposals present an expanded perspective of education that goes beyond the prescriptive dimensions of the teaching and learning process, integrating school and community.

In 2013, the National Rural Education Program (Pronacampo) was implemented by Decree no. 7,352 and established through Ordinance no. 86, of February 1, 2013, which aims to provide technical support for the implementation of the National Rural Education Policy based on four axes of action: management and pedagogical practices; educator training; professional and technological education; and infrastructure (Molina, 2015). On the one hand, the expansion of the offer of rural education courses in the country is built on the experiences of other government projects such as Procampo, in addition to the integration of other initiatives that foster rural education policy.



It is noted that one of Pronacampo's significant gains concerns the expansion of undergraduate courses in Rural Education implemented in several Federal Higher Education Institutions (IFES) through public notices, in which 45 proposals were approved in the national territory. It is noteworthy that "the courses approved in this notice would have three years of specific resources for its implementation and at least 120 vacancies per year for new courses, and 60 vacancies for expansion of existing courses". (Carvalho, 2016, p. 20).

Molina (2015), however, argues that the aforementioned expansion in the Brazilian territory needs more monitoring and understanding of the actions taken, particularly in the political, pedagogical, methodological aspects of the Alternation Pedagogy, financial and structural. This is because most of the institutions selected by selection notice no. 2/2012-Sesu/Setec/Secadi/MEC offers courses with diverse qualifications in the areas of Humanities, Exact Sciences, Nature and Biological Sciences, Languages and Arts. However, they do not present, in history, actions related to Rural Education, as well as the formation of human resources.

Linked to this, the fact that the Rural Education is a genuine policy of the rural people makes, in the context of practice, materialized according to the

understanding and intention of the subjects, that is, beyond the pedagogical issues and formation of forces of governmental actions in favor of economic demands. At this previous point, there is a need to understand public policies as discursive and historical artifacts, since propositions established in educational legislations are loaded with intentions and meanings.

Thus, we find that the Rural Education has a historical perspective of struggles and resistance, especially in the field of educational policies, in which the rural people were remembered in the past only as subjects without the knowledge and that they did not need social quality training to act in social relations. Through the above type of education, the people of the countryside are inserted and valued in the various social contexts as subjects of law and cultural recognition.

In the matrix of origin, the Rural Education aims at the construction of a counter-hegemonic project of the rural peoples. This is to build a society in which the countryside is a living space and good for all, with no interest in class domination (Santos 2013). Rural Education aims to overcome the dual standard of education, recognizing the rural territory, cultures, popular knowledge, as domains of life production and affirmation of identities.

Moreover, an emancipatory flag against capitalist logic, which is unaware of the sociocultural dimensions of peasant reality and the heterogeneity of the countryside and social subjects.

### **Research methodology**

Based on the purpose of this work, we use the principles of narrative research in education (Jovchelovitch and Bauer, 2010), in which four teachers were part of the research - three women and one man - from two institutions in the North - Brazil, which were contemplated by selection notice no. 2/2012-Sesu/Setec/Secadi/MEC. The criterion for selecting institutions was due to the strong investment of the Brazilian federal government in the implementation of Bachelor Degrees in Rural Education in the North of Brazil, which when compared to other regions of the country, still suffers from the lack of supply and improvements in the conditions of the program public education in Basic Education and Higher Education. The following describes the profile of the selected courses.

According to information available in the Course Project of the first selected institution, in the state of Rondônia, we observe that the degree in Rural Education with a degree in Natural Sciences and Humanities and Social Sciences is the

result of the public call notice Sesu/Setec/Secadi n. 2, August 31, 2012. The overall objective of this course is to contribute to the realization of social inclusion by training teachers for the final years of elementary and middle school, in line with the specific socioeconomic and cultural reality of peasant populations.

The justification for the creation of the course starts from the analysis carried out in the region of the institution, in which it was possible to observe a lack of teachers with the qualifications to be offered in the course, particularly to meet the specific realities of the countryside. The target audience consists of settlers, riverine people, farmers, *quilombolas*, indigenous people, rubber tappers, fishermen, among others. Thus, the degree in Rural Education aims to enable teachers to work in the disciplines of Science, Chemistry, Physics, Biology, Sociology, and Philosophy in Elementary and High School.

According to the Pedagogical Project of the Course, in the process of admission of the course, 120 vacancies are available, being 60 for natural sciences and 60 for humanities. There is a workload of 3.900h, divided into 3.200h focused on curricular subjects, 400h for supervised teaching internship, 200h of complementary activities and 100h for thematic seminars.

Course completion time is four years and a maximum of five and a half years.

The methodological proposal of the degree in Rural Education is based on the Alternation Pedagogy organized in two stages: the University Time (TU) and the Community Time (TC).<sup>iv</sup> The course works in the semi-boarding system, where the TU has classes in the morning, afternoon and evening shifts, while the TC takes place in three weeks, with didactic and practical activities.

Accordingly, the course curriculum is made up of 40 curriculum components, with an option for academics as a complementary<sup>v</sup> curriculum component, offered in the third semester. In the field of teaching, research and extension, the course should seek the development of actions linked to other campus groups. The same document spells out the co-participation of social movements in course management. Regarding the teacher's pedagogical formation, it was noticeable, in our analysis, that the two qualifications start offering the subjects included in the "Integrator Training Center" from the 5th period Educational Psychology, Brazilian Sign Language (LIBRAS), Educational Legislation, Didactics, Stage I, II and III, among others are presented to students in the middle of

the course, according to the curriculum matrix of each qualification.

The degree in Rural Education of the second researched institution, in the state of Tocantins, with training in the areas of Visual Arts Music, was implemented from the public call notice Sesu/Setec/Secadi n. 2, of August 31, 2012, as well as the other 42 courses implemented in the national territory and approved through this selection. The activities began in 2013, with the arrival of the first teachers approved in the public competition for the course, being responsible for the organization and pedagogical structuring. At the academic level, the activities began in April 2014, with the enrollment of 120 students divided into two groups of 60 students.

This course was created due to the social and political engagement of a group of teachers that aim to promote the defense of the people of Campo in the institution and in the region. The justification for such qualifications in the rural education degree is part of a study organized by the Rural Education Observatory, which demonstrated the lack of professionals working in the schools of the countryside, specifically in the areas of Arts and Music.

The researched course also aims to offer a contextualized formation in the areas of Arts and Music, which enables the

student to form a teaching identity, committed to the culture, social struggles and the Brazilian countryside. The methodological structure is articulated with the principles of Alternation Pedagogy, understood in TU and TC: The activities of TU and TC are carried out in January/February and July/August, and during systematic meetings in the interval of each TU, part of the constituent of the disciplines and the Integrating Seminar.

The curriculum of the course shows that the formation of students in the TU occurs during the school holidays, from January and July, as the target audience is lay teachers who work in the context of schools in the other months of the year. For this purpose, the curriculum was organized in four distinct and interrelated nuclei (Training, Common, Specific and Complementary Activities), whose actions are developed in the formation of students in TU and TC. Also, the Course Project contains conceptual dimensions of the nuclei that dialogue with the Alternation proposal, which values scientific knowledge integrated with popular knowledge, identities, and student experiences. The course load of this degree in Rural Education is 3.300h, divided into: Basic Cycle Disciplines, with 1.155h; Professional Cycle Courses, with 1.350h; Complementary Training Courses, with

180h; Complementary Activities, with 210h; and Curricular Stages, with 405h. The minimum completion time is eight semesters and a maximum of 12. Accordingly, the subjects that make up the axis have a total workload of 795h, distributed in 585 theoretical and 210h practical.

The workload of subjects in the pedagogical axis is, on average, 60 hours, especially in Philosophy of Education, Psychology of Education, General Didactics and Assessment of Learning. The subject of Pedagogical Practices of Rural Education, an integral part of this axis, presents in the curriculum a workload greater than 75h. Besides, optional subjects are offered, representing a total of 180 hours in student training.

Although the curricular structure of the undergraduate research underlined that internships should not be presented as subjects in the pedagogical dimension, they have a total workload of 405h. In the case of integration between teaching, research, and extension, it is exposed that such activities are developed through study plans, research, and academic work, with visits to students and realization of community dynamics that integrate the participation of the university and the community.

Having described this, the teacher trainers<sup>vi</sup> of the courses were selected based on previous information about the teachers entering the researched courses, through the Rural Education Study and Research Group of the Federal University of Tocantins - Brazil, in addition to their availability and acceptance. The interviews were conducted through a semi-structured script with the employees - they took place from September to November 2017, in the institutions where they work. In the interview, we sought to register meanings, meanings and conceptions that the trainers attribute to the Alternation Pedagogy in teacher education, based on the following provocations:

1. How do you understand and conceive the Alternation Pedagogy in the Rural Education Degree?
2. How has the Alternation Pedagogy developed in your pedagogical practice?
3. What possibilities and limits would you argue around this approach for teachers in the initial training course?

After collecting the narratives, we employed the process of transcribing the oral text to the written production, according to the work guidelines with oral sources (Guimarães, 2006). It must be said that, to analyze the narratives, we employ

an interpretative-comprehensive analytical reading (Souza, 2014) through units of meaning against the results. The choice for this approach is justified by the production of narrative data of the study, as well as the intersubjective valorization of teachers' narratives. The assignment letter was signed by the teachers at the time of the interviews. Thus, the purpose of this work was not to generalize the use of Alternation at the university, but to map and record the possibilities and limitations of the implementation of this approach in teacher education, especially in the current context of the educational dismantling that the country experiences, within the scope of the education policy of teachers of Basic and Higher Education.

## **Results and discussion**

In this space, we will privilege the teachers' narratives about the Alternation Pedagogy in Higher Education. Teachers are considered beginners because they have less than five years of effective exercise in university teaching (Soares & Guimarães, 2017). The experiences narrated by the teachers, in this moment of their professional career, showed, in most cases, the feeling of doubt, insecurity, and lack of skill in the didactic and pedagogical organization of the classroom. The teachers graduated in different areas of

knowledge - Visual Arts, Music, Agronomy, and Pedagogy of the Earth - in which two are PhDs, one is a Master and the teacher was pursuing a Master's degree at the time of the interview. Regarding the conceptions about the Alternation Pedagogy, the collaborators stated, *in verbis*:

*I think the Alternation in Rural Education is to understand that academic life is not detached from social life. It is to understand that this person who is at university has a life beyond the university - she has family, takes care of children, grandson (we have many grandparents here in the course) in a movement that has activities, has a community where she can make course relationships with the community. The idea of Alternation is intended to bring life to the university and also to bring the university to life. (P01F).*

*Alternation, for me, is the act of student learning in the classroom and applying that knowledge to their community. This is what I have been trying to do, perhaps because of my profile, which is working with agriculture, with natural resources. Perhaps this is easier overall. (P02F).*

*I understand the Alternation Pedagogy this way: it is a differentiated proposal for education, and I think it integrates this knowledge into life. Just that you understand this and can perform with your peers is complicated. Also because people have this tendency, especially in*

*the rural of education, where they follow the traditional line of things, that model of traditional and regular education that we see. So, the Rural Education courses will always be those that come to the margins, questioning the regular and traditional system. That's the way I see it. (P03F).*

*Regarding my understanding of Alternation Pedagogy, I see that after so many debates that we participated and readings, I came to the conclusion that Alternation would be moments of the university with the community, where those students who are from the community and participate in the Academic life demonstrates to their community members what they have gained not only from knowledge but from practice and motivation to make the necessary change in the community. (P04M).*

Given the narratives, the Alternation Pedagogy is understood by the collaborators in various angles of analysis. For 01F, for example, the Alternation methodology concerns the recognition of the student as a social subject, which presents in its formation a life story that needs to be valued in institutional pedagogical practices. The postulates of 01F differ from the ideas presented by 02F, which comprises alternation in its practical dimension. For the latter, such methodology signals the practical development of the knowledge learned in

the institutional space by the students, particularly at the university.

Already in the conception of teacher 04M, there is the perception that the Alternation Pedagogy is a movement in which the student relates theory with practice in the community. For 03F, the Alternation Pedagogy integrates scientific knowledge with the students' reality of life, which, to a certain extent, relates to the ideas of the 02F and 04M trainers. However, 03F points out that such a proposal has limitations in execution, especially in the educational context, which still has a traditional teaching model.

For the collaborators of the research, the Alternation Pedagogy is now understood as a methodology that does not only aim to transmit the theoretical knowledge to the students, as they must also be a source of application and change of social reality. In other words, the "idea of Alternation is intended to bring life to the university and also to bring the university to life", as stressed by 01F.

Carvalho (2016) points out that teacher education, from the perspective of Alternation, must be linked to socio-formative content capable of contributing to the development of a new societal, productive and cultural base. For the author, the formative project for Rural

Education, integrated with the Alternation Pedagogy, must focus on the transformation of society and the emancipation of the subjects. For Passos and Melo (2012, p. 244), the essence of Alternation Pedagogy "is the dialogue between systematized knowledge and popular knowledge in which the student and his reality are the central focus of the teaching-learning process".

We also understand that the formative movement - in this case, for the formation of teachers in Alternation Pedagogy - must be conceived in the dimension of critical praxis as human activity, in which it surpasses the perspective of technical rationality that, in turn, aims only at the capital interests' and the formation of new labor for the labor market (Veiga, 2009). Regarding the development of Alternation Pedagogy in teaching practices at the university and in the community, the teachers stated that the practices contribute to the ideals of Alternation Pedagogy, particularly in the articulation between university and community, as mentioned by 02F:

*For example, students today have a soil formation class - what is soil, how is soil formed, how important is it, how does soil change with land use. We see it in the room, talk ... They already know it generally in practice, but they see the technicalities. And*

*then they do it in the community time. (P02F).*

For an analytical comparison, the teachers pointed out that the beginning of the activities of the Alternation Pedagogy in the rural education degree in which they operate had limitations in the organization and execution, as narrated below:

*An interesting thing here in the course is that, before, it was being one way; It is as if the Alternation here was being done by discipline. Now, this semester, we started to change and gave a result that I found very interesting, much closer to the Alternation, the things I read about, everything I reflected and I see it should be. Today, the practices have been integrated with groups of three or four teachers: each of them goes to the communities and develops a practice in an interdisciplinary sense, thus proposing an organization of an artistic or cultural event with the students. (P03F).*

*We were getting there and going to the classroom of a community school, "pouring content" and back. At the moment, we are starting to have an idea close to this one, because we no longer have the resources to go; With that, we go once, doing an event, together with the schools and the community - today it sounds like that kind of Alternation I think it is. I don't know if that's right, but I think so. (P04M).*

According to P03F and P04M, the Alternation Pedagogy, during the course activities, gained new meanings and conceptions, mainly to overcome the idea that the Alternation refers to articulate the transmission of knowledge in the university and community, creating the false idea of integrating the university with the student community. Costa and Monteiro (2014, p. 120) consider that the integration of Alternation Pedagogy in the evaluative-formative processes of students in the rural education degree “involves a rupture work with the dominant paradigm in teaching and research, whose reality it is the centrality in the articulation and debate of scientific knowledge with other types of knowledge”.

Given the teachers' narratives, it is clear that the actions developed in the present time, in the two courses of Rural Education under analysis, have sought to insert students as active subjects of the formative process and agents of social change through practices that integrate the university with the community. However, the 01F highlighted the difficulties experienced in implementing the Alternation Pedagogy in teaching practice:

*I had a hard time developing Alternation in this way, which is six days of university time, morning and afternoon classes, ten hours a day, and one step a*



*month - that's four steps a semester. It is a very short time here and very short in the community. Due to this short time and the need to work knowledge with students, I have difficulty bringing life to university. It's class all day: a period is five hours of a subject, and even there is difficulty in bringing the university to life. What they take is a lot of work. (P01F).*

In this case, the 01F exemplifies the methodological organization of the work developed in the Alternation Pedagogy in Higher Education, especially the distribution of the workload. We found, in the reflection of this teacher, important elements that need to be analyzed by all social subjects involved who develop such a proposal in their pedagogical practices. In addition to inserting in the curriculum a formative methodology, such as the Alternation Pedagogy, we understand that it is essential to understand the possibilities and limits of this proposal in the formative matrix of a course.

This is because trainers will often develop a pedagogical practice from their professional experiences, showing dilemmas or formative possibilities in promoting students' learning. Moreover, such educational actions can be a curricular arena of conflicts and discursive orders between social subjects (Macedo & Lopes, 2002).

Another important issue is to understand the historical, social and cultural contexts in which these social subjects are inserted, to develop actions that contribute significantly to the human, social and professional formation of students.

This finding inevitably makes us understand that the practices of Alternation Pedagogy, in undergraduate courses, cannot be thought only of the pedagogical or methodological dimension; We believe that a proposal like this is, rather, a political action (Freire, 2012), should be printed in the course projects.

Regarding the limitations of Alternation Pedagogy in the courses in question, the teachers mentioned that most of the difficulties are related to the understandings presented by the group of teachers and students about Alternation. Also, there are technical and didactic-methodological and financial problems, as narrated P01F and P02F:

*It seems to me that there is no time and that students cannot experience the times. Classes complain a lot because they have a lot of work. In the course I notice some difficulty in community time, because it is being disciplinary: each subject has 30 hours of community time, each teacher does the way they think best. There is no planning for all semester teachers for community time, which is needed.*

*In fact, we are trying to put this to the next PPC so that it is not a disciplinary community time. (P01F).*

*Regarding the possibilities and the limits of this perspective in the evaluative and formative formation of the teacher, I understand that what limits are the financial resources, punctually. And another issue is that many teachers come from universes that are very different from the reality of students. So before you have experience with that - I think at least on your first contact - you might get a little lost. "What am I going to do?" - it went something like this to me. About the possibilities, I think it contributes mainly to make this relationship between the classroom and daily life, see in practice what is addressed in the classroom. (P02F).*

According to the teachers' narratives, the Alternation Pedagogy, in the teaching courses, has technical, logistical, methodological, pedagogical and financial limitations. Firstly, there is a lack of pedagogical training of the faculty on the methodology of the Alternation Pedagogy in the teaching-learning process, as, as indicated in the theoretical framework of this text, the insertion of Alternation in Higher Education in the country is recent. In addition, most teachers did not present at the time of research, knowledge and professional experiences with Alternation Pedagogy.

According to another narrative by one of the collaborators, we find the belief of many people about the teaching-learning process considered valid only in the formal spaces of educational institutions, as stated by P03F: "I find it difficult for people to understand Alternation and live it. Even for those who come from this regular system and enter the rural of education, they will not have the breadth of vision to achieve. Not everyone has it, and it's hard for you to do this convincing exercise." Another interesting question refers to the teachers' lack of knowledge about the reality in which they will act, as pointed out by P02F - that is, the ideas between the educators' dialogue with each other.

This is also evidenced in the study by Costa and Monteiro (2014, p. 123), for whom "Alternation imposes challenges on the trainers, especially when it comes to establishing a dialogue between the disciplines and the educational times". Given the data, we believe that the teacher must know the context in which he will act, as well as the profile of the public that will develop his teaching, particularly when we conceive teaching as historical, political, formative and sociocultural action (Veiga, 2009).

Thus, the narratives express the weaknesses of the courses on the implementation of Alternation Pedagogy,

especially in the conceptual, methodological and human and financial resources dimensions. This may be justified by the teachers' little professional experience with the development of Alternation Pedagogy in the teaching countryside, since only one teacher presented in her academic formation course, direct experience with the Alternation Pedagogy during the Earth Pedagogy course. Although we recognize the possibilities of Alternation in teacher education, the research context has shown that much progress must be made in consolidating and identifying the Alternation Pedagogy in teacher education, especially when we think of innovative actions that can contribute to the improvement of teaching and emancipation of the people of the countryside. We also emphasize the need for teacher education programs and policies within the scope of Alternating Pedagogy, especially for teachers who are beginning their teaching career, a phase understood as a moment of discovery, challenges and overcoming in the professional development of teachers.

### **Final considerations**

Given the above ideas, we consider pertinent a holistic look at the practices built within the Alternation Pedagogy in the Rural Education courses, especially the

understanding of this formative perspective for each workgroup and context. We noted the need for teachers and institutions to grasp the principles of the Alternation Pedagogy as a formative methodology integrated into the lives of the people living in and in the countryside. It was clear that the Alternation materialized in the courses should value guidelines, instruments, and practices that integrate the university with society, that articulate times, spaces and subjects in processes of human and academic development.

We highlight the importance of educational institutions to promote the dialogue of traditional/popular knowledge and scientific knowledge, not as opposite or contradictory elements, but interdependent of history, culture, and people, in a multicultural and global sphere. It is visible, the need for the formation of collaborative spaces between (institutions, teachers, students, and other social subjects), intended for debate, diagnosis, evaluation and permanent reconstruction of the built practices.

More objectively, we emphasize the need for further studies and research on the Alternation Pedagogy in the academic field, as it is still a scarce theme in the Higher Education field, particularly in times of uncertainty that plague educational institutions, which in our view

see, directly impacts the pedagogical development and the conditions of formation and work of the teachers.

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<sup>iii</sup> According to Santos e Silva (2016), Procampo's first initiatives took place at the Federal University of Minas Gerais (UFMG), the Federal University of Bahia (UFBA), the Federal University of Sergipe (UFS) and the Federal University of Brasília (UnB), institutions that already had experiences in offering courses related to Rural Education.

<sup>iv</sup> Alternation Pedagogy is understood as a pedagogical instrument that guides and guides the organization of the course in practical bases. It consists of two stages: TU and TC.

<sup>v</sup> For the students of the qualification in Humanities and Social Sciences, the discipline “Ethnoscience and Knowledge of the Earth” is offered. For students with a degree in Natural Sciences, the discipline “Geopolitics of Migration” is available.

<sup>vi</sup> In this research teachers were identified with alphanumeric elements in order to preserve the identity of the collaborating teachers and the collaborating teacher of the study.

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