

## Pictures of Rural Education: images about the paths that lead to schools in *Paraense* Amazon

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**ABSTRACT.** This article brings forward the discussions about the images about the paths that lead to Rural Schools in the *Paraense* Amazon. For such, the meanings constructed by children in early childhood education about the paths that are taken to school were analyzed. The theoretical foundation is based especially in Caldart (2004), Molina and Sá (2011) and Hage (2005). Methodologically, it presents a qualitative approach in the psychosocial field, in a dialectical movement that involves the objective and subjective world, as a constituent process of images and constructed meanings. For the analysis, the contexts surrounding the reality of Rural Education experienced by children from a municipality in the Amazon region of Pará were considered, as were the meanings that the children studied attribute to this path based on their drawings and the arguments that justify the images of the paths that lead to school. The revealed results the intersubjective dialectical movement, constituent and constructor of the reality of values that imprint a rupture of the dynamics between nature and the school's artificial world in the reality of the *Paraense* Amazon, highlighting the importance of considering the subjectivity of the rural subjects as a political act to propose their training and educational policies.

**Keywords:** Rural Education, Childhood and School, Amazon Reality.

## **Retratos da Educação do Campo: imagens sobre os caminhos que levam à escola na Amazônia Paraense**

**RESUMO.** Este artigo traz à tona as discussões sobre as imagens dos caminhos que levam às Escolas do Campo na Amazônia Paraense. Para isso, analisa os sentidos construídos pelas crianças da Educação Infantil sobre os caminhos que as conduzem à escola. A fundamentação teórica está baseada, especialmente, em Caldart (2004), Hage (2005) e Molina e Sá (2011) Metodologicamente apresenta abordagem qualitativa no campo psicossocial, num movimento dialético que envolve os mundos: objetivo e subjetivo como processo constituidor das imagens e dos sentidos construídos. Para análise foram considerados os contextos que contornam a realidade da Educação do Campo, vivenciada pelas crianças de um município da Amazônia Paraense, e os sentidos que as crianças pesquisadas atribuem a esse caminho, a partir de seus desenhos e dos argumentos que justificam as imagens dos caminhos que levam a escola. Os resultados revelaram o movimento dialético intersubjetivo, constituidor e construtor da realidade de valores que imprimem a ruptura das dinâmicas entre a natureza e o mundo artificial da escola na dinâmica da realidade da Amazônia Paraense, destacando a importância de considerar as subjetividades dos sujeitos do campo como um ato político para propor sua formação e as políticas educacionais.

**Palavras-chave:** Educação do Campo, Infância e Escola, Realidade Amazônica.

## **Fotos de Educación del Campo: imágenes sobre los caminos que conducen a la escuela en la Amazonia Paraense**

**RESUMEN.** Este artículo presenta las discusiones sobre las imágenes de los caminos que conducen a las Escuelas del Campo en la Amazonía *Paraense*. Para esto, analiza los significados construidos por los niños en Educación Infantil en los caminos que los conducen a la escuela. La base teórica se basa, especialmente, en Caldart (2004), Molina y Sá (2011) y Hage (2005). Metodológicamente, presenta un enfoque cualitativo en el campo psicosocial, en un movimiento dialéctico que involucra el mundo objetivo y subjetivo, como un proceso que constituye imágenes y significados construidos. Para el análisis, se consideraron los contextos que rodean la realidad de la Educación en Educación Rural, experimentada por los niños de un municipio en la región amazónica de Pará, y los significados que los niños encuestados atribuyen a este camino a partir de sus dibujos y los argumentos que justifican imágenes de los caminos que conducen a la escuela. Los resultados revelaron el movimiento dialéctico intersubjetivo, que constituye y construye la realidad de los valores que impresionan la ruptura de la dinámica entre la naturaleza y el mundo artificial de la escuela en la dinámica de la realidad de la Amazonía *Paraense*, destacando la importancia de considerar las subjetividades de los sujetos en el campo como un acto político para proponer sus políticas de formación y educación.

**Palabras clave:** Educación Rural, Infancia y Escuela, Realidad Amazónica.

## Introduction

In this article, we presented and discussed the challenges faced by the rural children to have the access and the right to the schooling at the city of Capitão Poço - Pará. Therefore, we brought up the built sense by the children in early childhood education about the paths that are taken to school.

Speaks about Rural Education in *Paraense Amazon* requires the historical process comprehension that involves the population education in rural fields and the fights to be recognized in their diversity of subject and territories.

In practice, since the end of XX century and the beginning of XXI century, the movements, the social organizations and the universities defend the education in/at the countryside, as a perspective of contraposition to the urban models of thinking and doing education.

The fight for the people's education in/at the countryside reflects the resistance of these subjects to the educational projects turned only to the urban subject way of existence. Different from the neoliberal model of education, the rural education contribute with the construction of a collective memory of strengthening of the cultural identity through education with children, young and adults, creating the feeling of belongs to a social group and

territorial area in which it is inserted, either in the schools of the settlements, camps, or in school with districts, plots, rubber plantations, farms, colonies, Resex areas, indigenous territories, *quilombola* territories, or by other forms of organization of the subject who live in Amazonian territories

Rural education needs to be specific and differentiated, about everything, in the ample sense of human formation. An education that builds socio cultural references and politics to intervene in the reality, aiming for more humane relationships and societies.

In this direction, this rural education is configured as a struggle for all the people, from different amazonic territories, to have access to Human Rights of a quality education socially referenciated, turned to the rural interest. In this perspective, the rural school needs to be seen as part of a bigger project of the working class, that turn to the strengthening of subjects, their countryside e their fights, within the historical constitution of the movements of resistance to capitalist expansion in their territories. As stated Molina and Sá (2011, p. 112), "The required democratization, therefore, is not only about access, but also about the production of knowledge, implying other logics of production and overcoming the

hierarchical view of the proper knowledge of modernity capitalism”.

This way, rural education has a challenge to understand the educational process in the dimensions of the diversity that constitute them, as social processes, politics and cultures, trainers of human beings and society itself, through the voices of those who are part and living in these territories, either as teacher or student.

The more it stands out the diversity of the countryside, more is the necessity of education at the rural school. There has a greater urgency about the educational thinking and a school culture that feeds on this forming dynamic, that implies in equating the school social function and of the school in an insertion project of the countryside in a society as whole.

In this context, some questions arise: What are the children's condition of access, in these rural schools? What are the permanence politics implemented for the schools? What are the teachers' practices developed by the teachers to meet the specifics of multi-grade classes, with the respect of the different series?

In order to answer these questions, we aim to analyze the images and meanings that children and teachers have about access to permanence in the rural schools at Capitão Poço, a municipality of

*Paraense Amazon*. For that reason, we seek: identify the context that bypass the reality in the countryside in the Capitão Poço city; and, diagnose the meaning constructed by the children in the countryside and the path that leads to school.

### **Public and educational policies at the rural school**

The public policies, specific to a rural school, are current since the Federal Constitution in 1988, by highlighting education as a right of all and a duty of the State. As stated in the constitution (Brazil, 1988), in art. 205: “The education, right of all and a family and state duty, will be promoted and encouraged with the society collaboration, aiming at full development of people, their preparation of the citizenship exercise and their qualification to the job”.

To Hage (2005), the Rural Education won space in the Brazilian educational politics agendas at the I National Meeting of Agrarian Reform Educators (I NMARE), realized in Brasília in 1997, following by the realization of the I and II National Conference on Rural Education, held, respectively, in 1998 and 2004, at Luziânia-Goiás, events considered as founding milestones of the Rural Education movement.

This movement won space in the national scenario, magnify the partners number and institutions, assuming public the fight flag “RURAL EDUCATION IS OUR RIGHT AND THE STATE DUTY”, sang in the verses of the militant Gilvan Santos: “Rural Education is a right not alms”. In this process of fighting, are claimed that: i) the Rural education received the public policy status; ii) the State, in their different instances, make themselves more present and recognize a social debt, cultural and educative that it has towards the diverse subjects that live in the countryside and in the forest; and iii) be recognized the specificity of the peoples and their ways of living and be , to graduate, to socialize, to learn, to produce and to related to knowledge, with the sciences and technologies, as values and with the culture (CNEC, 2004).

This fight process empowered, while the public policy, the achievement of a set of regulatory frameworks for recognition of rural education that highlights democratization and the universality of the rights to subjects and peoples from different territories, in addition to respect their specificity and socio-cultural diversity. Among which, the following stand out:

- Resolution nº 1/2002 of CNE / CEB - that establishing Operational

Guidelines for the Basic Education in Rural School;

- Seem nº 1/2006 of CNE / CEB - that recognize the Let live Day for the application of Alternation Pedagogy in Family Center for Alternation Training.
- Resolution nº 2/2008 of CNE / CEB - that establishes complementary guidelines, norms and principles for the development of public service policies for Basic Education in the countryside.
- Resolution nº 4/2010 of CNE / CEB - that recognize the rural education as specific modality of the Basic Education and defines the rural education identity;
- Decree nº 7.352 / 2010 of the Republic Presidency - that attributes to Rural Education the potential condition of State Policy and regulates the National Education Program on Agrarian Reform (*Programa Nacional de Educação na Reforma Agrária - PRONERA*);
- Contact nº 83 / 2013 of MEC - that institutes the National Program of Rural Education (*Programa Nacional de Educação do Campo - PRONACAMPO*);

- Law nº 12.960 / 2014 of the Republic Presidency - that established the guidelines and bases of the national education, to show the demand for the manifestation of a normative organ of education system for the closure of rural, indigenous and *quilombola* schools.

In this Brazilian scenario, although this documents represent the marks fights of the popular movements for a quality in rural education, socially referencited, criticism, the guarantee of rights and the subject interesting, the historical contradictions also are presented in other instruments of public educational policies in the country, silencing the interests and struggles of subjects in the countryside, as explained by Hage (2005, p. 6):

The new National Education Plan (NEP) recently approved, Law nº 13.005, of June, 25th of 2014, does not have explicit goals for the Rural Education, however, includes, within the scope of the certain goals, strategies that explicitly promote the care of rural population and indigenous and *quilombola's* communities, focusing on the cultural specificities of these populations.

However, we observe the strategies described that, even in the implicit form, there is one direction to think in the organization, educational offer and care bases on the different subjects of the countryside, their context, their cultures

and values, the ways of relating to time and space, the ways of family organization and work, and their way of being: woman, man, child, young, adult or elderly. Finally, ways of Being and Becoming Human.

Having this subjects in countryside and their constitute process as a starting point, for the formulation of the public policies, means respecting the popular character and the principles for quality teaching as a fundamental right of the subject who live in these territories, being the State duty promote this right at all levels and modalities of Basic Education, according to what is proposed in the Law of Directives and Bases of Education (LDB), as stated by Lenartovicz (2017, p. 14765 - 14766):

The rural population is inserted and supported by law, and the rural education is not only a charity offered to this part of the population, but a right foreseen by the Federative Constitution of the Republic of 1988 and that everyone, in a qualitative way, should enjoy.

Soon, a popular project, of different rural territories in development, is a reality that should start to be built and, consequently, requires a critical education that prepares the countryside people to be the subject of this construction; an education that guarantees the right to knowledge, to science and technology socially produced and accumulated. And,

also contribute in the construction and affirmation of this rural population as subjects of values and culture, self-images and identities of the diversities that make up the rural Brazilian population.

### **Rural Education and the multiserries**

Although the advances in terms of educational policies for the countryside are recognized, addressed in the previous subtopic, in which the expansion and the changes in the construction of their regulatory frameworks are evidenced, we are very far from ensuring the universalization of Basic Education to the subjects of the countryside, as well as overcoming the situation of marked educational inequality, marked by a still precarious situation in relation to the permanence and learning of students in rural schools (Hage & Cruz, 2017).

The precariousness of existential conditions and the functioning of schools in rural territories in *Paraense Amazon* are constantly strained by the struggle and recognition of the Right to Rural Education, by the need to expand by the offer of public schooling and social quality at all levels of education. In this sense, Pinheiro (2018, p. 13) highlights that:

the rural education has been categorized as a space of

precariousness through neglect, specially due to the absence of public policies for the population living there. This situation has repercussions in this society reality, in the absence of suitable roads for the production flows; lack of adequate health care; in the absence of technical assistance; no access to quality basic and higher education, among others.

To a large extent, schools in the countryside are involved in a complexity of aspects that imply form performance. As a form, they are predominantly characterized as multi-grade, configured by meeting, in a single room, of students from different initial years of Elementary School and, in some cases of Early Childhood Education, or even of students called “leaning”, because they accompany their oldest siblings and/or they do not have their documents to enroll. In performance, it is characterized by the presence of a single teacher responsible for conducting the pedagogical work, being, therefore, a teacher. Features that differentiate them from most urban schools, where students are assigned by grade / year and each class has its own teacher (Hage, 2005).

We emphasize that these schools, justified in the speeches of municipal governments as the most viable (economically) way to guarantee the right of schooling of Amazon subjects, in their own territories, contribute in a contradictory way to the processes of



deterritorialization of subjects in the countryside, as described by Souza and Santos (2007, p. 214):

The multi-series class allows us to think about the contradictions that permeate the countryside today. On one side, there is a small number of children in each school grade; on the other side, the younger ones have to go to the cities to complete elementary and high school, as well as to a Superior Education. This reality, in addition to the precarious agriculture policy, contributes to young people showing interest in migrating to urban areas.

In the trajectory for the existence and resistance of schools in / at the countryside, the grade classes were consolidating themselves as highlight by Hage (2005), due to numerous factors that interfere in the quality of the education and strengthen the discredit that is attributed to multi - grade schools, within which stand out: the precariousness of the school's building; the lack of resources teaching materials/ the long distance that the students and teachers travel to school and, adds to these conditions, the advancement of the nucleation policy linked to inadequate school transport; the isolation and overload of teaching work (the lack of pedagogical support by the municipal education departments and the multiple functions performed), in addition to job instability.

However, Souza and Santos (2007, p. 213) are forceful in stating that the multi -

grade school, despite being “ a product of urban leftovers and synonymous with precarious education from a pedagogical and material point of view”, can be configured as a “symbol of the resistance of countryside workers”, as far as where it can, as described by Hage (2005), transgress the serial teaching model, by means of: the participation of subjects in their processes of sensitive listening and resignification of curricula and practices; the recognition of difference, the valorization of inter - multiculturalism, which shapes identities and subjectivities, the ways of life proper and the knowledge of countryside population.

In this direction, coping with the ailments that involve the conditions of the form and performance of rural schools needs to be guided by the quality socially referenced in the subject's voices, their lives, their culture and their territories, through a combination of actions that articulate the macro and micro, the aspects appear and the conception, as issues of policies, organization of education and training of professionals to work in these schools.

In this sense, bridging the children's voices on the forms of access and the strategies constructed by the teachers to guarantee their permanence impels them to look at rural schools from another

perspective, less concerned with the ranking and more focused on giving visibility to the pedagogical articulation that trigger processes of resistance in the most diverse forms, although not very expressive.

### **Research pathways**

The idea of portrait, present in this work, implies the images that reflect the reality of rural schools in the countryside of the *Paraense* Amazon. It is an exercise that seeks to analyze subjects, contexts and meanings constructed in the intersubjective dialectical movement, constituted and constructing this reality, revealing images of a specific place and understanding the senses and meanings attributed. In the words of Flusser (1998), the portrait comprises the mirror which, by definition, is an instrument that reflects and speculates (*speculum* = mirror). In the case in question, it is to analyze the representations that reveal the symbolic world and guide the conduct of the subjects in this reality.

In this sense, to reflect on the school of the countryside in a given reality is to articulate in our text the dimensionalities of Jodelet (2001). They are: to present the context, in which the images materialize and gain the look of those who represent them, the materiality of the senses; and to

bring out in the speeches that represent the meanings that reveal and justify the reflected images, which, in our view, means feeding the knowledge constructed in the symbolic relations between me and the other, that is, in intersubjectivity.

As Jodelet (2001) points out, social representations are dynamic processes of internalizations and constructions of images and meanings about the world, based on the relationship with the environment and the other, thus constituting a construction of the subject and his own speeches, generated from their interaction with the environment. However, it is not just a matter of reproducing images, but of building them, since from the contact with the other we build our own understanding of the world, as stated by Moscovici (1978, p. 48),

Social representations are dynamic sets, their status is that of the production of behaviors and relationships with the environment, that of an action that modifies each other, and not that of reproduction ... nor that of a reaction to a determined external stimulus ... they are systems that have their own logic and a particular language, a structure of implications that refer to both values and concepts [with] their own style of discourse. We do not consider them as opinions about nor images of, but as “theories”, as “collective sciences” *sui generis*, destined to the interpretation and construction of reality.

Thus, the term portrait is used to mean the ambivalent sense of intersubjectivity, which is constructed from what is being observed by empirical verification and by relational aspects between the objective and the subjective world. When referring to Intersubjectivity, we articulate the social psychology of Jodelet (2001) and Marková (2003), assuming the idea that “any theory of intersubjectivity must involve language and communication, ontological diversity that serve as a starting point for communication between different concepts of me and others” (Marková, 2003, p. 249).

In this research investment, it was the strategy used to investigate the subjectivities constructed by students and teachers about the paths that lead rural schools. Participated in the research: one (01) teacher and three (03) students Pedro (06) six years old, Maria (09) nine years old and Carol (08) eight years old, (fictitious names) from a multi - grade country school, located in the municipality of Capitão Poço / Pará. The sample selected for the empirical study occurred through the application of semi-structured interviews with the teacher, and the technique of making the drawing of the three students. The analysis in turn was structured presenting the context of social representations, in this case, the reality of

Rural Education in the municipality of Capitão Poço and the meanings.

## **Results and discussions**

Social Representations are strategies that social subjects build to face the diversity and mobility of a world that transcends their individualities. In this sense, they are a potential space for common fabrication, where each subject goes beyond their own individuality, to enter the domain of socially constructed reality (Jovchelovitch, 1994).

The metaphor of the portrait is used as an analogy to the idea of revealing the images and meanings that are built on reality, which we propose, as described in the previous subtopic, just as one looks in the mirror and sees a reflected image, assigning meanings to what is seen, seeking to reflect on the constructed image of the rural school in a given reality. Therefore, to reflect is to articulate, in our text, the contexts and meanings that constitute social representations (Jodelet, 2001).

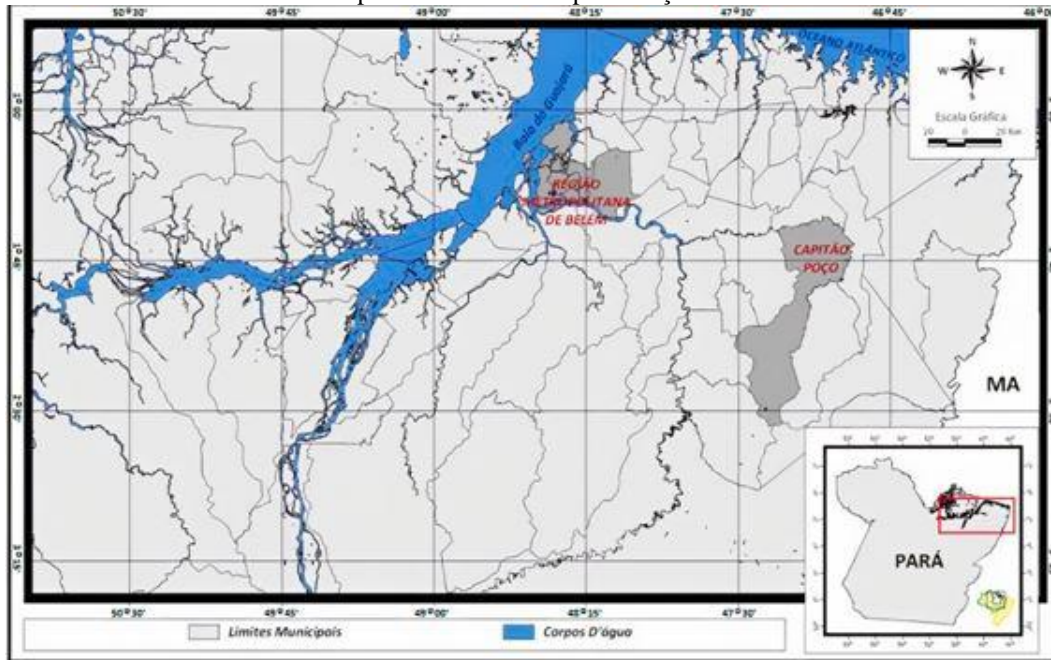
### **Among Reflections and Images: contexts that circumvent the reality of Rural Education in the *Paraense Amazon***

Capitão Poço is a Brazilian municipality in the state of Pará, located in the micro region of Guamá and

mesoregion of the Northeast of Pará, 226 km from the state capital, Belém (Map 1). The municipality has an area of approximately 2.899.53 km<sup>2</sup> and a

population of 50.774 inhabitants (IBGE, 2010).

Map 1 - Location of Capitão Poço / PA.



Source: IBGE, 2010.

Capitão Poço was recognized as a municipality in 1961, linked to the process of the so-called advance of the migrant pioneer fronts. Movement in Pará territory where migrants from other parts of the country, mainly from the Northeast, influenced by the construction of the Belém - Brasília highway, came in search of work in this region of the Amazon (Carvalho, 2004).

In the productive territorial dynamics of the Northeast of Pará, Capitão Poço is the municipality with the largest agro rural active population; it presents an economy based mainly on citrus - production of

orange (*Citrus - sinensis*) and, to a lesser extent, on bovine culture (Pará, 2011).

The educational reality of Capitão Poço reflects an image very similar to many municipalities in the State of Pará, revealing that the highest illiteracy rates are found in rural territories, with high rates of School Exclusion, expressed in statistics, with 10,366 of the total 51,893 inhabitants have less than 1 (one) years of schooling; and of the 46% of the population that rhea the 5th year of elementary school, they are delayed by 2 (two) years or more (Qedu, 2017).

In turn, the dynamics of a political order, which prevented public competitions in the municipality, put it on the scene of the municipalities in the State of Pará, which have the highest rates of untrained teachers especially those in schools in rural territories and, still, of professors with no employment relationship, who are fired and hired at each change of government, in a dynamic of “politics” and “job hanger”, disrespecting the career of these professionals.

We emphasize that the municipality has 118 schools offering Basic Education. Of this amount, 18 of them belong to the

state education network: 06 are located at the seat of the municipality - urban area, 05 in rural territories and 7 in indigenous territories, specifically in Tembê Territories. The municipal network has 100 schools, of which only 13 are in the urban area and 87 schools in rural areas. Of this number of schools, located in rural territories, 67 operate on the model of multi - grade classes, as shown in Table 1 below:

Table 1 - Quantitative of Schools in the Municipality of Capitão Poço / PA.

Teaching Network	Numbers of Schools/Territories			Total
	Urban	Rural	Indigenous	
<b>State</b>	06	05	07	18
<b>Municipal</b>	13	87	-	100
<b>Total</b>	19	93	07	118

Source: SEMED, 2018.

When we associate the questions related to teachers from the municipality of Capitão Poço to the fact that multiseries schools have poor infrastructure and works in very small buildings, at most two compartments, we notice a reality that does not stimulate the teachers nor the students in stay or feel proud of study in those schools located in their own community, as describe Hage (2005), strengthening the negative stigma of the rural school, which provokes in the subject from the

countryside the desire of study in the city's schools.

The Pictures 1 and 2 show the basic structure of a rural school. The Picture 1 shows two doors, one is a classroom where the pedagogical activities and all others activities that are related to the subjects of the school and community take place; the other door is a kitchen/ pantry/ warehouse/ secretary, which has a small oven with gas canister – which is not always replaced by the Semed – stacks of books, folders of

documents from students and school, and groceries for lunch, disputing this place.

not always have toilets, or when there is, does not have running water.

And in Picture 2 shows the external bathroom, which does

Picture 1 - Municipal School João P. de Medeiros.



Source: Photographic collection of field research, 2019.

Picture 2 - The bathroom in the external part of the researched school.



Source: Photographic collection of field research, 2019.

The Picture in most of the schools, with multi-series classes, revealed a big challenger so that the constitutional precepts and operational legal frameworks announced are met. The evidence from this

fragile picture has demanded an urgent and substantial intervention in the objective and subjective conditions of the existence of these schools. To Souza and Santos (2007, p. 3),

The multi-series schools have found major operating difficulties in the educational Brazilian system. In addition to running the risk of closure by city halls as there is no demand for students, they are marginalized by society as schools with poor teaching. In this perspective, one tries to legitimize the idea that for the countryman the letters are not necessary, only the hoe.

In the case of Capitão Poço, the 67 multi-series classes are treated as “normal” groups, it means they are not differentiated from schools in urban areas. Based on the teacher’s words “There is no specific information for the teachers and no differentiated curriculum to work on this classes”, what is explicit is the sense of need to adapt, divide the time and work the contents according to the school ages of each students, justified by the feeling of being pressured and responsible even by the Municipal Secretariat of Education (*Secretaria Municipal de Educação - SEMED*) for the poor quality of education. Situation identified in the testimony of the researched teacher (2019): “The difficulty is to work with multi-serie class because many kids have difficulties and it is not possible to give the attention that the student needs since it is all the classes

together, I have students from the Kindergarten to Elementary. We do what we can and because it is only one teacher in class”.

In this scenery, in the name of a speech of normalcy, we found the marks of negation of the rights due to the intensification of work and the precariousness of existential living conditions, rural social movements discuss another logistic for rural schools, that is, to expand the offer of public schooling based on the quality socially referenced by the voices of the rural subjects.

The children in early childhood education live around 65 to 98 foot (20 to 30 meter) and make the route with their parents, the oldest in the other hand live in a distance around 1.2 miles (2 kilometers) a path surrounded of many forests, dirt road, difficult access and, due the lack of transport, go to school on foot.

Beside the distance, another obstacle that marks the path to school is a bridge made of wood, in precarious conditions, with loose boards and without a handrail, which passes over a 200 meters long stream, illustrated in picture 3 below.

Picture 3 - Bridge where the students pass to go school.



Source: Photographic collection of field research, 2019.

Authors, as Pinheiro (2018, p. 46), affirm that the reflex of the neglect of local governments in relation to the rural subject is configured by the absence of public policies and reflects in the absence of the guarantee of fundamental human rights, among which, health, education,

has been characterized as a space of precariousness by neglect, especially by the absence of public policies for the population that live there. This situation has had repercussions in this social reality, in the absence of appropriate roads for the production flow; lack of adequate health care; absence of technical assistance; no access to quality Basic and Higher Education, among others.

We must consider a public policy of rural education, since it is not about only the construction of school buildings in the countryside. In addition to the building

with conditions, other dimensions are present in this struggle, such as: adequate curriculum, teachers who are aware of this reality and with appropriate formation, offer that meets the educational reality of the subjects. Finally, it is a school that must have social quality as a basic principle. In other words, the guarantee of the right to education in the countryside requires a series of public policies that in fact favor the access and permanence of these subjects at school and with social quality.

In this sense, the fight for a rural school, in the symbolic sense, is the fight against many other forms of subtractions and guarantees of rights of the countryside subjects, whose symbolism can be highlighted when the school is seen as a means of mediation of information



empowerment, citizenship, stimulating the perception that, as a citizen, the subject of the countryside has rights that need to be guaranteed.

**In the reflection of the mirror: the senses reveal and justify the images of the paths that lead to the school/rural school**

It is necessary to think of rural education as a space for valuing subjects made up of their own identities and lords of rights, both the right to difference and the right to equality, subjects capable of building their own history and defining the education they need.

We emphasize that in the perspective of right to own identities, the ones who transits in the struggle between equality and difference surpasses both the logic of law in reducing positivist views and its tendency to see all law in the social order established by the dominant class and groups, with its customary norms or by the laws of the State, as well as to the *jusnaturalista* logic, which points out the need for an evaluation criterion, of these same norms, to measure their “Justice” (that is, the legitimacy of the origin and content) without being able to satisfactorily determine the standard of the measure (Lira Filho, 1982 ).

Thus, in the process of overcoming the logic of positive law - natural right,

through a dialectic movement between equality and the difference, the struggle for the Right to education of rural subjects has demanded that the historical “portrait” be set in motion, revealing that the possible picture, today, is the democratization of education.

In this direction, the education of the rural subject can be a guiding element for the discussion of democratizing access to rights, giving direction to the desired rights. This implies thinking about policies and actions that make it possible to articulate the totality of reality, as an objective, and recognize as necessary the creation of school forms, training processes that respect scientific and objective knowledge to the knowledge and ways of life and culture of farmers. The current theoretical challenge, as is defended by Caldart (2004), is to build the paradigm counter-hegemonic of Rural Education: producing theories, building, consolidating and disseminating our concepts, that means, the concepts, the way of seeing, the ideas that conform to an interpretation and a position in front of the reality that is constituted by the dialogical relationship between countryside and education.

In this logic, among some principles of rural education that should guide the rural school actions stand out: education as

**Right**, which guides the democratization of articulated education the quality socially referenced at its different levels, stages and modalities, in the expansion of schools number with adequate infrastructure, as well as valuing rural educators and their working conditions; education with the **cognoscente subjects - subjects of knowledge and action**, which defends the thesis that projects in education must be thought, elaborated and developed together with the maximum numbers of subjects in the educational processes; education as **relational**, in which the educational process involves the interaction between the subjects and the organization, social movements, communities are defended as strategy to keep alive the fundamental dimensions of the political struggle, to be done for the construction of political and pedagogical project of Rural Education.

When it is about the rights of kids in the countryside of childhood education and the final years at elementary school, the Operational Guidelines for Rural Education in its Art. 3 orients that they should be offered in the communities themselves, avoiding both the nucleation of school and the displacement of children and, only in exceptional cases, students of the initial years of Elementary School may be served in nucleation institutions, with intra-field displacement and maximum

time established by education systems (Opinion CNE / CEB, 2001).

Going to school is a path that may lead to countless feelings, anguish, happiness, fear, sadness, laziness and anxiety, among many others. The kids' singularity about the path that leads them to school is, many times, very different from the adults' view. That does not mean to say that the kids do not understand the difficulties, on the contrary, they intensify in them contradictory feelings between home and school, between countryside and city. This fact was verified in the testimonies of the children surveyed below, and it should be noted that the children's names are fictitious.

I like to go to school, I just do not like when it is raining because it floods. It is far from home (Pedro, 6 years old)

I'm afraid to go to school. There is a bridge to get there. It is bad to pass through it. (Maria, 9 years old).

It is bad because it is far from home and I have to go on foot. (Carol, 8 years old).

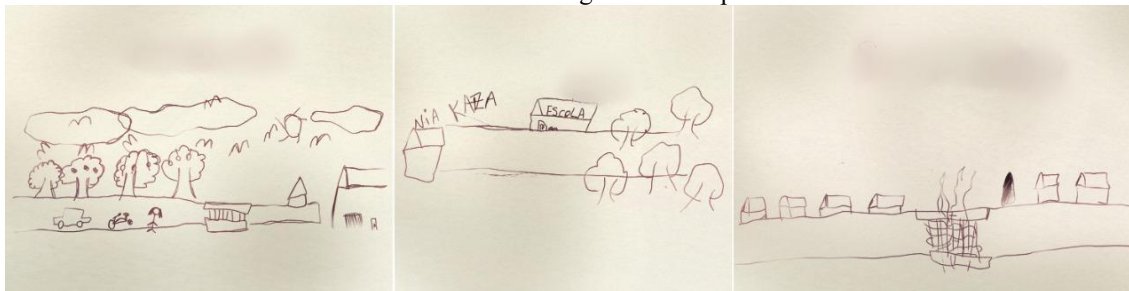
In the children speech there are clues about the precarious conditions and the lack of infrastructure and adequate conditions for mobility between their houses to school, revealing that, when it is about the offer of/in rural education in *Paraense Amazon*, it is not always based

in the dynamics of access of these children to these spaces.

In contrast, the image of the difficult-to-access path, the children's drawings, shown in Picture 4, reveal that they build and modify the meanings and senses about

the journey to school due to the specific way of apprehending the world, in this case, the constructed images gained meanings in the intrinsic relations between the child and nature.

Picture 4 - Children's drawing about their path to school.



Source: Photographic collection of field research, 2019.

Inserted in a social context that experience nature in different ways and moments, from the example of the dynamics of family productive activities, plays, take shower in the river, fish and, still, plays soccer any time, the interviewed children represents their path experience in very peculiar way, that means, in their draws the school is surrounded of nature, trees, clouds, birds and the water that cross under the bridge, showing the cultural influences of their environment. However this relation appears in the children's speech as something that, many times, need to be forgotten to arrive at the time stipulated by the school, showing the image of a school that, despite being physically in the community, the life of the community did not reach it,

I do not know how long it takes me to get to school, I think that 20 minutes, that is because my mother takes me to not be late. (Maria, 9 years old).

I take about 30 minutes because I go on foot, sometimes I spend more, but that is because I keep stopping, or when it is raining, I run, I get wet and duty, but I arrive faster. When it rains on the way back, it's good because I do not have to keep my clothes wet. (Carol, 8 years old).

My father always takes me, I live close to the school, I arrive soon because he leaves me and then goes to work. To come back is my mother. (Pedro, 6 years old).

When we highlight what children from the countryside say about the paths they take to school, we consider that their way of representing reveals feelings of those who live in the countryside and not in the city, because the difficulties faced

and the time spent by the children to leave their houses and arrive school, alone and/or accompanied by their parents, reflect a historical problem of the subjects in the countryside in the struggle to guarantee their schooling and their children. The search for schooling brings them closer to another reality and distances them from that nature little transformed by human action.

There is a dialectic and contradictory process that separates the human from the nature, as Curry-Lindahl (1972) analyzes, since there are several interferences in the air, water, soil, vegetation and the place of the human being in Biocommunity, which are consequences of “human progress”. If, on the one hand, we have the public equipping of spaces that brings the dimension of urbanity and brings human beings closer to the facilities brought by “development”, on the other hand we identify that there is a distance from the natural quality of the environment.

And if the subject of the countryside interacts and experiences this environment, respecting its cycle, with all its incongruities and, as inherent to it, many adjectives are imposed on it; the most common, is indolent, lazy. Thereby, the current is that walking, in this natural space, toward an artificiality that escape the context, building sense that going to

school means run to arrive on time, to stay in the classroom for four hours, because it is the “time to study” and not “time to play”, speeches that are configured, in many cases, as parameters to criticize them as no-interest in the elaboration of phrases that de-characterize their ways of life, “study to be someone”

We emphasize that speeches like these, deny the rural child the recognition of their specific social syntheses of different dimensions in relation to the determinants of urban centers and, go against the knowledge and practices that over the past few years have instigated educational policies to understand the countryside as an emancipatory territory, fertile constructions, practices and struggles for the right of education, health, housing, land and, in defense sustainable living.

Contradictions like this, which provokes demands for schools that strengthen the feeling of belonging and that potentiates the creation of a countryside in which children can exist, build their identities with the countryside, with their culture and ways of life. A fight that brings, at its core, the defense of the valorization of rural subjects and the recognition of their daily practices in their complexities, pluralities, diversities and singularities and, which defends the school

as a place for the exercise of autonomy in which the community itself, has a voice in the construction of the type of education that is intended to have and its link with the development project, especially when it is in an Amazonian reality rich in its heterogeneity.

Thereby, when it comes to the education of rural children, especially in the Amazon territorialities the challenge is not to ignore the cultural wealth and biodiversity in the name of an urban way of life and an urban curriculum. In this sense, the relationship between the different forms of familiar production, the identities and the values constructed in the socio-cultural diversities of the Amazon reiterate the need to strengthen the child's relationship with nature.

The complexity in the relationship of human-nature, built in different forms of social interaction, interferes in the way the children are going to attribute the sense and interact with nature. In the words of Bonacelli (2011, p. 13),

The nature is neither good nor bad, it follows its own path and interacts with all beings, and in relation to humans, they need to constantly change to live. To that change we call evolution; necessary condition to the existence of all forms of lifes. And as a human being, man needs to change and, therefore, as a cultural being, this also forces changes, self-organization.

In this dimension the cultural process of change and the autonomy of the subject of the countryside in the occupation and elaboration of what they want from the public space, in the exercise of citizenship, lead us to transcend the figure of “dominator of nature”, guided by the desire and power of consumption, and extends the conscious exercise of the right to be a citizen who exercises his function as a citizen before the *Respublica* (public thing), demanding rights from a collective project plan of society, one that requires access to the law, while searching for possible alternatives for a new relationship between human beings and nature, different from all the previous ones: more sustainable, balanced and lasting.

In this sense, the rural school needs to understand its role in the necessary paradigmatic transformation and understand the process of interactions that the children establish with each other, with their world and their ways of life in their communities are loaded with meanings. Thus, understanding what children think can provide us with clues about portraits and possible transformations in rural territories.

## Conclusions

The current educational scenery, in our country, goes through serious

problems, above all, the rural education that, facing so many mishaps continues on the margins of public policies, especially with regard to the reality of the multi-grade classes, which have very little support from the Department of Education in programs, projects, training, and pedagogical support, which encourage and point out improvements to meet the educational needs of the subjects in the countryside.

Therefore, understanding rural education in Amazon's reality is challenging, since the form of supply through multi-series education and nucleation's indicates contradictions and conflicts of meanings about school and education in Amazon's territories, configuring different, opposing and in many cases antagonistic images and meanings. We emphasize that education projects are built on the complex webs of relationships, mobilizations and diverse and unique movements that involve conflicts and alliances in terms of guaranteeing rights and affirming existing cultural identities amid unequal power relations. In the words of Freire (1983, p. 83), "education, so thought, is a permanent thing to do. Due to the not conclusion of men and to intervene in reality".

In this sense, the theoretical and methodological countryside of Social Representations allowed to identify the

sense built by the teacher and children about the path that leads to school in a certain Amazon context, revealing a scenery, where policies for universal access to education have not been able to reach the specific reality of the rural subjects, especially in the investigated context.

This scenery has closely related to the meanings that children end up building on the paths that lead to school, since the singular experiences related to nature are disrespected in the name of an urban-centric logic, mischaracterizing the ways of being and doing themselves as subjects of the countryside. Therefore, in the face of the challenges that must be faced in order to guarantee the constitutional rights to rural children, ensuring the right to school in the early stages of life, which corresponds to the first stage of Basic Education - Early Childhood Education, rural education should be looked at with more importance in the Brazilian educational scenario. In addition to the recognition of the right, it is necessary to think about the offer and permanence of subjects in the countryside in their school contexts, as well as the structure and organization of these spaces and the curriculum.

Thus, it is indispensable to investigate, in depth, the rural subject's

context, as well as establish a greater articulation between education, culture, languages, knowledge, technologies, pedagogical and social practices, in a order to build a school that can be articulated in more effectively in each Amazonian context, without, however, disregarding social relations beyond the Amazonian space.

Finally, in view of all challenges faced in the rural educational territory, despite advances in the democratization of access to education in the Brazilian educational system, Rural Education needs to overcome invisibility and omnipresence in debates on Education in the country, especially of the popular classes of multi-grade classes in the Amazon, to guarantee access and quality stay in schools in the countryside.

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