

Pedagogy of Alternation and Rural Education: from epistemological hybridism's to symmetry with Popular Education

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ABSTRACT. Pedagogy of alternation has been considered a methodological possibility for the rural people's education, given its pedagogical and political convergence with the principles of Rural Education. However, hybrid experiences have revealed that the epistemological foundations that underpin this Pedagogy have been placed on the margin of practices, emptying the emancipatory potentialities of Alternation. Starting from these meanings, this text which is the result of theoretical reflections, discusses the epistemological principles that underlie the Pedagogy of Alternation, understood as a praxis forged in the unit of time and space, and its contributions to the emancipatory formation of rural people. The assumption of the political role of the Alternation epistemology promotes the disruption of formation based on the time-school and time-community dichotomy. It breaks with a fetishized praxis promoting the transformation-emancipation of these people and their communities. The symmetries between Rural Education and Alternation Pedagogy necessarily evoke overcoming the hybrid variants that this Pedagogy has been assuming in the context of rural people's education. It requires conceiving the unity that produces time-school and time-community as a formative political process.

Keywords: Pedagogy of Alternation, Rural Education, Time-school and Time-Community Unit, Emancipation.

Pedagogia da Alternância e Educação do Campo: dos hibridismos epistemológicos à simetria com a Educação Popular

RESUMO. A Pedagogia da Alternância vem se constituindo como possibilidade metodológica para a educação dos povos do campo, dada sua convergência pedagógica e política com os princípios da Educação do Campo. Contudo, experiências híbridas têm revelado que os fundamentos epistemológicos que sustentam essa Pedagogia têm sido colocados à margem das práticas, esvaziando as potencialidades emancipadoras da Alternância. Partindo dessas acepções, este texto, resultado de reflexões teóricas, discute os princípios epistemológicos que fundamentam a Pedagogia da Alternância, compreendida enquanto práxis forjada na unidade tempo e espaço, e suas contribuições para a formação emancipatória dos povos do campo. A assunção do papel político da epistemologia da Alternância promove o rompimento da formação calcada na dicotomia tempo-escola e tempo-comunidade. Rompe com uma práxis fetichizada promovendo a transformação-emancipação dos sujeitos e suas comunidades. As simetrias entre Educação do Campo e Pedagogia da Alternância evocam, necessariamente, ultrapassar as variantes híbridas que essa Pedagogia vem assumindo no âmbito da formação dos povos do campo. Exige conceber a unidade que produz o tempo-escola e o tempo-comunidade como processo político formativo.

Palavras-chave: Pedagogia da Alternância, Educação do Campo, Unidade Tempo-Escola e Tempo-Comunidade, Emancipação.

Pedagogía de la Alternancia y Educación del Campo: de los hibridismos epistemológicos a la simetría con la Educación Popular

RESUMEN. La Pedagogía de La Alternancia se está constituyendo como una posibilidad metodológica para la educación de los pueblos del campo, dada a su convergencia pedagógica y política con los principios de la Educación del Campo. Sin embargo, experiencias híbridas han revelado que los fundamentos epistemológicos que sustentan esta Pedagogía han sido colocados al margen de las prácticas, vaciando las potencialidades emancipadoras de la Alternancia. Partiendo de estas acepciones, este texto, resultado de reflexiones teóricas, discute los principios epistemológicos que fundamentan la Pedagogía de la Alternancia, comprendida como praxis forjada en la unidad de tiempo y espacio, y sus contribuciones para la formación emancipadora de los pueblos del campo. La asunción del papel político de la epistemología de la Alternancia, promueve el rompimiento de la formación calcada en la dicotomía Tiempo – escuela y tiempo-comunidad. Rompe con la praxis fetichizada promoviendo la transformación-emancipación de los sujetos y sus comunidades. Las simetrías entre Educación del Campo y la Pedagogía de la Alternancia evocan, necesariamente, exceden las variantes híbridas que esta Pedagogía viene asumiendo en el ámbito de la formación de los pueblos del campo. Exige concebir la unidad que produce el tiempo-escuela y el tiempo comunidad como proceso político formativo.

Palabras clave: Pedagogía de la Alternancia, Educación del Campo, Unidad Tiempo-Escuela y Tiempo-Comunidad, Emancipación.

Introduction

The 21 years of struggle “For a Rural Education” in Brazil reaffirm the contradiction as a genuine force of every movement. The debates and clashes that take place in their midst daily renew its agenda, not by overcoming demands, but by the implications produced within the contradictions that permeate both the private and public models of education in the country.

In this area, the challenges facing rural education range from securing financial resources for project and program implementation to the need for conceptual reviews of school-culture-reality relations and the didactic-methodological transformation of teaching practices by rethinking the role of education, school, among others.

Choosing the most urgent demand is certainly a complex task, given that the historical neglect of the Brazilian State towards the people of the countryside goes back more than 500 years and still rests on basic issues as noted above. A research from the Confederation of Agriculture and Livestock of Brazil (CNA, in Portuguese initials) (Guia do Estudante, 2010), in 50 rural schools in ten Brazilian States, showed that in 2010, 70% of them had no library, 66% had no computer and the blackboard was the only pedagogical tool

found, and in more than 70% of these schools, the mimeograph was still used to reproduce the activities. Supported by the study that produced the “2014 School Census Data”, Reis and Moreno (2015) revealed that only 5% of rural schools had sewers and 80% relied on pits; Twenty-seven percent of the rural areas had a water network, while the others used artesian wells, waterfalls or natural sources; and at 14% water service was non-existent.

Cruz and Monteiro (2019) emphasize that the peasant populations are still the most affected by the low quality of schooling and concentrate the highest percentages of functional illiteracy, pointing out the challenges posed to the fulfillment of the goals of the current National Education Plan (PNE) (Brazil, 2018) to increase the literacy rates of children and the population aged 15, eradicating absolute illiteracy and reducing the functional illiteracy rate by 50% by 2024. In 2018, there were 5.5 million enrollments in the countryside, reaching 99% of children from 6 to 14 years old and 87.4% of young people from 15 to 17 years old (Cruz & Monteiro, 2019), which, however, is not equivalent to learning indexes, confirming the need for public policies with proposals for affirmative actions to resolve the social discrepancies experienced by the peasant communities.

Of this list of absences and neglects with the Rural Education, regarding the political-pedagogical issues, one of the most challenging and urgent refers to the offer of contextualized education to the various rural populations as a political-pedagogical strategy for the construction of learning, based on the principles of Popular Education. A peasant education contextualized in its worldview, in its way of life, in its rhythm, in its beliefs and in its work, which root lies in the strong relation with the natural environment: the land, the rivers, the trees, the animals, the *modus vivendi*, and requires an education that integrates and does not move away from the secularly culture initiated and preserved by the rural populations.

In the normative scope, the Federal Constitution (Brazil, 1988), when in its art. 205 states education as a duty of the State and the family, promoted and encouraged with the collaboration of society for the development of the individual, her/his preparation for the exercise of citizenship and her/his qualification for work, underlines the need for a differentiated perception between way of life and work in urban and rural spaces.

In 1996, the Law and Guidelines for National Education (LDB) (Brazil, 1996), giving continuity and operability to what is determined by the Federal Constitution,

insisted on guaranteeing the right to education and its specificity of care for the rural peoples, as verified in the wording of its art. 28:

... in the provision of basic education for the rural population, the education systems will promote the necessary adjustments for their adaptation to the peculiarities of rural life and of each region, especially: I - curricular contents and methodologies appropriate to the real needs and interests of students from the countryside; II - own school organization, including adaptation of the school calendar to the phases of the agricultural cycle and climatic conditions; III - adaptation to the nature of the work in the rural area (emphasis added).

Still in line with the Federal Constitution, art. 23 of the LDB (Brazil, 1996) indicates that Basic Education may

... be organized into annual series, semiannual periods, cycles, regular alternation of studies, non-serialized groups, based on age, competence and other criteria, or by a different form of organization, whenever the interest of the process of learning so recommend it (emphasis added).

These precepts are outlined under other Ministry of Education (MEC) regulations, in particular in the Operational Guidelines for Basic Education in the Field Schools of 2002 (Brazil, 2002), and in Resolution No. 2/2008 (Brazil, 2008) of the Chamber of Basic Education of MEC, which establishes the complementary guidelines for the development of public

policies for the assistance to the Basic Rural Education.

The Alternation Pedagogy has been revealed as a possibility to meet the challenge of the contextualized education of the countryside: the uniqueness time-school and time-community allows students to engage in their reflections on these spaces and times in complete interaction with their reality, their family and the community from which they extract elements, challenges and questions from their daily lives that, problematized, will circumscribe studies to present possibilities that may, if not solve the problems experienced, suggest propositions and reflections necessary for their viability. In the principles of Alternation, the emancipation of the subjects who live this experience would be constituted through the contextualized education in this political, pedagogical, social and cultural scenario.

In 2006, the 29/5000 National Board of Education (CNE, in Portuguese initials) Technical advice No. 1 (Brazil, 2006) provided for the school days for the application of the Alternation Pedagogy in the Family Centers for Alternation Formation (CEFFA), pointing out how the governmental body conceives this Pedagogy. Currently, in Brazil, there are dozens of experiences that have as a

conceptual and pedagogical proposal the Alternation: the Geraizeira School, a Settlement in the city of Tapera (State of Minas Gerais), Agricultural Family Schools (EFA), Rural Family Homes (CFR), contextualized Rural Schools in partnership with institutions such as Alternative Technology Service (SERTA - in the State of Pernambuco), the Regional Institute for Appropriate Micro Farming (IRPAA in the State of Bahia), the Community Organization Movement (MOC in the State of Bahia), the Feira de Santana State University (UEFS/BA), among others.

Nonetheless, experiences of Alternation (Queiroz, 2004; Souza, 2008; Silva, 2017; Zancanella & Detogni, 2019) have revealed hybrid shades for this Pedagogy, which raise questions about clarity and achievement according to its epistemological foundations in the constitution of schooling practices; This directly affects the formation of rural people and the constitution of “A Rural Education”, as “... category of situation analysis or of rural workers' education practices and policies...”. (Caldart, 2012, p. 257).

Legal frameworks and literature show advances in the understanding of the singularities and demands of the rural peoples, providing social, cultural,

political and pedagogical subsidies for the construction of an education that is forged from the countryside and not to the countryside, marking the relevance of the context where its subjects work and produce life. However, it should be noted that any perspective of contextualized education, with reference to Alternation, is not feasible if it is not idiosyncratically intertwined with the epistemological principles that circumscribe this Pedagogy. Associative, complementary, integrative or overlapping perspectives, which comprise Alternation through the junction of school and community at various times, distance from these principles by denying their essence which, beyond the phenomenon, requires an understanding based on the unity that constitutes times and spaces.

This is, therefore, the purpose of this text: to discuss the epistemological principles that underlie the Pedagogy of Alternation, understood as praxis forged in the unity of time and space, and its contributions to the emancipatory formation of the rural peoples. It starts from notes on the compositions and approaches that converge the Pedagogy of Alternation and the Rural Education, then analyzes the epistemological principles of Alternation in symmetry with Popular Education and strive for the unity of opposites as the founding axis of the

political role of epistemology in the Pedagogy of Alternation.

Rural Education and Alternation Pedagogy: compositions and proximities

State models of education for rural peoples have historically been guided by goals linked to economic and political aspects. From the fixation of the rural man to the land, to guarantee the servile and cheap labor, passing through mass movements for the literacy of peasants; projects and programs were flanked due to the politico-pedagogical decontextualization and the focus on the interests of the political and economic systems through verticalized policies and from the perspective of materializing the submission of the Brazilian agrarian to the hegemonic project of the capitalist mode of production (Calazans, Castro & Silva, 1981).

In this sense, according to Silva and Martins (2015), developmental logic has always been present in such models, as well as inputs and the increasing mechanization. Thus, the Brazilian process of industrialization dictated the educational proposals and assigned to education the role of responding to the demands of development. The purpose of rural education, especially between the 1920s and 1970s, was aligned with the goals of

imported modernization, with a focus on integrating rural populations with the progress that could come from capitalist development, without the concern for the populations, that is, with the recipients of rural education (Silva & Martins, 2015).

In this context, the Basic Education Movement (MEB, in Portuguese initials) - a civil society body linked to the National Conference of Bishops of Brazil (CNBB, in Portuguese initials) -, from the 1960s, introduced another way of doing education in the rural area, based on in the principles of Popular Education. Even today, the MEB (2019, s. p.) Operates in

... population areas of the country in which the socioeconomic indicators reveal a situation of poverty and, consequently, social and economic indicators below the desired ones. The actions of social mobilization, youth and adult literacy and basic education are the responsibility of regional teams in each of the federation units in which we operate ... [and aim] to contribute to integral human promotion and overcoming social inequality by lifelong liberating popular education programs.

However, it was the perspective of rural education linked to developmental purposes that directed the multiplicity of punctual and episodic programs developed by government agencies in the following times, guided by verticalized and decontextualized public policy.

On the other hand, other social movements endeavored to arrange projects in line with the rural reality, but which were also characterized by punctuality and specificity, without strength and subsidies to reach the Brazilian rural in its totality. More defined and nationwide strategies were drawn only from the 1980s onwards, from the interference of rural social movements in the dispute for education, especially from the Landless Rural Workers Movement (MST, in Portuguese initials).

The largest national mobilization occurred in 1997, with the realization of the First National Meeting of Educators of the Agrarian Reform (ENERA, in Portuguese initials), when the term Rural Education was coined as a proposal for reflections and the struggle for a horizontal education, contextualized with the needs and interests of the peasantry and agrarian reform, on the grounds that education comprises the most diverse social processes of formation of individuals with rights. This education

... also identifies a pedagogical reflection that arises from the various educational practices developed in the field and/or by the people of the field. It is a reflection that recognizes the field as a place that not only reproduces, but also produces pedagogy; reflection that draws traces of what can constitute a project of education or formation of the individuals. (Caldart, 2011, p. 154).

Therefore, the field is recognized no longer as a synonym of backwardness, or rural, but as a locus of life, turning the eyes to the subjects who produce their lives there, who build their trajectories through environmental, economic and social diversity conditions proper to the contradictory character of capital. The Rural Education comes to highlight in itself the class conflict and a space of disputes for rights and the implementation of public policies that materialize themselves through measures, projects and programs that meet the rural populations in their political, cultural and social specificities cultural. Thus, the adjective education with “rural” assumes connotations that transcend pedagogical practices and as a tool of transformation of the Brazilian rural areas “... inaugurates the recognition of the rural field as a locus of transformation and reproduction of life, symbolizing the class struggle and the resistance of those who live in rural areas”. (Silva & Martins, 2015, p. 95).

The Rural Education is, fundamentally, a project proposal anti-hegemonic, which is opposed to the pedagogical ruralist perspective and overcomes the stigma of backwardness and pauperization, providing the rural population with the continuity of the struggle against social reproduction that, in

a capitalist system, is always unequal and affects everyone.

Although the debate on rural education has taken shape for over 20 years, it is still a highly contested and disputed theme, reflecting any attempt at conceptual crystallization, since its manifestation in the field will depend on the people who operationalize it. Therefore, one cannot consider it a static, ready and finalized education project, rather it is a proposal that involves varied and constantly moving educational practices, as indicated by the name “Movement for a Rural Education”.

From the perspective of this text, a methodological proposal that encompasses the political and pedagogical foundations of Rural Education is the Pedagogy of Alternation, which presents itself as

... empowering social transformations in the country, because Alternation involves continuous times and spaces that are not dissociated or stripped of their peculiarities: people, local politics, environments, scarcity, productive unit, family and community, part of social and productive realities of the ones directly involved in the educational process; that is, it is a proposal of contextualized education. (Silva, 2017, p. 81).

The possibility of this notion surpass the school walls, with an emancipatory purpose, approximates the Pedagogy of

Alternation to Rural Education, in line with the precepts of Popular Education.

The Pedagogy of Alternation, which originated in the *Maison Familiale Rurale* (MFR) in France in 1935, influenced the creation of the Agricultural Family Schools in Brazil. Constituting itself as one of the guiding foundations of the MFR, it originally presupposed "... the alternation of formation stages between *Maison Familiale* and family property as the guiding principle of pedagogical practice...". (Souza, 2008, p. 2). Under this principle, they constitute periods of study in the school and in the communities during the courses, valuing the culture and the formation of the rural populations and allowing them to continue to reside in their communities of origin.

Nevertheless, for rural schools, another important reflection implicit in the concept of Alternation is the perception that the time-space relationship of rural populations is differentiated from those living in the cities and small municipalities. Its mode of production is familiar and communal; they are fathers, mothers, children, close relatives, friends who meet to produce food and culture, in a synthesis that constitutes their own worldview of man, world and relationships. The Alternation Pedagogy proposes to interact with this vital

movement, ensuring the continuity of this family and community dynamics, favoring the optimization of school-time and community-time with regard to the construction of meaningful school knowledge for both the students and their community.

No less relevant and highly circumstantial is the viability of students living in school during school-time without having to venture long commutes back to their homes, often in poor transport conditions, even when offered by public agencies. At this moment, the social relations between those who live in that space multiply, take root, create new references, and the school becomes a community as well.

Moreover, the interrelation and interdependence of rural populations with the natural environment, its phenomena and cycles indicate, essentially, that the school calendar must also respect the premises of Alternation, which, on the other hand, points to challenges. One is that of schooling that enables and contributes so that this secular way of life and peasant ethnic-cultural trait is not altered by an institution that must educate for socio-cultural cohesion and not for its disintegration. The calendar should foresee the Temporal Alternation, but beyond that, it should foresee the time of the

communities in the tradition of doing education, and at work, with knowledge about the way to produce, to have faith and to have fun, hence the know-how of dealing with the traditional knowledge - as well as the new, once it is in and a part of the world. In this sense, it is necessary to construct a school calendar "attached" to a curriculum - with a substantial political-pedagogical and didactic-methodological basis in which enables the school to build a path that is appropriate to the various realities of rural school communities. And this is the challenge given: Alternation must also establish an intense relationship between community, calendar and curriculum.

Symmetries between the epistemological principles of Alternation and those of Popular Education

Modern Western knowledge is constituted by dichotomous foundations of the world, potentiated by the capitalist mode of production, influencing the production of knowledge in all areas, with distinct intensity and valuation. When the Semites built the notion of wisdom tied to the art of doing a well-done thing, and designated the wise as the one who possesses the knowledge tied to teaching and instruction, they laid the cornerstone that connects knowledge, power, and class. With the figure of the "wise", therefore,

the figure of the "not wise" is created, being that he assumes the responsibility for "... dictating and preserving the social norms that guide the living practice of those who do not have that kind of knowing". (Oliveira, 2016, p. 27), constituting a theoretical initiative directed to the field of practice. The Greeks inherited this wisdom by emphasizing philosophy as the basis of thought, with knowledge assuming "... a theoretical, contemplative and rational character as it is based on the human being's ability to reason and investigate facts in a logical-rational manner". (Oliveira, 2016, p. 27).

Socratic Maieutics and Platonic Idea Theory established the conception of theory as true knowledge, underlining on the ontological plane the existence of two worlds, the intelligible - formed by the true, perfect and eternal ideas - and the sensitive material world - of material things, imperfect copies, "true knowledge, then, is the conceptual, which refers to the world of ideas and the SELF". (Oliveira, 2016, p. 30). In such a perspective, there is a supremacy of rational over nonrational activity. Therefore, the preponderance of the theorist over the practical is established.

In Aristotle, one finds the formulation of the foundations of modern scientific thought by reversing the Platonic

theory advancing towards the idea of sensible knowledge - facts, experiences - as the source of rational knowledge and thus the starting point for the construction of science (Oliveira, 2016). For Aristotle,

... practice is a type of activity that is characterized by its immanence: its unfolding is its own end; eg: thinking, wanting, etc. Thus, philosophy and all manner of theoretical activity are praxis in the most proper and noble sense of the term. (Candau & Lélis, 2005, p. 58).

However, as thinking was restricted to the wise, the commons had to rely on acting and practicing. According to Oliveira (2016, p. 41),

theory is presented among the Greeks as an explanatory system of facts, a logical, intellectual activity, an abstract exercise of reasoning versus the concrete and the practical. ... This metaphysical sense of theory, which reduces the concept of theory to abstraction, analyzes practice in a dichotomized manner in relation to theory.

Later, in the Middle Ages, scholastic doctors emphasized the separation of theory and practice, translating praxis by action and postis by productio, dichotomizing the terms (Candau & Lélis, 2005). Since, historically, the systematized formation was bequeathed to a socially and economically privileged part of society, the school became a stronghold of theory, thinking and elaboration, since these were

the social attributions of those who attended it. The classes excluded from this gift were given the task of executing the thought, establishing the difficult reconciliation between theory and practice that, under capitalism, retains the separation between intellectual and manual labor, determining the origin and circulation of power in society; that is, the social division of labor and the goods produced by it.

Thus, the separation, and sometimes opposition between theory and practice, quantity and quality, person and object, having and being continues to determine the roles and ways of producing life, often polarizing them by misunderstandings between one and the other. However, attempts to reconcile these paradigms on the grounds of their complementary diversity also refute their essence. Santos Filho (2009), analyzing this position in several studies, concludes that there is a tendency to unepistemologize the debate by ignoring paradigmatic differences. Consequently, one falls into the epistemological pluralism naively considered as a peacemaker of the oppositions sustained by the positivists.

Throughout history, both separatist and complementary polarizations have served to differentiate and classify modes of conduct and thinking between classes,

often leading to the solid dichotomization of such terms, so that at some point one comes to promulgate its impossible unity.

The Alternation Pedagogy is not immune to such polarizations when one reads the materialities that are engendered in reality, whether from the Family-Agricultural Schools, the Family Centers for Alternation Schooling, or from other experiences that occur in Rural Education.

The report of Opinion 01/2006 (Brazil, 2006) highlights such epistemological mistakes that support the dichotomous perspective that guides many practices that “adopt” this Pedagogy. Rapporteur Hingel (Brazil, 2006) defines it as a method that “... occurs through periods when students spend two weeks in the family/community, alternating with another one week (CFR) or two (EFA) at the training center, that is at school”. The dualist view of time and space present in this conception contributes to the separation of theory and practice at the school and community levels, besides hierarchizing the space-time of thinking, in detriment of the space-time of doing, as the Semites and the Greeks did, and how does the capital system. It is noteworthy that “... in the question of the relationship theory and practice, the problems and contradictions of the society in which we live manifest themselves. As a capitalist

society, it privileges the separation of intellectual and manual labor and, consequently, the separation between theory and practice”. (Candau & Lélis, 2005, p. 57)

Souza (2008) describes that the lack of funding and political-pedagogical organization challenges the implementation of Alternation, in an EFA in Vale Jequitinhonha (State of Minas Gerais). Silva (2017), when investigating the Alternation in a northeastern EFA, points out the separation of school and community due to the absence of formative and participatory exchange of community trainers in the process. Zancanella and Detogni (2019) emphasize the contradictions that permeate the Alternation experience in southwestern Paraná State, involving public-private partnerships; services to students residing in urban spaces (45% of the total enrollment); outdated-school regiment, and its scholarly conception.

As can be inferred, in the search for reconciliation between school and life, through one of its main characteristics, the relationship time-school and time-community, the practices that have been proposed to develop this Pedagogy have been building epistemological hybridity, as emphasized. Queiroz (2004), from his studies: the juxtaposition in which there is

separation between work and study periods, without any relationship between them; the associative with the additive combination of general education and vocational training; and the real integrative or copulative, when a close connection is established between school-time and community-time without primacy of one or the other. In this case, there is a connection between such moments, in an integrated way.

The previously cited studies by Zancanella and Detogni (2019, p. 17) on a CFR in Paraná State underscore an experience in which not even the hybrid formulations presented by Queiroz (2004) are constituted: the 45% of enrolled students that resided in urban areas did not experience community time:

the circumstances of these students' lives ... make it impossible to articulate the times - spaces of education. Observation, confrontation, dialogues and findings are compromised in face of the non-rupture of these times and places. Without being able to overcome the questioning and analysis phase, these students deprive themselves of the practice, because in some situations, instead of a property in the country, they live in a house in the city, without land to continue what was started in their observation notes and discussed at CFR. Thus, for many what remains to be done is a sidewalk with plants grown in pots.

To realize the Pedagogy of Alternation in any of the hybrid

perspectives - juxtapositive, associative, integrative (Queiroz, 2004) or dissociative (Zancanella & Detogni, 2019), is to think it through the separation of theory and practice, as components of any and all processes of alternate teaching and learning and therefore dichotomous. A rural school, that is based on this model of Alternation Pedagogy, reinforces the neoliberal model of education, which trains technicians for the labor market without any commitment to the countryside and the emancipation of the peasantry.

The unity of opposites as the fundamental axis of the political role of epistemology in the Pedagogy of Alternation

Dichotomous thinking finds its parameters of existence in the world of pseudoconcreteness, "... a chiaroscuro of truth and deception". (Kosik, 2002, p. 15), which hides what one does not want to see, and reveals what one wants to know. It disaggregates action and thought, naturalizing social action and manipulating consciousness. In this sense, the world of thinking is restricted to school-time and action to community-time, as if it were under the intellectual tutelage of the school. Because the alternating dualization is done in domination unifying the "... intellectual function, through which the

domination of the senses, the resignation of thought in view of the production of unanimity, means the impoverishment of thought as well as experience: the separation of the two domains harms both". (Adorno & Horkheimer, 2006, p. 41). By this mechanism, praxis becomes a fetish, oblivious to the real world and the contradictions that reveal the unity of yes-no that forms the essence of things.

In the fetishized praxis, in which theory and practice are dichotomized, phenomena are presented as independent and imaginary, concealing true praxis. Through that praxis, school and work, teaching and learning, informal knowledge and scientific knowledge, school and socio-professional environment, school and community are linked, close to one another, but not in unity, self-determining and determining each other.

Thinking of Alternation in unity leads to an understanding by which time and space are conceived in an inseparable and indissoluble perspective:

this unity is ensured by the simultaneous and reciprocal relationship of autonomy and dependence on one in relation to the other. In fact, this simultaneity and reciprocity expresses the movement of contradictions in which the two poles oppose and deny each other constituting a unity. (Candau & Lélis, 2005, p. 62).

From this perspective, the activity, the reflection on the activity and the knowledge produced from the activity communicate viscerally. Thus, activity is understood as "... an act or set of acts by virtue of which a person (agent) modifies a given raw material". (Vásquez, 2007, p. 220), which directly opposes action to passivity. And this activity, as humane, differs from natural activity given that it requires planning, final projection, revealing the conscious intentionality of the action. Therefore, if there is no consciousness in this action, it is characterized by alienation, a dehumanized and mechanical act. From this assumption, combined with the Aristotelian thesis that thinking is an action, it can be said that alienated thinking is not conscious:

human activity is therefore a purpose-oriented activity, and these exist only through men as the products of their consciousness. Every truly human action requires a certain awareness of an end, which is subject to the course of one's activity. (Vásquez, 2007, p. 222).

In this sense, acting and thinking are mediated by the ends, which at no time nullifies their identities and unifies the characteristics of each action. Alternation, conceived as praxis, then requires the overcoming of the idea of school as a space of secular theoretical knowledge and the community as a space of practice,

doing and common sense. Alternation as a praxis is "... theoretical-practical activity; that is, it has an ideal, theoretical side, and a material side, properly practical, with the particularity that only artificially, through a process of abstraction, can we separate, or isolate from another". (Vásquez, 2007, p. 262). It is not a question, therefore, of articulating theory and practice, but rather of understanding that theory and practice exist in unity, in reciprocity. This principle is based on the conception of concrete totality, which conceives the multiple interdependencies that are established in the real world, breaks the supposed independence of phenomena and the reified forms of the objective and real world given by pseudoconcreteness, revealing them as derived and mediate "... as sediments and products of the social practice of humanity". (Kosik, 2002, p. 21). In this sense, school and community are parts of a reality that surpasses the simple union of these parts, constituting themselves in the world of means, ends, instruments and efforts and demands; it is the unity of phenomenon and essence (Kosik, 2002). In this holographic view, Alternation does not represent intersections between school and community because it is itself the very meaning and principle of unity.

Times and spaces, in this sense, cannot be thought of separately, as if they were independent, but by the multiple interdependencies that constitute them. Therefore, it is not a matter of articulating them or enabling them to be in interaction. It is a matter of recognizing them as parts of a totality that is dialectically composed and acting by contradictions. Thus, "In School Time, Community-Time is projected, and in the latter, the first is provoked. Times are continuous in the learning process, one does not live the school without thinking of the community and vice versa". (Silva, 2017, p. 86). School and community express themselves as elements of the totality, of human life, which dialogue through approximations and differences without, however, breaking unity. School and community are times and spaces that forge students, teachers, staff and families, without interstices, without breaks, in contradiction. Thus, they - school and community - expand beyond the physical and geographical spaces that often limit them.

At this point, taking the immediate context where the school and community are located, and where students and their families come from, is the point of reference for the establishment of the teaching and learning activity that,

surrounded by scientific knowledge, amounts to new stages of knowledge, to other spaces, both near and far, and returns with meaning and, therefore, real and concrete.

From Nascimento's perspective (2003, p. 1), besides presenting itself as "... cultural resistance in relation to the strong neoliberal hegemony present in Brazilian education", Alternation means the teaching and learning process that takes place in spaces and differentiated and alternating territories, that, nonetheless, do not dissociated themselves. One is the family space and/or community of origin, where the experiences that singularize the feeling of belonging to a certain group, people, sharing knowledge, cultures, ways of living and perpetuating generations are forged. The other is the school where the student shares the various knowledge s/he has with other individuals, and certifies, relativizes, affirms or reconstructs them based on a scientific basis. This is the place where the encounter of community knowledge, singularized in the knowledge of each person, meets the scientific knowledge, and re-signifies it allowing teaching and learning to occur. There is a local and global exchange of knowledge and practices that will return to families and communities, in the form of praxis, generating other ways of living. Thus, it

constitutes a network of significant knowledge that, whether in the community, property or in certain social movements, will influence the conditions of existence and work. In this movement, it is clear that family, community and school are part of a concrete whole and influenced by the multi-determinations resulting from the historical process. This concrete whole is always the point of departure and arrival - taking the distinguishing actions as the synthesis of reality, unity of the diverse. Thus, the production of knowledge in spiral is constituted, when local and global, popular knowledge and scientific knowledge resignify and feed back into unity.

In this formative process, the political role of the epistemology present in the Pedagogy of Alternation is revealed. Teaching and learning break with the utilitarian and fragmented view of reality, placing the student as being who acts and thinks from their experience about local and global daily life, enabling them to choose, decide, participate and transform themselves and the spaces where they live. Thus, the emancipatory critical thinking develops, which is dialectic, dissolves fetishes by understanding the unity between opposites. The dichotomy of intellectual and manual labor is broken by breaking with fragmentary praxis, favoring

the emergence of a spiritual atmosphere in which the superficial appearance of reality is fixed as natural rather than as human production.

Thus, epistemology is the emancipating core of the Pedagogy of Alternation and, in denying it, juxtaposed, associative, integrative and dissociative practices of alternation are in opposition to its political role of "... elaborating actions that promote the breaking of a vision of a fragmented and uncritical world of the oppressed, aiming at the construction of a new reality in which these individuals can act". (Freitas & Freitas, 2018, p. 368).

Men are the only beings capable of transcending, that is, of reflecting upon themselves, the others, and the world in the quest for an understanding of their existence (Freire, 1967). In this search, the experiential, cultural knowledge, experienced in daily life, and the scientific, intellectual, interconnected, should provide the action-reflection-critical reality leading to the transformation-emancipation of the individual and society, constituting praxis. No knowledge production admits the void. Hence, the alternation of teaching and learning in school, in the family, in the community, in the movements can generate emancipation. School-time and community-time cannot be refractory to each other; they cannot constitute school-

time/scientific knowledge and community-time/common sense since in all knowledge there are faces of both spheres. Therefore, besides being constituted from the context of the student and her/his community, it is the same context in which knowledge must return to transform and emancipate itself.

Alternation appears, therefore, as a Pedagogy that, by its possibilities, references, shades and interfaces, in essence, meets the precepts of Popular Education and, consequently, of Rural Education. For Gimonet (2007, p. 42), this Pedagogy assumes "... passages and transitions from one place of life to another, from one type of experience to another".

It must be said that understanding Alternation as a unit guides not only the curriculum and the school organization, but also the relationships that are established between family, school, students, monitors, teachers, staff and management, encompassing the conflicts and contradictions that arise inside and outside the school space and the community itself. In this context, the dialogue is presented as an alternative of confrontation and growth that does not place the stances in what is already given, but, rather, impels them to advance in the propositions, ideas and actions having as reference the improvement of life and

work of the people involved in this process.

Understanding unity as the principle of Alternation puts the education of those involved, and not just that of students, under the perspective of omnilateral education in its entirety, taking the perspective of work as a catalyst, an emancipating element, and therefore a central element. Learning applicable or replicable theories within and outside the practice does not encompass Alternation. If daily life, as a whole, is not, by itself, the hatching point of teaching and learning possibilities, with curricular proposals as guidelines, a pseudo-concrete mode of schooling is established. Just as curriculum proposals are not the only or vital references of education, without them one falls into spontaneism, which steals from students the access to scientific knowledge in unity with the knowledge produced before and during immersion in school.

In essence, Alternation is an element of emancipation of those involved (students, school professionals, families, communities) for themselves, themselves and beyond, as individuals and class. It prepares for emancipation as the axis of life and work, since daily relations are not limited or enclosed within the school or community. They extend to life itself, in different times and spaces.

The Pedagogy of Alternation that closes in the school-community binomial does not advance the education beyond the immediate, and it does not train pupils to face the socio-political-cultural-economic relations that are beyond the profession, and directly intervene on life. Alternation puts the contradictions individual/society/work/employment/educational training/sustainability/conformation/emancipation in constant debate without refuting its developments on life in and for the community. Likewise

... it is not enough to approach or connect two places with their different and contradictory logics, namely, school and work. We need a synergy, an integration, an interpenetration breaking with the theory vs practice; abstract vs concrete dichotomy; formalized knowledge vs skills (know-how); education vs production, intellectual work vs physical (manual). (Queiroz, 2004, 27-28).

Only in this way a Pedagogy that contemplates the unity of the epistemologies of Popular Education can be constituted: the dialogicity, which makes possible the horizontality of the relations committed to the suppression of oppression, having the concrete reality as a starting point and arrival point; the awareness that enables the production of critical mass as a historical commitment to

the popular classes, and which can transform reality through revolutionary praxis. Only then can the Alternation dialogue with the precepts of Popular Education and constitute an element of emancipation of the peoples of the country.

Final remarks

The accumulation of reflections on the alternation of times and spaces of teaching and learning has been able to advance as a conception that puts various political, pedagogical and epistemological aspects on the agenda. It is the very right to diversity, to a contextualized school care for differentiated populations that is in check. Today, when the national debate turns to ethno-cultural diversity and its rights, it is up to educational bodies and systems to consider that the school is also challenged to present viable alternatives to the change the picture of social inequality and exclusion largely caused by school neglect to which these populations are subjected; exclusion of millions of citizens from different ethnic groups, which leads to the disregard of the richness of our country's cultural heritage.

In this scenario, hybrid practices, which disregard the epistemological-political principle of the Pedagogy of Alternation, do little to contribute to the

emancipation of the rural peoples, eventually establishing alternation as just another methodological “novelty”. Transcending such a perspective requires study, dialogue, and commitment to the formative and emancipatory principles of Popular Education and Rural Education.

Undoubtedly, the implementation of the Alternation Pedagogy as an emancipating pedagogical-formative alternative is a great challenge because it opposes the educational logic that pervades the educational acts flanked by the neoliberal principles of the current capitalist system. Alternation opposes the excluding dual logic that organizes Brazilian society, which separates and hierarchizes theory and practice; Social classes; workers and owners of the modes of production; quantity and quality; having and being.

Overcoming the duality present in the understanding of school-time and community-time, from the perspective of Alternation, is a pressing need to the processes of struggle of rural populations for their insertion in the dynamics of the exchange of cultural goods and in the strengthening of ethnic-Brazilian cultural identity; for the material realization of rights that are already recognized by law; for the emancipation of the peoples of the

country; for Rural Education; for a Popular Education.

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Article Information


Received on July 06th, 2019
Accepted on September 25th, 2019
Published on December, 19th, 2019


Author Contributions: The author were responsible for the designing, delineating, analyzing and interpreting the data, production of the manuscript, critical revision of the content and approval of the final version published.

Conflict of Interest: None reported.


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How to cite this article

APA

Lélis, U. A., Macedo, M. M., Silva, L. L., & Gomes, M. A. A. S. (2019). Pedagogy of Alternation and Rural Education: from epistemological hybridism's to symmetry with Popular Education. *Rev. Bras. Educ. Camp.*, 4, e7323. DOI: <http://dx.doi.org/10.20873/uft.rbec.e7323>

ABNT

LÉLIS, U. A.; MACEDO, M. M.; SILVA, L. L.; GOMES, M. A. A. S. Pedagogy of Alternation and Rural Education: from epistemological hybridism's to symmetry with Popular Education. **Rev. Bras. Educ. Camp.**, Tocantinópolis, v. 4, e7323, 2019. DOI: <http://dx.doi.org/10.20873/uft.rbec.e7323>