

Peasant Education and Pedagogy of Alternation: UnB experience at the Kalunga's historic site and cultural heritageⁱ

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ABSTRACT. The intent of this article is to historicize the dynamics of the Teaching Degree Program in Peasant Education at University of Brasília (UnB) with the communities of the historical site of the Kalunga territory and cities around the quilombo. With this aim, we systematize and analyze the advances, limits and challenges of teaching, extension and research activities carried out in the territory, considering the forms of political and community organization existing in the region, the relationship between culture and resistance ways to the modes of production that leads to the region's social and environmental degradation, such as by mining and agribusiness activities. We sought to highlight in the extension activities the perspective of the praxis operating in the Community Time seminars, in the theater and audiovisual collective actions, in the construction challenges of the Kalunga territory research committee. From this action, it was possible to perceive a series of advances in strengthening the process of education, training and social organization of the region's rural and quilombola population.

Keywords: Peasant Educationⁱⁱ, Pedagogy of Alternation, Community Time, Social Organization.

Educação do Campo e Pedagogia da Alternância: experiência da UnB no sítio histórico e patrimônio cultural Kalunga

RESUMO. O artigo tem como objetivo historicizar a dinâmica de atuação da Licenciatura em Educação do Campo da Universidade de Brasília (UnB), com as comunidades do sítio histórico do território Kalunga e cidades dos arredores do quilombo. Com esse intuito sistematizamos e analisamos os avanços, limites e desafios das ações de ensino, extensão e pesquisa desenvolvidas no território considerando as formas de organização política e comunitária existentes na região, e a relação entre cultura e formas de resistência aos modos de produção que implicam em degradação ambiental e social da região, como a atividade minerária e o agronegócio. Buscamos destacar nas atividades de extensão a perspectiva da práxis operando nos seminários de Tempo Comunidade, nas ações dos coletivos de teatro e audiovisual, nos desafios da construção do comitê de pesquisa do território Kalunga. A partir dessa atuação, foi possível perceber uma série de avanços no fortalecimento do processo de educação, formação e organização social da população rural e quilombola da região.

Palavras chave: Educação do Campo, Pedagogia da Alternância, Tempo Comunidade, Organização Social.

Educación del Campo y Pedagogía de Alternancia: experiencia UnB en el sitio histórico y el patrimonio cultural de Kalunga

RESUMEN. El artículo tiene como objetivo historizar la dinámica de actuación de la Licenciatura en Educación del Campo de la Universidad de Brasilia (UnB) con las comunidades del sitio histórico del territorio Kalunga y ciudades de los alrededores del quilombo. Con ese propósito sistematizamos y analizamos los avances, límites y desafíos de las acciones de enseñanza, extensión e investigación desarrolladas en el territorio considerando las formas de organización política y comunitaria existentes en la región, la relación entre cultura y formas de resistencia a los modos de producción que implican en de degradación ambiental y social de la región, como la actividad minera y el agronegocio. Buscamos destacar en las actividades de extensión la perspectiva de la praxis operando en los seminarios de Tiempo Comunidad, en las acciones de los colectivos de teatro y audiovisual, en los desafíos de la construcción del comité de investigación del territorio Kalunga. A partir de este desempeño, fue posible notar una serie de avances en el fortalecimiento del proceso de educación, capacitación y organización social de la población rural y quilombola de la región.

Palabras clave: Educación en el campo, Pedagogía de Alternancia, Tiempo Comunidad, Organización Social.

Introduction

The Teaching Degree Program in Peasant Education (LEdoCⁱⁱⁱ) from University of Brasília (UnB), established in 2007, is one among the four first experiences developed in public Brazilian universities. Later on, this degree was established in 44 programs in universities and federal education institutes throughout the country with the goal of training and enabling professionals to teach, by subject area, peasant secondary and high schools.

At UnB, where the Course's Pedagogical Plan (PPC) was recently reshaped and is structured in three subject areas: Mathematics, Languages and Natural Sciences, being the first program to untie Mathematics from Natural Sciences. In the Field of Languages the reshaping included courses such as Audiovisual and Visual Arts, considering comprehension and the multiple literacies beyond the written dimension.

The pedagogy of alternation embraced as method enables de rural community people to access an education that articulates the studies at the university and the time for living, working and learning at the community where the learner lives. This method is from the mid-20th century in France and had the goal to enable rural community people to access schools, considering the planting and

harvesting temporality and the rural workers' objective requirements.

In Brazil, the Family Agricultural Schools (EFA) first embraced that methodology and the rural social movements later established partnerships with universities, mostly through the National Education Program for Agrarian Reform (PRONERA) that also embraced the method in technical schools, high schools, adult literacy schools, *lato sensu* post-graduation courses and general post-graduation courses. One of the main goals of the alternation is to recognize the dimension of empiric knowledge, the knowledge by practice, developed together in community; and the theory created at school or at the university aiming the development of productive synthesis that acknowledge the rural individual as protagonist of the production process as well as of the knowledge socialization process produced by the humanity (Caliari *et al.*, 2002).

The Community Time follow up is planned to include activities that integrate the training actions developed in the communities, which are organized in four articulated axis according to the PPC: 1) School Oriented Insertion (IOE); 2) Community Oriented Insertion (IOC); 3) Study Time and 4) Community Time Territorial Seminars. The UnB program is

structured in teams to monitor the Community Time in the different territories where the students live. One of those territories is the Kalunga Historic Site and Cultural Heritage.

This is considered as territory for we agree with the concept described by Almeida (2015) as a space occupied by a social group to guarantee its reproduction and its material and symbolic needs satisfaction. Furthermore, we also agree with Fernandes (2009) when he asserts that the relations and social classes produce different territories and spaces that reproduce themselves in permanent struggles. In the Kalunga case, the territoriality goes under Almeida (2015)'s assertion:

... the institutionalization as Site and Heritage legitimate the existing power exercised in that space and wisely appropriated by the Kalunga. Thus, there is a power geometry spatially reflected both at the site and at the heritage, as they are too, territory. (Almeida, 2015, p. 49).

The Peasant Education's developing process started with the social and union movements like the Landless Workers' Movement (MST) and the Agricultural Workers' National Union (CONTAG), mainly the peasants who demanded/demand Land Reform. The importance of having community schools in rural areas owned by the community to

educate peasants is understood as important to guarantee their continuance in that space as well as to ensure their fundamental rights to access a quality education.

“The emergence of the expression ‘Peasant Education’ can be tracked. It was first used as ‘Primary Peasant Education’ during the organization of the I National Conference on Peasant Basic Education, held in Luziânia, Goiás, between 27th and 30th July 1998. It was later called Peasant Education after the discussions conducted at the National Seminar and reaffirmed at the II National Conference in July 2004.” (Caldart, 2012, p. 259).

Caldart points out the accomplishment moment of the Peasant Education by stating:

The effort made at the moment of establishing the Peasant Education until today was to stem from the struggles for the transformation of the education reality in the Land Reform areas led at that time mainly by the MST for the broader struggle for education for all the workers in rural areas. (2012, p. 259).

Nevertheless, this development passes through the articulation process of historical struggles from the past. The EFAs, the Basic Education Movement (MEB), the indigenous and quilombolas' organizations, trade unions, amongst others, significantly contribute to the

Peasant Education's strengthening. In this regard, the same workers that fight for their right for land, work and territory are the protagonists in the struggle for a quality Peasant Education (Caldart, 2012).

That said, it is relevant to point out that the Peasant Education, before being theory was a daily practice within the peasant movements in their different forms of education, including their own struggle which is a pedagogical process itself. The Peasant Education involves the learning process since the early primary school grades up to the university level in a way that it keeps up with the peasant individual's entire learning process. The Peasant Education Teaching Degree programs, first established in 2007, are pedagogical examples of this peasant common individual teaching process.

In this work we describe, discuss and analyze, mainly, the Peasant Education Teaching Degree program's activities during Community Time (TC) in the Kalunga territory based on the experiences from the TC Seminars.

History and organizational dynamics of the Kalunga Historic Site and Cultural Heritage

The Kalunga quilombola territory, located in the state of Goiás's northeast covers parts of Cavalcante, Teresina de

Goiás and Monte Alegre cities, is the largest Brazilian quilombo with 253,000 ha (Costa, 2013). The region is also known for being part of the Chapada dos Veadeiros.

The Kalunga quilombola community's development started during the Brazilian colonial time in its Gold Rush period on the lands which were later accredited as from the Goiás state. The colonizers, through slavery production, extracted gold in many other sites within the state, being the Chapada region one of them. Ubirajara Galli (2006) states that the first flag dispatched in São Paulo to do mineral research in the Goiás territory took place in the 17th century, but only in the 18th have they reached positive outcomes resulting in the "occupation" of the territory already occupied by indigenous people with the purpose of extracting gold.

Since the production was based on slave work force, thousands of black people were brought into the Goiás territory. Under slavery conditions the slaved people built up their resistance in the Goiás state northwestern region building up Brazil's largest quilombo. According to Clovis Moura (1993), each quilombo had a specific way of organization and all had a common goal: to run away from the system which slaved them. The quilombos had economic,

military and political organization, it was not a group of disorganized people. In this context of quilombo foundations, we agree with Baiocchi's (2013) synthesis about the quilombola settlement in the state of Goiás:

The Africans and their Brazilian descendant's entry in the estate begins with the colonizing flags and follows the mining movement, continuing, later in the 19th century, with the migrations from Minas Gerais, Bahia and other states, with people seeking fields for planting and cattle raising. The migration begun disorganized provoked by the gold discovery in the center of Brazil. With it, the state of Goiás was created under the symbol of gold and mining, being the African its main element, the motor of this structure. To the Goiás province came thousands of them under slavery. They arrived in convoys, directly from the docks in Santos, Salvador or Rio de Janeiro... (Baiocchi, 2013, p. 33-34).

According to Costa:

"In the Cavalcante history it is registered that in the gold mines, in the village where Saint Felix is grounded, there were over 9 thousand people working around year 1722. The black people who ran away from the coast and Cavalcante's center hid themselves in the valleys of Vale do Paranã's mountains, a true African territory with climate, fauna and flora appropriated to the Kalunga people who survived hidden for over 190 years without any civilization contact. What we know is

that this area we are occupying for over 300 years was only recognized in 1991 by the State of Goiás' government as Kalunga historic site and cultural heritage, which is also part of the Brazilian historic and cultural heritage". (Costa, 2013, p. 15).

Cavalcante spent years building up its existence and survival thanks to the great amount of gold existing in its soil. The golden ore is responsible for the population of the region as well as it forced part of the population to seek shelter away from the mines. During the heyday of the mining resources exploration throughout the colonizing process the black slaved people ran away to the mines, to the *vãos* (popular name given to one of the region's landform, characterized by the literature as "valley"). Costa points out:

It was in 1722, when Bartolomeu Bueno, the Anhanguera, and João da Silva Ortiz closed the Bandeirante's^{iv} cycle, with the Brazilian central lands occupation – which originated the State of Goiás, during the Gold Rush. Used as slave labor, the black people were overwhelmed by the submission and the punishments suffered in the exploration of the Goiás' mines. Many escaped, hiding in the forests, in mountain areas, in very difficult access locations. From that point on the quilombo started existing, in the city of Cavalcante, in the region known as Morro do Chapéu (nowadays the city of Monte Alegre), originating then the Kalunga people in those regions. (Costa, 2013, p. 14).

Cavalcante and its surroundings carry a history entirely forged by struggle and resistance from the people that used to live and people that now lives in it. Besides the black slaved people, the northern region was inhabited by indigenous which were also colonizer's victims that were massacred, with part of their population extinguished.

Linked with a history of exploration and pulling out of the natural resources, Cavalcante now occupies approximately 60% of the the Chapada dos Veadeiros National Park's total area, with a huge biodiversity that remains preserved. But the region is still under a despoiling system, facing an extensive growth of the mining company's activities.

The quilombos' organization varies depending on the region and historical time. With some organizational structures from the past still remaining, like the community fields, the quilombos are currently differently organized. In that sense, regarding the population centers and the habitation sites, we fall back on the Brasil's (2001) assertion:

There are four main population centers in this territory: the Contenda and the Vão do Kalunga region, the Vão de Almas, the Vão do Moleque and the former Ribeirão dos Negros, later renamed Ribeirão dos Bois. That's how the inhabitants identify themselves when asked where they are from: from Vão de Almas, from

Contenda, from Moleque ... But they don't always speak only about these centers to tell where they live. They speak about the small locations within those larger ones, because there is where they really live in. They speak about places named Riachão, Sucuri, Tinguizal, Saco Grande, Volta do Canto, Olho d'Água, Ema, Taboca, Córrego Fundo, Terra Vermelha, Lagoa, Porcos, Brejão, Fazendinha, Vargem Grande, Engenho, Funil, Capela and dozens of other names. (Brasil, 2001, p. 30).

The Kalunga quilombola territory is nowadays managed by community associations that legally represent the community and the territory before many institutions, e.g. the State. "The Decree No. 4887 from 2003, in its article 17, determines that the land will be recognized and registered through the collective ownership certificate presentation to the communities, which will be represented by their legally constituted associations". (Bedeschi, 2008, p. 27).

After the obligation determined on the above mentioned decree, many further associations were constituted within the territory: Povo da Terra Association (deactivated) and Quilombola Kalunga Association (AQK), presently the main association of the territory, which is considered the mother association by the community it represents, the city it's in and by its role in specific agendas such as the Quilombola Women Association.

With the exponential increase of quilombola students into the LEdoC at UnB, a debate came to surface about the demand to create a specific association, inspired by the Peasant Education Committees functioning in some cities of Mato Grosso state, in regions with high density of agrarian reform settlements.

In this regard, a debate about the creation of a peasant education committee in the territory begun, but due to the demand and the increase of students entering the program between 2009 and 2010, it was understood that the research committee would be a small organization, therefore it was decided for the creation of the Peasant Education Association of the Kalunga Territory and Rural Communities: Education, People, Land, Countryside (Epotecampo) representing the cities of Cavalcante, Teresina de Goiás and Monte Alegre.

The Epotecampo was founded as civil association, non-profit, with undetermined duration, established in 2012. Amongst the association's main objectives there are: to contribute to a wide integration, union and mutual companionship between the learners and educators and the associated communities; to promote, participate and organize cultural and social actions, being the surplus reversed in benefits to the students,

educators and general associates, bringing unicity to its action, in the sense of resolving common problems; to manage the association's goods and assets with the goal of easing their access by the associates, learners and educators from the Kalunga Territory, rural communities and people related to these communities; to establish contracts with the local, state and federal governments and public, private, national and international institutions, with the purpose of arranging deals to the economic, social and cultural strengthening and development; to oversee all the resources sent to the territory and rural communities; to promote, support, program, monitor, oversee and evaluate federal, state and local government's actions and constructions, as well as from private organizations and civil society in each area of jurisdiction; to analyze, participate and elaborate educational, environmental and cultural projects to the Kalunga Territory and the rural communities; to represent the learners, educators and inhabitants before the teaching institutions; to propose to the City Council^v bills based on the collective interests; to provide an atmosphere for interaction, debate, discussion and collective participation between the associates, institutions and community members; to monitor, oversee and evaluate

projects developed in the Kalunga territory and in the rural communities within the cities.

Nowadays, the Epotecampo is, for the Kalunga Territory and the rural communities, an instrument of political and cultural learning process. It enables the possibility to develop debates about the political context and other topics with the schools and communities strengthening their bond with the territory, through seminars; theater plays; and documentary presentations followed by debates.

A larger presence of quilombola students in Brazilian universities and federal higher educational institutes contested the fear of many regarding the

conditions under which the researchers put the families and communities as research subjects by the student researchers, knowing that they started acting as academic knowledge makers, in alignment with the condition of traditional community knowledge keepers and producers in many areas like agroecological production, culture, health, religiousness, etc. That state of knowledge producers might be verified through the list of monographs' titles, presented by the quilombola students as a requirement to receive the LEdoC degree title (chart 1).

Chart 1 – Monographs defended by quilombola students in the Degree in Rural Education..

Authorship	Class	Present ation	Title	Tutored by
Alexandrina Ferreira da Silva	3	2013.2	The active voice under functionalism in the news genre produced by 7 th grade Kalunga learners from Santo Antonio School / Part of the Elias Jorge Cheim State School in Vão de Almas/GO.	Roberta Rocha Ribeiro and Ana Cristina de Araujo
Ana Lina dos Santos Silva	5	2015.2	Linguistic variations of Tinguizal Community, City of Monte Alegre de Goiás	Rosineide Magalhães and Ana Cristina de Araujo
Ana Paula Lopes de Almeida	6	2016.2	The Literacy Practices in the Tinguizal Extension Kalunga II Municipal School: ethnographic case study	Rosineide Magalhães and Ana Cristina de Araujo
Cássia Pereira Marinho	5	2015.2	Kalunga midwives' Knowledge and Practices from Diadema and Ribeirão dos Bois, Teresina – GO	Regina Coelly Fernandes Saraiva
Catia Regina Rosa Fernandes	5	2015.2	The Teaching Degree in Peasant Education and the Portuguese Language Teacher's Training	Professor Eliene Novaes Rocha
Cristiane do Nascimento	5	2015.2	The Midwives' Traditional Knowledge : A study in the EMA Kalunga Community, Teresina – GO	Lívia Penna Firme Rodrigues

Borges da Costa						
Cleonice Cesário de Torres	2	2014.2	Linguistic analysis of medicinal plants used in Kalunga Community Engenho II City of Cavalcante – GO	Djiby Mané		
DiraniceCesario dos Santos	5	2015.2	Kalunga Quilombola Midwife's Tradition, Memory and Identity from Engenho II: A study in the context of Peasant Education	Severina Alves de Almeida		
Dirany Nunes do Prado	5	2016.2	The linguistic variations in the Portuguese Language teaching to the 9th grade at the Irazy Nunes do Prado State School in Prata Community, Monte Alegre (GO): A Case Study	Severina Alves de Almeida		
Dulcimar Carvalho dos Santos	5	2015.2	Early Childhood Literacy of quilombola children: An exploratory study at the Maiadinha Kalunga Community's Peasant School in Vão do Moleque	Severina Alves de Almeida		
Elizangela Santana dos Santos	6	2016.2	Graciliano Ramos' role in the development of the literary realism: analysis of the tale "Um Ladrão"	Bernard Hess	Herman	
Eriene dos Santos Rosa	5	2016.1	Study about the Plan of Creation of a Document and Memory Center at the Kalunga Community Engenho II's school	Jair Reck		
Erildo Fernandes de Souza	5	2015.2	Speech Genre Folia de Reis, bringing up cultures and identities in the Kalunga Community Vão de Almas	Rosineide Magalhães de Sousa		
Erotildes dos Santos Rosa	4	2014.2	The habits and traditions of Community Vão de Almas, Cavalcante – GO	Rosineide Magalhães de Sousa		
Esterina Pereira Dias	5	2015.2	Linguistic Variations Analysis in the Kalunga Community Vão de Almas	Djiby Mané		
Genildo Fernandes Gonçalves	5	2015.2	Linguistic Variations of Kalunga Community Vão de Almas: A Study in the Context of Fazenda Coco	Rosineide Magalhães and Severina de Almeida		
Halanna Ferreira da Silva	5	2015.2	Kalunga Girls' Sexual Abuse	Joelma Rodrigues da Silva		
João Francisco Maia	3	2014.2	History and Memory in the Kalunga Community Engenho II	Elisângela Nunes Pereira		
Josina Pereira da Silva	3	2014.2	The Kalunga Fables in the Community Vão de Almas: a case study in the Dona Joana Pereira das Virgens School	Rosineide Magalhães de Sousa		
Lerecy dos Santos Rosa	5	2015.2	Children Literacy Process Analysis in the Kalunga Community Engenho II	Djiby Mané		
Lorrani dias dos Santos	3	2014.2	Art as pedagogical mediation in the ethnic-racial consciousness formation	Rafael Litvin Villas Bôas		
Lourdes Fernandes Souza	3	2014.2	Literacy and life history: the memories of Procópio dos Santos Rosa from the Kalunga Community Riachão, Monte Alegre – GO	Rosineide Magalhães de Sousa		
Luana dos Santos Rosa	5	2015.2	Prayers and Blessings in the perspective of Kalunga Community Engenho II's youth	Jair Reck		
Luciana Ferreira da Silva	4	2016.2	The alphabetism and its main consequences to the life of a peasant individual: A study in the Community Beira do Sucuri	João Batista de Queiroz		
Lurdes Edeltrudes da Silva	5	2015.2	School evasion among Kalunga Diadema Youth, Teresina - GO: Overcoming possibilities	Regina Coelly Fernandes Saraiva		
Maria Aparecida Paulino dos Santos	5	2015.2	The Medicinal Plants' Traditional Knowledge and the Peasant School in Engenho II, Cavalcante – GO	Regina Coelly Fernandes Saraiva		
Maria Divina Farias dos Santos	5	2015.2	Myths and Legends in the Diadema Community, Teresina - GO: Notes about the work with the 2 nd	Regina Coelly Fernandes Saraiva		

				grade at the Peasant School in Portuguese Language		
Maria Helena Serafim Rodrigues	6	2016.2	Orality and Literacy in a Social Inclusion Perspective of the Kalunga People	Rosineide Magalhães de Sousa		
Maria Lucia Jose de Sousa	4	2014.2	Cultural practices in the communities Diadema and Ribeirão dos Bois	Eliene Novaes Rocha		
Maria Nilza Pereira Noletto	5	2015.2	The Cultural and Religious Strengthening of the São João Festivity in Cavalcante – GO	Djiby Mané		
Maria Pereira dos Santos	5	2015.2	The Parent's Involvement in their Children's School Lives: a Study in the Context of the Santo Antônio Scholl in Vão de Almas – GO	Roberta Rocha Ribeiro and Ana Cristina de Araujo		
Niecia Pereira dos Santos	5	2015.2	Kalunga Midwives' Memories in the Peasant School in Vão de Almas, Cavalcante – GO	Regina Coelly Fernandes Saraiva		
Nilça Fernandes Maia	3	2013.2	São Gonçalo Pilgrimage: Festivity and tradition in the Vão do Moleque Community, Cavalcante – GO	Regina Coelly Fernandes Saraiva		
Raquel Costa Oliveira	5	2016.2	Research-Action and the Textual Genres for the Development of Reading and Writing	Rosineide Magalhães de Sousa		
Reinaldo dos Anjos Sousa	2	2013.1	Textual genres and teaching: literacy practices used to teach Portuguese language by the teachers in the Nossa Senhora Aparecida School (Kalunga Community do Prata – City of Cavalcante - GO)	Rosineide Magalhães de Sousa		
Renivan José de Torres	5	2015.2	Peasant Education and Quilombola Education: Culture and traditional Knowledges in the Kalunga Community Vão do Moleque	Severina Alves de Almeida		
Romes dos Santos Rosa	5	2015.2	The agricultural production in the Kalunga Community Vão de Almas: a case study	Severina Alves de Almeida		
Sideni Cesário de Torres	4	2014.2	Documentaries in the Kalunga territory: analysis of the movies "Entre vãos" and "Império e suas raízes"	Felipe Canova Gonçalves		
Adao Fernandes da Cunha	5	2015.2	Environmental Sustainability in the Kalunga Community Vão de Almas: A research in the ecolinguistic perspective	Rosineide Magalhães and Ana Cristina de Araújo		
Aneli Soares da Silva	3	2013.2	Use of <i>cerrado</i> medicinal plants in the Kalunga Community, Ribeirao dos Bois, Teresina – GO	Regina Coelly Saraiva		
Celuta dos Santos Rosa Moreira	5	2015.2	Prayers and folk healers: contributions of the traditional Kalunga knowledges for the peasant education	Severina Alves de Almeida		
Dinolau da Silva Rosa	4	2014.2	The popular knowledge of the Kalunga Community Saco Grande and the use of medicinal plants	Jair Reck		
Erivelton Diogo Carneiro	6	2016.2	Knowledge-Producing the Kalunga Manioc Flour in Vão de Almas and the Peasant School	Regina Coelly Fernandes Saraiva		
Hérika Barbosa Nascimento	6	2017.1	Inclusion of quilombola communities' students in a urban school: status and challenges	Eliene Novaes Rocha		
Iron Moreira Dias	5	2015.2	A proposal of experimental scripts for the chemistry teaching in high school's first grade in the Peasant School	Priscilla Coppola de Souza Rodrigues		
Joelice Francisco Maia	3	2013.2	Individual density of <i>Xylopiaromatica</i> (macaco pepper) in an area in the Kalunga community Engenho II, Cavalcante, Goiás	Tamiel Khan Baiocchi Jacobson		
Lucinéia José de Souza	5	2015.2	The investigation of the knowledge and use of medicinal plants in the region of Prata District, city of Monte Alegre de Goiás – GO	Priscilla Coppola		
Maria da Silva	5	2015.2	Medicinal Plants: Knowledge and Use in the	Regina Coelly		

Santos				Peasant School in Tinguizal Community, Monte Alegre – GO	Fernandes Saraiva
Nuria Alves	Renata Nascimento	2	2013.1	Memories of pedagogical practice: autobiography of an educator in learning process	Eliete Ávila Wolff
Rosilda Coutinho	Alves	5	2015.2	Myths and Legends and the Interdisciplinary Work Possibilities in the School of São José Community	Regina Coelly Fernandes Saraiva
Valdir da Cunha	Fernandes	5	2015.2	Games in the Chemistry Teaching for Peasant Education: Project for a bingo to approach the periodic table	Priscilla Coppola
Vanessa da Silva Malta		5	2015.2	The experimentation in the chemistry teaching for the Peasant Education	Priscilla Coppola
Vilmar Costa	Souza	2	2013.2	The struggle for territory: histories and memories of the Kalunga people	Luis Antonio Pasquetti
Wanderleia Santos Rosa		3	2013.2	Prayers, Folk Healers and the Youth in the Vão de Almas Community, Cavalcante – GO	Regina Coelly Fernandes Saraiva
Ludmila dos Santos Aguiar		2	2014.1	Introduction to cultural knowledge as new teaching tools in the school of Kalunga Community Engenho II	Dibjy Mané
Edineia Gonçalves Brito	de	6	2016.2	Literacy and social inclusion: educational actions in High School in State School Elias Jorge Cheim – Cavalcante – GO	Professor Rosineide Magalhães
Maria Martins	Lúcia Gudinho	6	2017.2	The São Sebastião <i>folia</i> in São José in village Cavalcante – Goiás: an experience in Multiple Literacies	Rosineide Magalhães and Felipe Canova
Reinaldo dos Santos Rosa		6		Use of alternative resources in Chemistry experiments in the first high school grade in a Vão de Almas Community's school	Priscila Copolla
Danilo Antonio Ferreira		6		Familiar agriculture in the Vão do Moleque community with emphasis in food sovereignty	Jair Reck
Eva Alves Borges	Santana	8	2018.2	The influence of working in the education level of black women in city of Cavalcante – Goiás.	Joelma Rodrigues da Silva
Luan Ramos Gouveia		8	2018.2	Organizational challenges of the quilombola resistance	Rafael Litvin Villas Bôas
Cassiana Rosa dos Santos		8	2018.2	Theater and racial issue: experience in development with the group Backlands's Voices Fighting for Transformation (VSLT)	Rafael Litvin Villas Bôas
Raiane Gonçalves dos Santos		8	2018.2	Political theater as emancipatory struggle of the traditional communities	Rafael Litvin Villas Bôas
Merquides Francisco Maia		8	2018.2	History and memory: the native seed preservation (or local seeds) in the Kalunga territory (Engenho II Community) – Cavalcante – GO	Luis Antonio Pasquetti

Source: Epotecampo archive.

That process of being protagonists in the knowledge production process and the interchange established between quilombola organizations and peasant social movements had, until now, positive outcome in the territory as new

organizational structures were created, like the Epotecampo and the quilombola and community students' theater groups.

The territory is considered by Baiocchi (2013) as privileged, regarding the fullness of natural resources, and due to

its wealth it is in dispute by the capitalist mode of production. According to Gouveia (2018), the territory suffers with farmers, *grileiros*^{vi}, the agribusiness and mining companies' advances motivated by the interest in hijacking the natural wealth. The reality of confrontations between the community organizations and the mining companies and farmers, among others, for defending the territory is historic and has been going on since the establishing of the quilombo until current days.

Struggling against the capital that disputes the territory is nowadays made by community groups such as the community associations, especially the Kalunga Quilombo Association (AQK); the theater groups Arte Kalunga MATEC and Backlands's Voices Fighting for Transformation (VSLT); the associations; and in an yet slight way the Movement for Popular Sovereignty in Mining (MAM).

The federal universities in Brasília (UnB), Goiás (UFG) and Tocantins (UFT) have been teaching quilombola students that give the community back, at least in part, by contributing in the organizational processes. It's important to highlight the part of the Teaching Degree Program in Peasant Education that educates teachers, school managers and community managers with an interdisciplinary method. The degree, besides training per subject area,

it's also in management of pedagogical processes.

The political parties are significant forces in the cities of Cavalcante, Teresina de Goiás and Monte Alegre. However, they are not mobilizing forces, but they get together and agitate in electoral campaigns causing fragmentation within the communities and between the leaderships. The main party in the cities of Cavalcante and Teresina de Goiás is the Brazilian Social Democracy Party (PSDB) that, very often, has the mayor as main representatives of the cities. In Monte Alegre the Republican Party (PR) has the largest representation.

There is a great potential for the organized groups in the territory to establish a more integrated relation, that means, that they improve the articulation between the associations, the theater groups and the social movements. In accordance with statements, one of the limits to be overcome is the non-mobilizing aspect of the associations, which means that there is still space for the population to be part of these organizations that connect the communities with the cities, in the same political alignment respecting each community's specific demands and agendas.

The associativist type of organization guarantees both the interlocution between

all the communities through the survey and forwarding of the pragmatic demands as well it hardens more horizontal ways of popular participation due to the presidentialist organization type predicted in the statute, which results in the leaders' personification of the interlocution.

Through the surveys' analysis in a monograph, Gouveia (2018) assemble the statements made by the interviewed about the adversities that the associations face to get more unified, to draw a common political line and a more engaged articulation between them. It also concerns itself with the association's structure. In that regard, Gouveia wrote according to Rosiene's statement, a quilombola tourism master student at University of Brasilia (UnB):

However, that is a central matter. Rosiene argues, when asked, that the association structure limits the community's participation, allowing only the representative's participation. Through the establishment of a specific association in each community, a representative instrument for this group is established. If the community is not aligned with the others in the territory a division is settled. (Gouveia, 2018, p. 118).

On the other hand, the associations have strategic responsibilities such as the projects' implementation that aim the quilombola families lives' improvement. The struggle for territory is another front to

the associations to handle daily, mainly the AQK, responsible for the entire territory's representation, facing the threats within the territory and making the legal struggle, which has been advancing in the process of quilombola boundary delimitation by the state: 256 thousand hectares have been currently delimited.

The LEdoC Community Time in the Kalunga Territory

The Kalunga Territory's monitoring by the program's professors and students, which include the cities of Cavalcante, Teresina de Goiás and Monte Alegre constantly faces different kinds of situations. Cavalcante, e.g, has in local scale the elements of Brazilian structured inequality, like racism, income concentration and gender violence. Although it is a territory rich in minerals, water resources, fauna and flora, it has one of the lowest Human Development Index (HDI) amongst the Brazilian cities (0,584, in 2010). Although it is the city that holds, in one of its districts, the largest part of the 254 thousand hectares size Kaluga quilombo, the largest in Brazil, that doesn't result in effective presence of its inhabitants in political office and in the racial consciousness of the majority of the population.

However, that is a reality that has been altered rapidly: at the end of 2018 the city held the first quilombola university students' meeting; the community associations are in growing speed level of organization and participation; the presence of community theater and audiovisual groups; and the Kalunga traditional culture manifestations are expanding and the number of Kalunga quilombola teachers who graduated at UnB, UFG, UFT, IFG and UEG programs grows in exponential scale. The local public power, by recognizing this growth, keeps an Universidade Aberta do Brasil's campus opened to host courses and seminars organized by the universities, which enlarges the possibility of training and developing direct activities with the communities, articulating the dimensions of teaching, researching and extension in the territory.

Since UnB understands the importance of the Community Time experience, through the Teaching Degree Program in Peasant Education, it has been organizing a series of Community Time seminars, since 2009, involving the regions' students who study at the program as well as the quilombola communities where the students live in.

In 2014, for example, the Community Time seminar took place in

the Diadema community, in the city of Teresina de Goiás (GO). It was the 1st Kalunga Territory and Peasant Communities' Research Summit, consequence of a wide and inclusive articulation between the University of Brasília (UnB) – represented by the Teaching Degree Program in Peasant Education (LEdoC); the Institutional Graduation Scholarship Program for Beginning Teachers (PIBID) Diversity group (UnB); the Transdisciplinary Center for Peasant Education and Rural Development (CTEC); the Agrarian Residency Post-graduation program from UnB - Planaltina campus; the Mode of Production and Social Antagonisms' Research Group; the Epotecampo; and the Kalunga Quilombo Association (AQK). The summit had the support and partnership from the Secretariat for Continued Education, Alfabetization, Diversity and Inclusion (SECADI) of the Ministry of Education (MEC), the National Council for Scientific and Technological Development (CNPq) and the National Education Program for Agrarian Reform (PRONERA/INCRA/MDA).

The event was concerned with setting up meetings between researchers, students, teachers and militants that act on and/or research subjects related to the Quilombola Territory of the Kalunga

people and nearby Peasant Communities, to present and discuss their researches in order to strengthen the bonds of work, academic and social collaboration between Epotecampo and universities that develop teaching, research and extension in this subject; building up a common research calendar compatible with the demands presented by the Kalunga Territory's communities and peasant communities through their organizations – the Epotecampo and the Kalunga Quilombo Association; coordinating the ongoing research projects in the universities acting on the Kalunga Territory (UnB, UFG, UFT, UEG, among others); extending the quilombola students' and researchers' role as leading figures in the knowledge development about their history and territory.

The summit gathered around 70 people and had 14 oral presentations, divided in 4 main topics: Education and Infrastructure; Communication and Languages; Culture, Memory, Gender and Racial Issue; Environment; and Health. The work was collective the entire time. An expanded meeting took place one day before the last summit day, with over 20 people attending, among educators, learners, community leaders, researchers and militants, with the purpose of creating a preliminary report with the

systematization proposal based on the subsidies from workgroups as well as proposals to the development of a common research calendar of interest and demand of the Kalunga Territory and peasant communities. On the last day, this document was fully presented to all attending the summit. After reading each item, there was an opened discussion to debate and suggest alterations to the text. The Research Calendar proposition shows the deepened debated topics at the 1st Kalunga Territory and Rural Communities' Research Summit. An important set of documents was collectively created, aiming to contribute to the stimulation and strengthening of the peasant and quilombola researchers' education, as well as to the work of educators and learners, students, militants and further researchers compromised with a responsible, transparent and democratic knowledge development.

In February 2017 the seminar took place at Casa Kalunga (Kalunga's house), city of Cavalcante (GO), in partnership with Epotecampo, Kalunga Quilombo Association (AQK), Cavalcante Kalunga Association (AKC), Community of Engenho II Kalunga Association, Movement for Popular Sovereignty in Mining (MAM) and the Agrarian

Residency Post-graduation program's Kalunga Territory Group (RAJ).

The seminar gathered students, teachers and militants that act in the Kalunga Territory, debated topics demanded by the territory in discussion tables with specialists as guests; debated further the topics raised during classes and organized themed workshops by subject areas. With approximately 60 people attending, the seminar had 3 themed conferences: the first one, at the seminar's opening, presented the debate about the External Debt Audit and community organization; the second was about feminism and the racial/quilombola issue; and the third was about the mining issue in Brazil and around the territory.

Always integrated with cultural activities, the schedule embraced meeting with the local partner associations and workshops by subject area. The workshops took place simultaneously and, in the case of the Languages, the students were separated in two groups: Literature and Theater/Audiovisual. In the Natural Sciences and Mathematics subject areas the activity was integrated and all students of that subject degree were together.

The Literature group was at the Casa Kalunga together with the RAJ youth and developed class activities and reading circle; the Theater group did a workshop,

rehearsal and creation of Forum Theater scenes about domestic violence, which was presented at the cultural evening. The subject area Natural Sciences and Mathematics group went to fieldwork to apply the concepts of physics, chemistry, mathematics and geosciences in two main places: the first along a creek (Lavapés) close to the city's center and the second on a former gold mining site that was for many years active in the city center.

Organized in partnership with AQK, AKC, Epotecampo, MAM and RAJ, the seminar is a result of a long permanent and horizontal dialogue between LEdoC/UnB and the popular organizations: the communities' and territories' demands are not only research subject to the university, or class topic in the Planaltina campus, they are concrete problems that demand thinking about which strategies and tactics are needed to be mobilized to face them.

According to statements made by community leaders during that seminar, the quilombola Kalunga territory is currently threatened by three fronts: agribusiness, hidrobusiness and mining. The agribusiness has been draining the rivers' waters that run by the quilombo, drying some of them, causing serious survival and planting difficulties to the affected communities. The hidrobusiness threatens to build a Small Hydro Station and

negotiates its implementation without the Kalunga community knowing about the harmful consequences to the environment and the ongoing administrative process through the licensing and regulation public offices. More than 120 families will have to be removed if the process goes forward. As third threat, the mining, that through underground mapping researches has been motivating small, medium and large sized mining companies to return to the region. According to local leaders there is a disinformation about the destructive consequences of mining commercially and inconsequently explored. The discourse is that this mode of production increases employment and income in the city it's built in. It's also seductive to local politicians and might be used in continuous ways against those who question the return of mining companies to the region, as a common practice of the capital domination.

This seminar had during three of four activities' periods the presentation of scenes and theater plays by three different groups: the local group Backlands's Voices Fighting for Transformation (VSLT) (VSLT), formed by LEdoC students that live in Cavalcante and Teresina de Goiás, presented a play about the way mining companies approach, the tactics of leaders' and communities' seduction and

cooptation; a cast formed by students of the School of Public Theater and Popular Video (ETPVP), from the Federal District (DF), presented a scene of Forum Theater about racism; and Coletivo Fuzuê, formed by students of professors of the Federal University of São João del Rei (UFSJ), presented a play resulted from a theoretical and scenic research about slavery and its relation to the contemporary racism approaching, in critical key, the meritocracy discourse contrary to the affirmative actions to afro descendants that is allowing a larger access of black women and men to the public Brazilian universities. In the three cases the theater production was directly connected to the problems debated during the seminar, not only illustrating them, but investigating the complex articulations between culture and politics, the mechanisms of domination, the naturalization dynamics of oppression and exploitation.

In 2018, the Time Community seminar was organized by UnB LEdoC, the Extension Programs Kalunga Territory and Terra em Cena and by the associations: Epotecampo, AQK and AKC. Attending as guests: UFPI's Group Cenas Camponesas; School of Public Theater and Popular Video (ETPVP); UnB Extension Pro-Rectory and University of Brasilia Professor Association (ADUnB);

Extension Direction of the UnB's Institute of International Relations (IREL-UnB); Cia Burlesca; LEdoC UFG and UFT; extension Project Escolas nas Estrelas; and Seismologic Observatory (IG-UnB).

The event had as goals: to continue the articulations and agreements made at the 1st Kalunga Territory and Rural Communities' Research Summit; to share the researches developed and in progress according to the five thematic axis (Society, Environment and Science Teaching; Culture and Communication; Resistance and Social Organization; Gender and Racial Issue); to consolidate the common research calendar of the Kalunga Territory and the Research Committee; to share the cultural production of the theater and audiovisual languages from the LEdoC students and the community groups; to strengthen the bond between the territory's Peasant and Quilombola Schools guarantying the participation of school community's representatives.

The seminar had many presentations of scenes, theater and audiovisual plays by four different groups: Backlands's Voices Fighting for Transformation (VSLT), presenting a play about mining; another local group, formed by Comunidade do Engenho II's youth named Arte Kalunga Matec, presented a play about the history

of Kalunga people's development and their ancestors' struggle for freedom; the Group Cenas Camponesas, formed by students and professors from the Federal University of Piauí (UFPI), presented a play addressing the digital land *grilagem* topic, one of the main current agribusiness strategy to expel peasants from their lands; and the Cia Burlesca with the play "O longe" which is based on the tale "The Ultimate Safari" by Nadine Gordimer. The play tells the story of the surviving part of a Mozambique family that has their escape to a refugee camp narrated by the perspective of two girls. With this work, Cia Burlesca puts at stake the black diaspora, the impact of forced migration upon the families and captivates the viewer by presenting, from the point of view of two feminine child characters, the capacity of resistance through fable making and imagination.

Some of the main challenges related to the work with schools is the difficulty of gathering the school representatives in those seminars, due to the distant locations of these schools, busy schedules, among others reasons. The opening conference had as topic the advances and challenges of working with quilombola schools: experiences' socialization.

Moving forward with the TC cycles, another seminar took place, between

February 21st and 24th 2019, in partnership with the Kalunga territory's quilombola associations – Epotecampo, Kalunga Quilombo Association (AQK) and Cavalcante Kalunga Association (AKC). For the second time the seminar derive from two alternation courses: the LEdoC and the School of Public Theater and Popular Video (ETPVP-DF).

In the conjuncture analysis' conference, the UnB Planaltina Campus' director professor Dr. Marcelo Bizerril, pondered on the potentialities of alternation for accessing higher education: “The universities are trying to act on local development in different regions of the country, but I believe that the new campuses are the ones with a larger contribution in broaden the ramifications and insertion of the universities in the communities. In our case, the alternation creates the possibility of the individuals from the communities to be at the university and expand the impact of the university's actions in the territories, in the local and human development”.

The conjuncture analysis conference had also the presence of community leaders from quilombola associations, many of whom teachers graduated in UnB's Teaching Degree Program in Peasant Education like Maria Lucia Gudinho, current president of the

Epotecampo, that reported the expansion of the quilombo's social organization through the partnerships with the universities and informed the intention to build a Popular School in the Kalunga Territory, in which partnerships with universities and institutes can be assembled and articulated so that the research and extension teams may develop projects with the Kalunga quilombola communities, aiming environmental preservation; economic development; and social and cultural organization strengthening.

In agreement with the theater groups' decision, we decided it would be interesting to present theater plays in open city sites instead of where the seminar, workshops and labs were held. In that way, the Coletivo Fuzuê's plays were presented in the Forum Square (Confere experiment) and at the Farmer's Market, the play by Backlands's Voices Fighting for Transformation (VSLT) was presented in the Spring Square, in Vila neighborhood.

According to Raiane Gonçalves – Graduated in the 8th class of UnB's Teaching Degree Program in Peasant Education named “Ganga Zumba”, member of the VSLT group and author of the monograph entitled “Political theater as emancipatory struggle of the traditional communities” – the city audience complimented the three plays and many

people started to look for the VSLT, interested in being part of the group. There are reports from people that changed their minds about the mining after watching the play; “If there’s so much wealth, why are we poor”? tells Raiane.

During the last day a guided activity took place through mining areas in the region. The visit begun at Penery Gold Mining’s (currently inactive) property, which belongs to this company since 1998. However, the mining history within the area dates back to 1740, when the gold artisanal extraction begun in the region.

From 1970 on the region begun to be explored by underground artisanal mining and in the 1980’s private companies started controlling the area through mining concessions and the galleries’ depths went down to 70 meters (Machado, 2008). The Buraco de Ouro mine’s gold ore is associated to the silver mineralization and platinum group elements (used, mainly, in automotive industry, chemical/petrochemical industry, jewelry industry, glass industry, odontology and medicine material industries). According to Machado (2008) Buraco de Ouro is how the area is known and that is where researchers from the Geosciences Institute from University of Brasília (Botelho *et al.*, 2006) identified a mineral with unique occurrence in the world, named

Kalungaíta. During the visit, the history of the mine was told as well as the main events that happened in the mining area (from extraction to processing) and the risks and impacts the city of Cavalcante is exposed to. We also visited the manganese ore storage and crushing, exploring the mining areas in operation located next to the Kalunga quilombola territory, using the roads that connects the city with some of the territories’ communities, deteriorating the roads, as it was possible to witness on our way to Engenho II community.

In the end of our visit the group visited the Engenho II community, got to know the Capivara waterfall and watched a brief community presentation about the school and the tourism activities the inhabitants manage around the quilombo.

Final considerations

The Community Time’s activities developed continuously during the last decade in the Kalunga Territory region gave the community a series of advances in the strengthening process of education, training and social organization of the rural and quilombola population of the region.

That can be proven, e.g. by the positioning of graduated students from UnB LEdoC in presidency, vice-presidency and general secretariat positions in the main organizations of the

territory. Currently, AQK, AKC and Epotecampo have in their presidencies former students from UnB. That also affects the expansion of youth participation in the communities' decision making. Other factor associated with the participation of the younger is the increase of women in leading positions within the popular organizations, which is simultaneous with the debate held, in many courses of the Teaching Degree Program in Peasant Education, about the dynamics of patriarchy in Brazilian society and its consequences, as well as the study of feminist movements' history, methods and agenda.

The theater groups have educating and organizational duties in the communities. The methodologies used by the groups attempt to: inform, educate, organize and articulate. I.e. they are groups with cultural and political strength that have some influence in the communities' issues, considering that the topics presented in the scenes are extracted from the reality of the communities, e.g. the play "If there's so much wealth, why are we poor?" which discusses the socioenvironmental impacts of the mining process inside the quilombola territory.

During the activities developed in Community Time by the Teaching Degree Program in Peasant Education, the debate

about mining is included in different aspects from the perspective of informing and discussing the pros and cons of the activities within the community to the didactics objective to approach the natural sciences. Especially during two specific Community Time's seminars (2016 and 2019), the science teaching was led by the understanding of nature and humans' interaction with it from the mining extractions' processes.

Through field visits to the city or within the territory, topics were raised such as the origin of the rocks, minerals and ores, water chemical composition, ore extraction processes, ore distribution infrastructure, possible environmental impacts and many physics, chemistry and geosciences topics related.

In an interactive, interdisciplinary and emancipatory way, the debate involving natural sciences, politics, socioenvironmental conflicts, theater and audiovisual from the mining is one of the main community's access based on a critical perspective developing a rich didactic and social mobilization experience.

From a methodological perspective the dynamics of the Community Time's seminars, with collective unit division beginning at the action planning phase puts the students in a protagonist process that

manifests itself in the necessary political articulations to assure the needed infrastructure and food, the seminar shifts' coordination and in the cultural intervention activities' production.

The LEdoC professors take part actively in the debate, but collectively and interactively, what reorganizes the relation between Program's professors and students.

In this regard, one of the historical series' outcomes was the educating role that the manifestations and artistic languages started to play, interleaved with academic activities – illustrating and investigating the complex articulations between culture and politics, the domination mechanisms, the oppression and naturalization dynamics and the forms of resistance to the colonial and enslaving process and the further consequences inherited during the republic history time.

Concerning the instructional articulation there are many steps ahead to strengthen the educating and social organization experience currently ongoing. The possibility of creating an UnB extension center in the region might articulate the different team extension initiatives in different units, also involving the infrastructure of UnB Cerrado Center in Alto Paraíso and the Open University of Brazil (Universidade Aberta do Brasil –

UAB) campus in Cavalcante. There is also room to a wider articulation between the federal universities from Brasília (UnB), Goiás (UFG), Tocantins (UFT) and Federal Education Institute of Goiás, articulating the common research, extension and teaching initiatives.

During the last Community Time seminar in February 2019 the Epotecampo suggested creating a Kalunga Territory Popular School. We believe that this initiative, together with committee consolidation and the Kalunga territory's research calendar, may grant the Epotecampo and further associations, the centrality in a popular education, culture, training and social organization project that strengthens itself through the internal demand of the communities from the Kalunga and peasant quilombola territories.

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ⁱ Translated by Camila Garcias Hespagnol.

ⁱⁱ Translating the term ‘Peasant Education’, from Portuguese ‘Educação do Campo’ is rather difficult to choose, since there is no translation according to the understanding of the term. “Rural education” refers to the place and Peasant Education might be interpreted as educating peasants and not Educação do Campo. However, until a discussion is set to discuss the term in English, we chose “Peasant Education” since it’s the closer one to Portuguese.

ⁱⁱⁱ TN: All abbreviations were kept in Portuguese.

^{iv} TN: Bandeirantes were Portuguese settlers that entered the Brazilian interior lands not yet occupied by Europeans seeking Gold or other types of natural resources for exploration opportunities.

^v TN: City Council from Portuguese *Câmara dos Vereadores*.

^{vi} TN: Grileiro, usually a large property owner, is the name given to a person that forges property documents to expel people from the lands they are interested in.

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