

Contributions from Trade-Off Pedagogy to Agriculture and Cattle Raising Technicians Training: the case of Escola Família Agrícola de Jaboticaba – Quixabeira - Bahia

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ABSTRACT. Education is constituted and a constituent of a people's culture and social organization. Based on this assertion, we consider that the theoretical and methodological assumptions of Pedagogy of Alternation enable the construction and realization of educational processes in the perspective of human emancipation. In this understanding, this article aims to analyze contributions from Pedagogy of Alternation to the training of young peasants linked to the Escola Família Agrícola de Jaboticaba - Bahia (BA), in the High School Technical Education Course in Agriculture Integrated to High School. Alternation is developed in educational times called Tempo Escola (TE), when there is a theoretical-practical study that dialogues with Tempo Comunidade (TC), in which the student expands the production of knowledge together with the family's agricultural production activities and, eventually, from the community. The research makes a critical interpretation about the organization of the pedagogical work that the school, field of research, carries out. Based on direct observation of TE activities and documentary research, the authors investigate the political-pedagogical and work principles presented in the Political Pedagogical Project (PPP), in the Reality Book (CR) and in the Supervised Internship Report (ES) of the students. The results show that, in the alternation of TE and TC, the pedagogical processes (pre) are concerned with sustainable development and with the production of knowledge supported by the concrete reality of the social daily life of students and their communities.

Keywords: Education, Pedagogy of Alternation, Educational Work.

Contribuições da Pedagogia da Alternância para a Formação de Técnicos Agropecuários: o caso da Escola Família Agrícola de Jaboticaba – Quixabeira - Bahia

RESUMO. A educação é constituída e constituinte da cultura e da organização social de um povo. A partir dessa assertiva, consideramos que os pressupostos teórico-metodológico da Pedagogia da Alternância possibilitam a construção e realização de processos educativos na perspectiva da emancipação humana. Nesse entendimento, o presente artigo objetiva analisar contribuições da Pedagogia da Alternância para a formação de jovens camponeses vinculados à Escola Família Agrícola de Jaboticaba – Bahia (BA), no Curso de Educação Profissional Técnica de Nível Médio em Agropecuária Integrada ao Ensino Médio. A Pedagogia da Alternância se desenvolve em tempos educativos denominados Tempo Escola (TE), quando ocorre o estudo teórico-prático que dialoga com o Tempo Comunidade (TC), no qual o estudante amplia a produção do conhecimento junto às atividades de produção agrícola da família e, eventualmente, da comunidade. A pesquisa faz uma interpretação crítica acerca da organização do trabalho pedagógico que a escola, campo da pesquisa, realiza. A partir da observação direta das atividades de TE e na pesquisa documental, os autores indagam os princípios político-pedagógicos e de trabalho apresentados no Projeto Político Pedagógico (PPP), no Caderno de Realidade (CR) e no Relatório de Estágio Supervisionado (ES) dos educandos. Os resultados apontam que, na alternância dos TE e TC, os processos pedagógicos (pré)ocupam-se com o desenvolvimento sustentável e com a produção de conhecimento respaldada na realidade concreta do cotidiano social dos educandos e de suas comunidades.

Palavras-chave: Educação, Pedagogia da Alternância, Trabalho Educativo.

Contribuciones de la Pedagogía de la Alternancia a la Formación de Técnicos Agrícolas: El caso de la Escola Família Agrícola de Jaboticaba – Quixabeira - Bahia

RESUMEN. La educación está constituida y es un componente de la cultura y la organización social de un pueblo. En base a esta afirmación, consideramos que los supuestos teóricos y metodológicos de la Pedagogía de la Alternancia permiten la construcción y realización de procesos educativos en la perspectiva de la emancipación humana. En este entendimiento, nuestro objetivo es analizar las contribuciones de la Pedagogía de la Alternancia a la formación de jóvenes campesinos, vinculados a la Escola Família Agrícola de Jaboticaba - BA, en el Curso de Educación Técnica Profesional en la Escuela Secundaria de Agricultura Integrada a la Escuela Secundaria. La Pedagogía de la alternancia se desarrolla en tiempos educativos llamados Tempo Escola (TE), cuando hay un estudio teórico-práctico que dialoga con Tempo Comunidade (TC), cuando en el que el estudiante expande la producción de conocimiento junto con las actividades de producción agrícola de la familia y, eventualmente, de la comunidad. La investigación realiza una interpretación crítica sobre la organización del trabajo pedagógico que se realiza en la escuela, campo de investigación. Nosotros fijamos en la observación directa de las actividades de TE y la investigación documental. Perguntamos acerca de los principios político-pedagógicos y de trabajo que el Proyecto Político Pedagógico (PPP), el Cuaderno de Realidad (CR) y la Práctica Supervisada (ES) que los estudiantes presentan. Los resultados muestran que, en la alternancia de los tempos educativos (TE) y (TC) los procesos pedagógicos están (pre) ocupados con el desarrollo sostenible y con la producción de conocimiento respaldado por la realidad concreta de la vida social diaria de los estudiantes y sus comunidades.

Palabras clave: Educación, Pedagogía de la Alternancia, Trabajo Educativo.

Introduction

The current social context in Brazil evidences, among other aspects, the dispute for two distinct projects for land, education and society. One of them arising from the dominant social class, characteristically based on the capitalist means of production, which has as reference the production/organization model named *agribusiness*. This model associates itself with an educational project that considers an education for the countryside, whose knowledge production conforms itself with the instrumental perspective of the knowledge, with the purely technical appropriation of the knowledge and articulated to the capitalist logic – that is, the one interested in excessively use the natural resources, in the *status quo* manipulation, in the merchandise production in the detriment of human formation.

On the other hand, originated from the social struggle in defense of the Popular Agrarian Reform and led by the farm working class, the Countryside Education Project, edified on the triad Countryside, Education and Public Policies, have an educative proposition articulated to a production and reproduction of the countryside life, under the logic of the socialist social organization, anchored in values as

solidarity, cooperation, food sovereignty, and assurance of social rights as land, education, dwelling and health. In respect to education specifically, as claimed by Caldart (2012), it assures as formative matrix the work in the ontological meaning of the word, social struggle, collective organization, culture and history.

The social struggles in defense to the Popular Agrarian Reform are not dissociated to the Agrarian Issue in the country. If comprehended the Agrarian Issue by means of usage analysis, possession and land propriety the Agrarian Reform defended by the countryside workers organized is inseparable from the debate on the Agrarian Issue of the Country, because it is an agrarian reform that conceive the land as a natural good, that questions the concentration of land by a land and capital owner minority. According to Stedile (2012), the Agrarian Reform regards to the democratization of the land propriety and the assurance to its access.

In these terms, we observe that the social struggle for a Popular Agrarian Reform is not concerned just with the reclaiming of distribution of vacant lands and/or the ones centered in the possession of greater landowners, but also are aware to the working conditions within the occupied land and with the life in the

country in totality, which also gives meaning to the education/training in the human emancipation perspective. Thus, as João Pedro Stedile, organic intellectual from the Landless Rural Workers' Movement (MST) "our struggle is to put down three hedges: the one from landowning, the one from ignorance and the one from capital". (Stedile, 1999, p. 45)ⁱ.

Thus, from the struggle for rupture of the hedge of ignorance and for education right assurance, the countryside workers organized in Social Movements from the Countryside have searched, in the last 60 years, approximately, for means to articulate the Popular Agrarian Reform struggle to an Countryside Educational Project carried out by the countryside subjects themselves and coherent with the banner of their struggles and propositions for the life production in the countryside, involving the work, the culture and the knowledge production.

It is a project that aims, specially, to state the struggle for public policies which assure to the Countryside workers the right to education, specially to the school – education and school that support the interests of the rural community formation and to their inherent cultural diversity. For this purpose, is needed the overcome of the fragmented knowledge logic, of vertical

relations, authoritative, arbitrary, in respect of dialectic pairs, defined by Freitas (2008) as content/form and objective/evaluation, present in the educative processes bounded to the ones from the Countryside School, which is comprehended, here as an educational project, as a collective organization intentionally planned for the critic formation of the Countryside subjects.

It is important to highlight that the Countryside Education must be bounded to the human and social necessities and based on the preservation of the cultural values, not being constrained to the urbanized model and centered to capitalist and economic frames that exploits the countryside population by means of workforce from the countryside worker in detriment of the assurance of social rights historically conquered, such as the education, the access and permanence in the Countryside School, the health, the credit and financial support to the agrarian production. Thus, we comprehend that the "Countryside Education does not constraints itself to a teaching project, even if contemplates it. It is a process of intentional intervention in the social relations stablished in the school, in the countryside and in the Brazilian society, seeking a social transformation perspective". (Ferreira, 2015, p. 93)ⁱⁱ.

In view of this contextualization, the present study aims to remember the arrival of the Trade-Off Pedagogy to Brazil, presenting some experiences from one of the Agricultural Family School (EFA) from the countryside of the state of Bahia: the EFA from Jaboticaba – Quixabeira – Bahia. It is a school designed to countryside young people and, besides attending to students of the eighth and ninth year of the Elementary II degree, it also offers the Professional Technician Education of High School Level in Agriculture and Cattle Raising adopting the Trade-Off Pedagogy as methodology. Furthermore, this article aims to reflect about the contributions brought by the activities of the *Tempo Comunidade*ⁱⁱⁱ for the students' training through *Tempos Educativos*^{iv} trade-off.

Under the perspective of the Countryside Education, carried out by organized countryside workers, the Alternation Pedagogy is one approximation instrument between the everyday working experiences of the family of the student/trader with the theories studied in the school. Thus, the students' self-organization frames a theoretic-methodological alternative for the organization of the pedagogic work, which is the work under the ontological perspective of the fundamental activity in

the trade-off process of the *Tempos Educativos* and *Tempo Comunidade*.

The TC is comprehended as extension of the TE, but is not based on distance activities or complementary activities. In both the Tempos, are oriented studies practical-theoretical studies, in distinct times, aiming to the articulation of the scholar knowledge with the social reality of the students, by the social praxis exercise. These activities are oriented by the trainers of the Technician Course in Agriculture and Cattle Raising, still at the TE, and supervised by monitors at the TC.

From this methodologic organization, the Trade-Off Pedagogy aims to articulate the work with the land and the conditions in the countryside life, as far as the school activities materialize themselves in the praxic exercise, working in the communities where the trade-off students live. The agricultural production from small to medium size such as experiments in planting and vegetable gardening, as example, set material element of the process of teaching and learning, in the school and community. Although, it is not any form of agricultural work, because the principles of work are based on caring for nature, the denial of use of agrochemicals, that is, agricultural activity underpinned by Agro-Ecological standards.

The education of a society is featured to represent determined conceptions of the world. For such realization, the educational proposals present, implicit or explicitly, the reproduction of dominant ideals. In reference to the Brazilian society, it is necessary to take as example the proper articulations of the capitalist system, which are the education, as in the countryside as in the city, has been thought mainly by the management and by the insertion of techniques to the educative processes, that Saviani (1986) calls as ‘Technicist Pedagogy’. Currently, the highlight lays upon the education in which prioritize the training of abilities for flexible operation, malleable, autonomic, settable to any unexpected event, that is, by the adaptation process subject to current demands from the capital. In this sense, fits the observation by Frigotto (2003):

In the perspective of the dominant classes, historically, the education of the different social groups of workers must be given in order to enable technical, social and ideologically for the work. It means subordinate the social function of the education in a controlled form to respond to the capital demands. (p. 26).^v

This education subordinated to the capitalist interests works as a reproducer element of the intentions of the social class that possess the capital, is not given, since, such as it is determined historically by

power relationships, the contradictions there perceived can, from the perspective of the history, provoke and print changes that favors the other educative processes logic in contradiction to a qualification purely technical formation. That is, the education can also play an intermediate the role on the construction of a society project that contemplates the social, political, and economic aspects needed for a critical and social transformation.

However, studies as the carried out by Peres (2011) and Oliveira (2000) reveal that, countryside subjects live, for a long time, in a negligence situation and school system invisibility, whose hegemonic conception is organized on duty to the capital and the class whose holds it. This occurs as far as when it is unable to provide the public policies that favors effectively the learning, the extension of didactic resources, better conditions for the docent work, better conditions for the access and permanence in the school. For example, the education offered by the State from the Brazilian Northeast is guided by the agro-exporting economy, which neutralize the identity of the people that there live, ignoring their cultural and socio-educational specificities to attend the interest of the great landowners and, consequently, of the development of the capitalist system in the land.

Data from the National Household Sample Survey (PNAD/IBGE, 2017) related to education express, to our recognition, absence of public policies for the population, mostly the countryside population. According to this survey, the illiteracy rate of the 15 years or older population fell from 7,2%, in 2016, to 7,0% in 2017, but did not achieve the index stipulated, still for 2015, by the National Education Plan (PNE, 2014-2024). In absolute numbers, the rate represents 11,5 million people that cannot read nor write.

The incidence of analphabetism by racial issue, the index among black and mixed race people (9,3%) achieves to be more than the double of the verified among white people (4,0%).

Among the Country regions, the Northern registered the greater illiteracy, 14,5%. The smaller rates were identified in the South and Southeast, where registered 3,5% each. In the Center-West and the in the North, the indexes registered were 5,2% and 8,0% respectively.

In one hand, the data confirms and reports the historic negligence from the State about the educative process, specially about the countryside population in the Northeast region, where this reality is more concentrated, scenery that translates the ideology that crosses the project of

Brazilian education based on the capital and landowner matters. In the other hand, the data reaffirm that, in the society divided by social classes, politics and development, surpasses the one who best adapt to the Eurocentric model of skin color, beauty patterns, the ones who attends to socially values privileged and holds capital.

Furthermore, through the data showed it is forcefully stated that they mobilize reactions and discussions on the Countryside Education, factor that requires constant definition of objectives and strategies in order to advance in the social struggle for assurance of social rights as land, education, dwelling, safety, health and sanitation. Thus, as asserted by Arroyo and Fernandes (1999), “the social movements are themselves educative in their way to express, since they do it with more than word, using gestures, mobilizations, performing actions, from the social causes whose generate participative and inciting processes”. (p. 23).^{vi}

In following, we will discuss about the historic course of the Trade-off Pedagogy in Brazil, in order to detach its trajectory and consolidation in the whole Brazilian territory.

Remembering the arrival of Trade-Off Pedagogy in Brazil

In the 70 and 80 decades of the XX century, many activists of social movements were linked with Ecclesiastical Base Communities (CEB)^{vii}, since they found in the Catholic Church, which was based in the Liberation Theology^{viii}, support for the struggle for the conquer of life rights, included in, school for children, with a different proposal whose pedagogy aimed to the countryside reality, attending to the political, social and cultural specificities.

The Catholic Church, in the time, was linked with social issues of the Brazilian people. In reference to the countryside, along with the countryside social movements in the struggle for land for work and household, it was needed to deep in the issues related to the school formation of men and women that worked in the country. It was also thought of a school that would contribute to the young people, to firm themselves in their own place without the necessity of search for formation in the urban centre. It was through this purpose, that the Jesuit priest Humberto Pietrogrande, priest from Achietá-ES, has brought the Trade-Off Pedagogy. About this concept, Gimonet (1999) explains:

The time and training location trade-off, that is, the social and professional situation periods and in school situation: ... another mean to learn, and be trained, associating theory and practice, action and reflection, the actions of project and learn, from the same process. The Trade-Off means a manner to learn through life, from the proper daily life, from the moments of experimentation, thus placing the experience before the concept. The Trade-Off Pedagogy ... prioritizes the familiar, social and professional experience, at the same time acting as source for knowledge, starting and finishing points of the learning process, and as educative path.^{ix}

The Trade-Off Pedagogy, has born in France, in the 1930 decade, with the *Mansion Familiale Rurale* (MRF), or Rural Familiar House, from the sensitivity of the Father Padre Abbé Granerau in view of the clamor farmers from his parish church, whose had found difficulty in the continuation of their children studies due to the distance to the school and, mainly, due to the school whose pedagogy prized specially for the urban culture, as points Nascimento (2004).

Knowing the French experience, Jesuit priest Humberto Pietrogrande, leader in the Trade-Off idea in Brazil, had noticed the necessity for support to continue the nascent experience. With this in mind, he has leaded the foundation to the Espírito Santo Promotional Education Movement (MEPES), a philanthropic and non-profit organization of Christian inspiration that

has been the civil entity which kept the First Agricultural Family School^x.

Such as in Europe, the Trade-Off Pedagogy experience in Brazil had as main inspiration the catholic Christian democracy principles, formed by the Vatican Concil II and by Medelian and Pueblan Latin-American Episcopal Conferences, events that have influenced the social and religious leadership formation in many communities among the military dictatorship and to the struggles for the political liberty in the Country. During the Brazil's Military Dictatorship period, the Catholic progressive wing has gone beyond its religious actions, adding to them social formation activities directed to the political and economic conservatism disruption.

Another factor that has contributed and continues to contribute to the insertion and strengthening process of the Trade-Off Pedagogy in Brazil is Paulo Freire's thought, that since the 1960 decade, has already revolutionized the Brazilian educational process, reporting the education bank and suggesting the popular methods of education, considering as support the ideological-philosophic values and the cultural sociolinguistic universe of the subjects enrolled with training processes.

In the 1980 decade, along with the Brazilian re-democratization process, many popular organizations have emerged in different regions of the Country, highlighting the Catholic Church support, through the CEB, what has visibly increased the participation in country social movements in this struggle, such as the MST intervention in the Countryside Education debate, to which has been presented pedagogical proposals based in collective constructions that would consider the development of the rural communities, in search for the rural cultures.

Many demands from the social movements were deliberated by public documents from the Federal Constitution of 1988, which has based other legal frameworks destined to different sections of the Brazilian society. In reference to the education, the Law of Directives and Bases to National Education stands out (LDBEN – Lei 9.394/1996), specially its article 28, that specifically regulates the basic education offer for the rural population, giving opportunity for the discussion which culminated in a specific legislation for the Countryside Education, the Law of Operational Directives for the Basic Education in Countryside Schools, of April 3, 2002, followed by the approval of the CNE/CEB n° 1, of February 2, 2006,

assessment, which acknowledges as academic for the Familiar Centers of Trade-Off Training (CEFFA) the days and hours in those the students are in their socio-professional (family and community) local, called TC.

These legal determinations came to assure the mobility of the countryside schools schedule, allowing legitimacy and the adoption of the Trade-Off Pedagogy in the educative processes, supporting the proper curricular organization of the EFA in consonance with the specificities of the common projects and with each reality. Although, even if the aforementioned Brazilian legislations offer support to the pedagogic activities adequacy in the countryside schools, enabling curricular adaptations conform the peculiarities of the rural life, found in each region, we consider that they do not attend, satisfactorily, the operation necessities, specially, the ones found in CEFFA in what refers to financial contribution.

Thus, we highlight that the legislation does not ensure the resource destination by states and cities. The assurance is given by the agreement with states and/or cities, demanding essential support from the common association and from contributions from the students' families to assure the operation of these educational institutions. Thus, the CEEFA

have endured and continued the Trade-Off Pedagogy project through historically possible conditions.

The implantation of the Trade-Off Pedagogy, started in the state of Espírito Santo, caused by the dissatisfaction from the countryside families with the lessons given to their children, have not been late to be shown in other Brazilian states, where the social movements from the countryside and CEB members also wished to assure the right for a school which education were concerned with the ones who do not live in the urban centers, as points out Ribeiro (2008): “As opposition to the rural education, which do not consider the farmer, as social producers of life and knowledge, the countryside movement, recreates the pedagogy with trades-off the agrarian work and the school education, the integral human formation”. (p. 36)^{xi}.

This conciliation between work, school and life is the educative proposal that rules the CEEFFA, which have born and endured from common work involving families, leaderships and social movements, especially in the countryside, concerned with the promotion and the socioeconomic, technic and cultural development in each countryside region. As showed by National Union of Agricultural Family Schools from Brazil

(UNEFAB) data, presented in promotional material of the National Conference of the Trade-Off Pedagogy from Brazil (CONPAB) occurred in September 2019, there are currently 230 CEFFA, comprehended Rural Familiar Houses (CFR), the EFA and the Rural Common Schools (ECOR) operating in 21 states in Brazil.

Each CEFFA possess a common association that maintains it, given the economic and juristic necessity that extents from the implantation to the development and daily operation, also extending to the Educative Project to be developed, which involves the own association, the students' families and the whole community, by the effective participation principle from all the segments. In respect to it, Queiroz (2004) states:

All of this requires to each association responsible for the educative center an extreme engagement, responsibility and cleverness in the construction of this Educative Project. This Educative Project will guide and motivate the whole training process of the student, enables them to “a training continuity in among a discontinuity of activities”, the integral training in full-time and to “born, enlighten, formalize or modify the projects” of the Trade-Off students. Through this “the Trade-Off also turns into a pedagogy for the Project” (p. 96).^{xii}

All the educative centers which adopt the Trade-Off Pedagogy present a

training process that combines the articulation between frequency period in the school space, called TE, and the TC, in which term lessons that go beyond the formal knowledge defined by the school are experienced, the experiences in the familiar environment and its standards. Thus,

The Trade-Off can be observed as a structural resource ... in the professional training process, from the collective work by the teachers, in the school, in residential courses – the school section – that alternates with the period in the familiar propriety. In accordance to the principles of this pedagogy, the student lives in a alternant way, training experiences in the school, linked with the experiences offered by the family and the community during the remaining period in familiar trade-off”. (Pessotti, 1978, p. 35).^{xiii}

This dialectic movement between daily practices and the constructed knowledge in the school, experienced by the young students of the educative centers in their training processes, is based on the Trade-Off Pedagogy. It also includes the Freirean pedagogy principle designed through the practice-theory – reflection – reflected action (praxis) movement, which the learning subjects, appropriating their theories, have opportunities to experience in practice, relating the absorbed formal knowledge shown in the school with daily life activities along with the family. “That

is how the practice ... gains a new signification, by being enlightened by a theory which the acting subject lucidly appropriates it". (Freire, 1996, p. 56)^{xiv}.

Considering the specificity and pertinence of the pedagogic work given to the young farmers from the Trade-Off Pedagogy, in following is discussed the work conception as referred to the activities on the TE and TC.

The workplace in the Trade-Off Pedagogy

Working is a vital activity for the human being. The human operation is necessary to their continuity and existence in the Earth. It is based on the transformation of the nature caused by the human being. In relation to this, it cannot be considered as a purely economic activity, but the whole process of interaction and intervention of the human being. The work, as base of the human existence, is characterized as the educative beginning, due to being the leader in the social relations and the society structure construction.

It is neither employment, nor just a historic form of in-society work, it is the fundamental activity through the human being humanizes, creates, expands in regard to knowledge, perfects him/herself. The work is the structural base for a new type of being, for a new historic conception. (Frigotto *et al*, 2005, p. 2).^{xv}

Furthermore, according to the author, in the beginnings, when the work was centered in the collectivity in order to a solidary harvest, since there was not neither individual appropriation of productive lands and productivity, nor private industries and companies concerned with the exploration of workforce, the work itself set place for social structuration of the population. However, this characteristic of the work and its potentiality in the processes of personal humanization and creativity started to be lost with the introduction of the capitalist system, in which the work consists of the merchandise and the worker's workforce stays under control of the capital command.

From the Trade-off initial comprehension of the work, in the current days, it seeks for recovering the bound between work and education as one opportunity for the subjects to construct themselves, such as intervene, modify and/or construct their environment. This Pedagogy, from the trade-off of the educative processes employed in the TE and TC, seeks for providing an education for the work in the communities and small rural lands, which recognize the importance of this relation between work and study. It is a formative proposition in

correlation of forces with the educative perspective under the capital logic.

According to Ponce's (2010) analysis about the transition of the education from the primitive period to the society divided by classes, "the more the education preserves the *status quo*, the more it is deemed appropriate. Not everything the education instills in the students is no longer aimed at the common good, except to the extent that 'this common good' is necessary premise to maintain and strengthen the ruling classes. (p. 29)^{xvi}.

Thus, the Trade-Off Pedagogy proposes the disruption with the dichotomy between theory and practice, with the fragmented perspective of the learning processes, and seeks for recover the bound between work and education as one opportunity to the subjects to insert themselves in the human emancipation processes. For this purpose, the work is comprehended as the educative beginning, which originates the learner's intervention in their familiar and social environment, leading to modification and/or construction of their own environment in dialogue with their family and community.

The Trade-off training in their two spaces and times, TE and TC, which include the work as the educative principle, provides an extensive learning composed by technical, scientific knowledge, such as

ethic moral and religious values, assisting the student's preparation for the work and professionalization, prizing for learning by doing in the daily familiar life in situation of struggle for survival.

It is important to highlight that through TC, the Trade-Off Pedagogy provides preparation such as skills for the countryside work that grant improvements in their quality of living by means of the development of activities that assure income and continuity in their original community. This means that Trade-Off Pedagogy characterizes an important achievement of the struggle of the organized countryside workers, although without disregarding that in the bottom of the class struggle, the fronts of disputation are wide and need to be guided in order to the assurance of social rights and the implementation of a new educational project under the logic of the solidarity, sustainable and agro-ecologic agrarian production. In this perspective, the Trade-Off Pedagogy idea is to capacitate the students/traders to the countryside production process, in opposition to the capitalist logic; in accordance with the ontological conception of the social being as Lukács (1978) points out, because the work is a determinant factor in the consciousness acquisition of the being, in

the humanization of the subject, and not merely as explored workforce.

Thus, the articulation between work and knowledge associates the educative process to the different dimensions of human formation and transformation, since it seeks to contribute to the class consciousness, to the social relations strengthening in the community and for the formation of values opposable to the capitalist logic, facilitating a wide process, the formation of collective subjects. Such finalities and propositions resemble Mézaros' (2008) thoughts “only the wider conceptions of education can help us to pursuit the objective of an absolutely radical change, providing pressure instruments which disrupt with the mystifying capital logic” (p. 48).^{xvii}

Thus, as far the training is managed through the trade-off of *Tempos Educativos*, “from the own daily life, from the experiential moments, placing, thus, the experience before the concept” (Gimonet, 1999, p. 45)^{xviii}, the training processes have more chances to spring new resignifications. In this working process is printed in its ontological perspective, from which is experienced the action – reflection – reflected action (praxis) movement, in order to result in a critic formation, from an emancipatory

perspective, and in the overcoming of the explored work relations.

The Agricultural Family School Experience at Jaboticaba – BA

In the context of the *Grupo de Pesquisa em Educação do Campo – trabalho, contra a hegemonia e emancipação humana*, da Universidade do Estado da Bahia (GEPEC/UNEB), we had the following concern: what contributions are brought by the TC activities for the training of the trade-off students of Tempos Educativos in EFA from Jaboticaba? To respond this question and systematize the present study, we utilized as methodology, besides review of the literature, an analysis of the Pedagogic Politic Project of the referred School and observations of some activities of the students, in the referred educative institution.

The EFA from Jaboticaba has been founded in July 1987 and is located near a town that gives its name: Jaboticaba, belonging to Quixabeira, in the State of Bahia, Brazil. This town, as in among many towns in the Northeast, carries since its beginning marks of resistance due to its struggle for survival. Its name is originated from a native plant called as *quixabeira* in the region, scientifically named *Sideroxylon obtusifolium*, whose biologic

characteristics turns it appropriate to face the climatic demands of the semi-arid. By analogy, thus, is this town, that has inherited the plant's common known name: Quixabeira.

According to Geography and Statistics Brazilian Institute (IBGE, 2010) Quixabeira is located in the Piemonte Chapada Diamantina, northwest region of Bahia, approximately 300 km from its capital city, Salvador. Situated in the drought polygon, with semi-arid weather, its area covers 368 km². Quixabeira's population totalizes 9.466 habitants, of which 3.130, approximately one-third of the population, lives in the urban centre. Quixabeira, with its origin, experiences and survivals rooted in the countryside, Quixabeira's region would, and was, proper land for the Agricultural School birth.

From this characteristic, very common among EFA emergences, the Pedagogic Politic Project of EFA Jacobina (2016) evidences, in its foundation history, that it was born considering the community, its collectivity, encouraged by religious guiding, especially with the CEB, stimulated by the Father Xavier Nichelle S. J. along with the Small Producers Association from Jaboticaba (APPJ), that struggled together for the strengthening and emancipation of the countryside

subjects. It is a common practice in many EFA in Bahia, as observes Cavalcante (2007):

The engagement of the Church in the implantation and consolidation of the EFA from Bahia has shown very preponderant. Sometimes have surpassed the organizational system and embraced the financial support of the schools. Hence from the movement of the family schools, create appropriation and strengthening strategies of common struggle for the EFA management turns into a challenge. (p. 131).^{xix}

Thus, it can be stated that it was communing with the national struggles of the social movements from the countryside in order to assure a specific educational project for the countryside subjects and aiming to the rupture with the educational model which seeks for prepare the subject to serve the agro-exporting capitalism, that has born the Agricultural Family School from Jaboticaba – Quixabeira, Bahia, Brazil.

Initially, the EFA from Jaboticaba, as it is known, offered only the Elementary II along with the Agricultural and Cattle Raising Technician Introductory Course. From the students', parents and the whole school community aspirations, as well as the engagement of the administration of the school along with the competent authorities, in 2006 was implanted the Secondary Technical Professional Education in Agriculture Integrated with

High School to the countryside young. According to the School's Dossier, the institution attends annually to around 150 and 200 young, qualifying, since 2009, approximately 30 technicians each year in Quixabeira and in surround municipalities.

Jaboticaba's EFA has been reference as educational institution in the training of technicians that act in the region, highlighting the profile, that goes beyond the professional dimension, achieving human and social issues, as report some small producers that receive advice also trained in other regular educative institutions that offer the Secondary Technical Professional Education in Agriculture Integrated with High School. These characteristics of former students from EFA from Jaboticaba can be justified by the principles of the Countryside Education, of the Countryside Culture, of the Agro-Ecology, of Sustainability, at last, by the Trade-Off Pedagogy principles lived in the educative practices in this school.

The Pedagogic Politic Project (PPP) assures, in one of its objectives, that the technician course seeks to “enable the insertion of the young in the environment, favoring his/her prominence as subject” (*Escola Família Agrícola de Jaboticaba*, 2016, p. 1)^{xx}. Thus, the students/traders are instigated to develop professional autonomy. This preoccupation with the

professional autonomy was confirmed, as the research was carried out, by the observation of the existence of an association created by the former students from the first class of the Secondary Technical Professional Education in Agriculture Integrated with High School from Jaboticaba – Quixabeira – Bahia (2006 – 2009): the Hinterland Agricultural Technicians Association (ATAS) thought and oriented by discussions in former EFA students encounters^{xxi}.

This former EFA from Jaboticaba students practice is present in the discussions of Passador (2006, p. 124), which states that the Trade-Off Pedagogy “is emphasized by the initiative itself, the individual creativity, the group work, the responsibility awareness, of cooperation and solidarity^{xxii}”. It is the outcome from the integral formation worked in the EFA. From the theory put into practice, culminating into the development of the subject's autonomy, without withdrawing the development of the social, human, economic and politic environments.

Furthermore, according to EFA's PPP (2016, p. 49) the school's course syllabus, is supported by Directives and Decrees that assure the legality of its functioning, as well as all CEFA in Brazil, with term specificities of the Trade-Off

Pedagogy. Besides contemplating the disciplines Common Curricular National Base (BNCC) destined to the regular High School, also adopts complementary and interdisciplinary activities on the course of Secondary Technical Professional Education in Agriculture Integrated with High School by means of the *Plano de Estudo, Visita Familiar, Colocação em Comum, Caderno da Realidade Estágio Supervisionado* – all the methodologic instruments of the Trade-Off Pedagogy that dialogue among themselves, in a continuous process.

In the range of this study, and in accordance with the objectives proposed, we present our analysis based in the didactic and pedagogic instruments *Caderno da Realidade (CR) and Estágio Supervisionado (ES)*, by the effective articulation with the trade-off methodology in the TC.

The CR takes part in the methodologic assumptions among every EFA, which is not different in Jaboticaba's EFA. In the CR, is registered all the student's course during the school year in the different trade-off periods, as in developed activities in the school space, as in the shared moments with family and community. It is the student/trader identity. The kick start for the CR elaboration in the trade-off project is the *Plano de Estudo*,

since it is in this moment that the TE scheduling is done, from each trader's reality, aiming to offer opportunities for analyze diverse aspects of the local and cultural routine within their community, what is bought to the school life, through records and reflections made in the CR.

Gimonet (2007, p. 37) states “the *Caderno da Realidade* is a fundamental activity with multiple effects, as pedagogic, training and educative nature”^{xxiii}. In view of this ‘triple’ nature of the CR, established by the author, we can state that this is an effective resource to the action/reflection/proposed action by the trade-off dynamism, once the scheduling is done in the school collective is contextualized by the familiar and common living, thus allowing the traders to reflect about the advances and retreats of their training, what still enables the resumption about issues which need further development, providing, thus, a training autonomy from their reality.

In the course of the research, we identified some areas the students had already selected to appropriate, by further studies, by their life projects elaboration once their course is finished, such as: fruit growing, vegetables, native seedling production, beekeeping, cattle breeding, goat farming and goat farming, sheep farming and sheep farming. Those are

some of the sustainable development possibilities stimulated by the School, embraced and designed by the learning subjects. Into this perspective Passador (2006, 0. 124) highlight that the “Trade-Off Pedagogy has as objective the integral training of the countryside young in intellectual and professional aspects, without declining their autonomy as subject^{xxiv}”

It is important to stress that, in among the training purposes of the CR, as in the whole methodologic process, this pedagogic instrument, sometimes, finds obstacles in its constructive course as in the TC as in the TE. Eventually, in the community can be found adverse conditions, such as the hard work in some farming activities which hinder or unable the consolidation of what has been planned, what ends favoring the reflection about the conditions of work whose, in several times, the countryside people need to undergo.

Difficulties are also found sometimes within TE in the resumption of the CR construction, provoked by the time in relation to other educational demands, once, according to PPP considered, the EFA course syllabus needs to attend the BNCC, turning the teacher responsible for redesigning the course, aiming to “articulate the countryside student

knowledge with the school knowledge from the official program”. (Nascimento, 2005, p. 295).^{xxv}

The challenges faced in the CR elaboration or socialization do not reduce the merit of this pedagogic instrument, but provide the traders to a self-monitoring of all course in the trade-off experiences, allowing them to record their whole training process. In relation to the limitations here expressed, the R, from its multiple training effects, provides the young student to optimize their socio-professional life time-space, as long as they improve their reflections in respect to their view of work as in the ontological perspective.

The final stage of the Secondary Technical Professional Education in Agriculture Integrated with High School is the *Estágio Supervisionado*. According to EFA’s PPP (2016, p. 35-36), the Supervised Practice constitute another resources used in the pedagogic structure. The activities are planned from the second semester of the First year, during, at least, one week, to be carried out within the family/community’s environment. The supervised practices must be as diversified as possible during the First and Second years, becoming more specified in the professional education. This supervised practice seeks for the professional guiding

of the student, giving notions of the professions available in the surrounding region, assisting their professionalization posteriorly.

The aforementioned document elucidates that, once the traders return to the EFA after finishing the supervised practice, they share their experience among colleagues, teachers and parents. All the record from the supervised practice will take part on the CR construction. It can be affirmed that it is another instrument for the Trade-Off Pedagogy, that allows the student to record the knowledge and action within the social reality of the young. The traders, since the supervised practice beginning, monitored by other trader, will improve their practical and theoretical knowledge.

In parallel with the whole training process, the traders systematize everything in their development on the Secondary Technical Professional Education in Agriculture Integrated with High School from Jaboticaba, until they choose an area linked to a farming activity for the elaboration of a project, called *Projeto de Vida*, with the opportunity of being applied in their place, as a survival mean along with their family and community.

The educational path crossed by the EFA “gives condition to the young have a worthier and more independent life, using

techniques suited to the countryside life and region” (Pacheco, 2010, p. 160). Within this comprehension, we remember what Saviani (1986) affirms:

The work is the human existence base, and the man kind characterize themselves as such as far as they produce their own existence, from their necessities. Working is acting over the nature, acting over the reality, transforming it according to their objectives, to their human necessities. The society structures itself according to the way in which it organizes the process of production of the human existence, the process of work. (p. 14).^{xxvi}

In this sense, “the work is the base for a new way to be, a new conception of the history”. (Frigotto et al., 2005, p. 2)^{xxvii}, setting itself through this aspiration for a new integral subject and in complete development of his/her potentialities.

The Trade-Off Pedagogy, from the *Estágio Supervisionado* propositions, has, in its proper practice, the work as educative principle, providing conciliation between theory and practice, that is, studying time in the school and working time in the communities and familiar proprieties. Through this direct relation between school, community and family, is anchored an educative project concerned with the sustainable development of the rural communities and bounded to the

work as training activity essential for the subject, there being in view the awareness raising emancipation and resistance of the farmer and his/her collective social organization, such as his/her strategies and techniques of production as manufacturing management of the agricultural and cattle raising production means within the own rural space.

However, we observed in some *Estágio Supervisionado* reports, authored by the students, that, due to the demand of the trading students in final stage of the course, the school does not always find in the institutional partnerships time-space to the occurrence of the *Estágio Supervisionado* in the original communities of the learners/trading students. That is, in some cases in which the work practice of the trading students is performed in private proprieties, forcing them to experience this activity under the capitalist logic – use of the work force for the sake of the capital accumulation. In respect to this aspect, we placed ourselves into the following reflection: in what extent this contradiction imposed by the material conditions held by the school and by the learners for not interrupting the studies presents itself as potentiality or fragility for the Trade-Off Pedagogy principles?

In view of the limitations of the scope of our discussion, it will not be possible to delve into this reflection, but it is possible to affirm that there are many challenges to be faced by the management and organization of pedagogical work in the EFA in order to ensure the principles of Pedagogy of Alternation, especially , when we are faced, nowadays, with the advancement of a national education policy that lower the resources, limits the mandatory areas of curricular knowledge in the detriment of Human Sciences, such as Philosophy and Sociology, encourages technical knowledge dissociated from its theoretical dimension and values that prioritize the processes of humanization, solidarity, cooperation, diversity, creativity and human emancipation.

Final remarks

In this article, we proposed to analyze the contributions bought by the Trade-Off Pedagogy in the training of countryside students linked to EFA from Jaboticaba – BA, in the Secondary Technical Professional Education in Agriculture Integrated with High School course. In this sense, we stated that the popular social movements from the Countryside and their struggle strategies were decisive in the proposition of an educational ideal centered in the

collectivity and awareness raising of the countryside people for the transformation of their social and local reality, strengthening their role as producers of their own identity as resistant farmers able to survive in the Countryside. From this perspective, the dominant city and capitalist educational logic offered for the men and women from the Countryside was confronted.

The firmness in the social struggle of the subjects of the countryside aims at an education carried out by countryside workers so that they consider the reality and the experience of the peasant population. Thus, the history of Pedagogy of Alternation in the Brazilian territory is an expression of an achievement of the social struggle in the Countryside for the right to *omnilateral* education, understood as the education that considers all the dimensions and specificities of the subject - in this specific study, of the countryside subject in struggle against the impositions of the agribusiness market.

The research leads us, without any doubt, to ensure that the Trade-Off Pedagogy comprehend the work as an educative principle, essential for the integral training of the subject, and seeks for integrate the knowledge produced in the school with the social reality of the learners/traders.

It is a movement started 50 years ago and yet, in the current days, present itself as resistance to a conception of education and work for the countryside people. In this sense, the Trade-Off Pedagogy perspective refuses the educative logic processes found in the suppressive and bourgeois school system and lays in that comprehends the work in the ontological sense, as educative principle, opposing the capitalist system that rules the Country and diverse forms of work exploration.

This Pedagogy uses strategies concerned with the specificities of the countryside subjects, aiming to contribute to the insertion of learners/traders in working situation in their own community or society. In these terms, the *Caderno de Realidade* and the *Estágio Supervisionado* are concrete activities that articulate the theoretical and practical knowledge that support the agricultural and cattle raising processes of production in the countryside communities where the Jaboticaba's EFA learners/traders are from.

In summary, in the 50 year of Trade-Off Pedagogy history has built a legacy based on humanized, social, politic, integral school formation for the countryside subjects, that need to continue struggling for resisting and existing with all their objectives and purposes in the current political circumstances based on

uncertainty, traced by the centrality of the neoliberal thought where the Country is.

The EFA from Jaboticaba, in turn, is constituted by the materiality of the pedagogical and conceptual principles of Pedagogy of Alternation, but it is not always able to keep firm the purpose of articulating the education of learners/traders with the social reality of their communities and employing the knowledge of their study processes for the local development of their region, together with the communities where they live and work. Thus, we have evidenced, in the research process, that there are many challenges related to the financing of school expenses, especially due to the fact that it is the target of contestation of the conservative movement that is advancing in the country with a view to curbing the social movements from the working classes and education projects against a hegemonic perspective.

By final, we consider the 50 years of Trade-Off Pedagogy commemorations are, at the same time, the celebration of a pedagogic and conceptual legacy of its training specificities and expression of resistance and struggle for the political sovereignty of the countryside community, a dialectic movement of fundamental importance for the historic present of the struggle for the organic materialization of

the Countryside Education – the struggle for Land – and, in the interior of this, the Agrarian Reform as a society project.

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ⁱ “... a nossa luta é para derrubar três cercas: a do latifúndio, a da ignorância e a do capital” (Stedile, 1999, p. 45).

ⁱⁱ “Educação do Campo não se restringe a um projeto de ensino, embora o contemple. É um processo de intervenção intencional nas relações sociais estabelecidas na escola, no campo e na sociedade brasileira, visando a uma perspectiva de transformação social”. (Ferreira, 2015, p. 93).

ⁱⁱⁱ Translator’s note: ‘*Tempo Comunidade*’ can be understood as the period in which the students are in touch with a rural community. The term can be directly translated as ‘Community Time’

^{iv} Translator’s note: ‘*Tempo Educativo*’ can be understood as the grade of the student. The term can be directly translated as ‘Educative Times’.

^v “Na perspectiva das classes dominantes, historicamente, a educação dos diferentes grupos sociais de trabalhadores deve dar-se a fim de habilitá-los técnica, social e ideologicamente para o trabalho. Trata-se de subordinar a função social da educação de forma controlada para responder às demandas do capital”. (Frigotto, 2003, p. 26).

^{vi} “os movimentos sociais são em si mesmos educativos em seu modo de se expressar, pois o fazem mais do que por palavras, utilizando gestos, mobilizações, realizando ações, a partir das causas sociais geradoras de processos participativos e mobilizadores”. (Fernandes, 1999, p. 23).

^{vii} The Ecclesiastical Base Communities (CEB) emerged in Brazil as a means of evangelization that would answer the challenges of a libertarian practice in the socio-political context of the years of

the Military Dictatorship. More information can be found in Burdick (1998, p. 11).

^{viii} The legitimacy and theological inspiration of the progressive wing of the Catholic Church was sought in liberation theology, according to which there must be a necessary relationship between theology and socioeconomic contexts. (cf. Theije, 2002, p. 23).

^{ix} Alternância de tempo e de local de formação, ou seja, de períodos em situação sócio profissional e em situação escolar; ... uma outra maneira de aprender, de se formar, associando teoria e prática, ação e reflexão, o empreender e o aprender dentro de um mesmo processo. A Alternância significa uma maneira de aprender pela vida, partindo da própria vida cotidiana, dos momentos de experiências colocando assim a experiência antes do conceito. A Pedagogia da Alternância ... dá a prioridade à experiência familiar, social, profissional, ao mesmo tempo como fonte de conhecimentos, ponto de partida e de chegada do processo de aprendizagem, e como caminho educativo (Gimonet, 1999, p. 44-45).

^x Physical space that would house students and put into practice the Pedagogy of Alternation proposal.

^{xi} "... contrapondo-se à educação rural, a qual não considera os agricultores e agricultoras, como produtores sociais de vida e conhecimento, o movimento camponês, recria na pedagogia em que se alterna trabalho agrícola e educação escolar, a formação humana integral". (Ribeiro, 2008 p. 36).

^{xii} Tudo isso exige de cada associação responsável pelo centro educativo um grande empenho, responsabilidade e perspicácia na construção deste Projeto Educativo. Porque este Projeto Educativo é que vai orientar e motivar todo processo de formação do alternante, possibilitando "uma continuidade de ação formadora numa descontinuidade de atividades", a formação integral em tempo integral e a "nascer, elucidar, formalizar ou modificar os projetos" dos alternantes. Com isso "a alternância torna-se também uma pedagogia do projeto". (Queiroz, 2004, p. 96).

^{xiii} A alternância pode ser vista como um recurso estrutural ... no processo de formação profissional, do trabalho coletivo dos professores, dos pais e de lideranças comunitárias, pois ela permite período integral de formação, na escola, em regime de internato – a sessão escolar – que se alterna com o período na propriedade familiar. Segundo os princípios dessa pedagogia, o aluno vivencia de forma alternada, experiências de formação na escola, conjugadas com a experiência que a família

e a comunidade lhe proporcionarem durante o período que permanecem em alternância familiar. (Pessotti, 1978, p. 35)

^{xiv} "É assim que a prática ... ganha uma significação nova ao ser iluminada por uma teoria da qual o sujeito que atua se apropria lucidamente". (Freire, 1996, p. 56).

^{xv} Não é emprego, não é apenas uma forma histórica do trabalho em sociedade, ele é a atividade fundamental pela qual o ser humano se humaniza, se cria, se expande em conhecimento, se aperfeiçoa. O trabalho é a base estruturante de um novo tipo de ser, de uma nova concepção de história. (Frigotto et al., 2005, p. 2)

^{xvi} "quanto mais a educação conserva o *status quo*, mais é julgada adequada. Já nem tudo o que a educação inculca nos educandos tem por finalidade o bem comum, a não ser na medida em que 'esse bem comum' pode ser uma premissa necessária para manter e reforçar as classes dominantes". (Ponce, 2010, p. 29).

^{xvii} "apenas a mais ampla das concepções de educação nos pode ajudar a perseguir o objetivo de uma mudança verdadeiramente radical, proporcionando instrumentos de pressão que rompam a lógica mistificadora do capital". (Mészáros, 2008, p. 48).

^{xviii} "partindo da própria vida cotidiana, dos momentos experienciais, colocando assim a experiência antes do conceito". (Gimonet, 1999, p. 45).

^{xix} O envolvimento da Igreja na implantação e consolidação das EFA baianas mostrou-se por demais preponderante. Por vezes ultrapassava o sistema organizacional e abraçava o custeio das escolas. Daí que para o movimento de escolas famílias, criar estratégias de apropriação e fortalecimento de luta comunitária pela manutenção da EFA passa a ser um desafio. (Cavalcante, 2007, p. 131).

^{xx} "possibilitar a inserção do jovem no meio, favorecendo o seu protagonismo enquanto sujeito". (Escola Família Agrícola de Jaboticaba, 2016, p. 1).

^{xxi} Students graduated from the first class (2006-2009) have organized, since 2010, annual meetings in which former students of EFA meet, remember the moments they lived together, reflect their trajectories. Finally, they maintain the link between themselves and with EFA.

^{xxii} “ênfatiza-se a iniciativa própria, a criatividade individual, o trabalho em equipe, o senso de responsabilidade, de cooperação e de solidariedade”. (Passador, 2006, p. 124).

^{xxiii} “o Caderno da Realidade é uma atividade fundamental com efeitos múltiplos, tanto de natureza pedagógica quanto formativa e educativa”. (Gimonet, 2007, p. 37).

^{xxiv} “a Pedagogia da Alternância tem como objetivo a formação integral do jovem do campo no aspecto intelectual e profissional, sem negar sua autonomia como sujeito”. (Passador, 2006, p. 124).

^{xxv} “articular os saberes da vida do jovem rural com os saberes escolares do programa oficial”. (Nascimento, 2004, p. 295).

^{xxvi} Pois o trabalho é a base da existência humana, e os homens se caracterizam como tais na medida em que produzem sua própria existência, a partir de suas necessidades. Trabalhar é agir sobre a natureza, agir sobre a realidade, transformando-a em função dos objetivos, das necessidades humanas. A sociedade se estrutura em função da maneira pela qual se organiza o processo de produção da existência humana, o processo de trabalho. (Saviani, 1986, p. 14).

^{xxvii} “o trabalho é a base estruturante de um novo tipo de ser, de uma nova concepção de história” (Frigotto et al., 2005, p. 2).

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ABNT

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