

Contributions of the methodology of narrative productions in the degree in rural education¹

Contribuições da metodologia das produções narrativas na licenciatura em educação do campo

Contribuciones de la metodología de las producciones narrativas en la licenciatura en educación del campo

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Abstract: The rural education degree courses aim to train teachers to work in the rural schools. They are oriented by alternating formative processes, articulating formation in the university and in the community of the students. Creating strategies to produce knowledge in the articulation between these spaces is one of its challenges. The purpose of this article is to evaluate, from the case study of a student of the Degree in Field Education of the Federal University of Viçosa, if this methodology can favor the articulation between personal experiences and academic knowledge. Three narrative interviews were conducted about her educational experiences in her community, addressing personal trajectory, history and local context. The narratives indicated an approximation to the logic of training by Area of Knowledge; the articulation between experiential elements and their historical contextualization; and the role of subjects in social transformations.

Keywords: Methodology of narratives productions. Pedagogy of alternating. Rural education.

Resumo: As Licenciaturas em Educação do Campo buscam formar educadores para atuarem nas escolas do campo. São orientadas por processos formativos em alternância, articulando formação na universidade e na comunidade dos educandos. Criar estratégias para a produção de conhecimento na articulação entre estes espaços é um de seus desafios. O objetivo desse artigo é avaliar, a partir do estudo de caso de uma educanda da Licenciatura em Educação do Campo da Universidade Federal de Viçosa, se essa metodologia pode favorecer a articulação entre experiências pessoais e saberes acadêmicos. Foram realizadas três entrevistas narrativas sobre os territórios educativos de sua comunidade, abordando trajetória pessoal, história e contexto local. As narrativas indicaram uma aproximação à lógica da formação por Área de Conhecimento; a articulação entre elementos vivenciais e sua contextualização histórica; e o papel dos sujeitos nas transformações sociais.

Palavras-chave: Licenciaturas em educação do campo. Metodologia das produções narrativas. Formação por alternância.

Resumen: Las Licenciaturas en Educación del Campo buscan formar educadores para actuar en escuelas del campo. Se orientan por procesos formativos en alternancia, articulando formación en la universidad y en la comunidad de los educandos. Crear estrategias para la producción de conocimiento en la articulación entre estos espacios es uno de sus desafíos. El objetivo de este artículo es evaluar, a partir del estudio de caso de una educanda de la Licenciatura en Educación del Campo de la Universidad Federal de Viçosa, si esa metodología puede favorecer la articulación entre experiencias personales y saberes académicos. Se realizaron tres entrevistas narrativas sobre los territorios educativos de su comunidad, abordando trayectoria personal, historia y contexto local. Las narrativas indicaron una aproximación a la lógica de la formación por Área de Conocimiento; la articulación entre elementos vivenciales y su contextualización histórica; y el papel de los sujetos en las transformaciones sociales.

¹ **Submitted:** 31 Mar. 2019 - **Accepted:** 21 Oct. 2019 - **Published:** 24 Dec. 2019

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Palabras clave: Educación del campo. Metodología de las producciones narrativas. Pedagogía de la alternancia.

Introduction

The alternating formation regime in the rural education degree courses, present in several Brazilian Higher Education Institutions, seeks to develop formative processes capable of stimulating future rural educators to carry out a professional activity that articulates the educational processes experienced in the academia to those experienced in the daily life of their communities of origin (MOLINA; SÁ, 2011). The articulation of these experiences is sought through the alternating formation process, organized between activities developed in Higher Education Institutions (School Times) and in the communities (Community Times). In this formative process, one of the objectives of the alternation regime is to create strategies, starting from the university/community/territory articulation and the dialectic between theory and practice, so that the students can reflect and intervene on the social dynamics existing in the social environment in which they live (MOLINA; ANTUNES-ROCHA, 2014). From this perspective, the alternation developed in the rural education degree has as a principle to aid the students of the course to insert themselves in the social dynamics existing in their territories to develop collective educational processes, involving their families and communities (CARVALHO; SILVA, 2018).

On the other hand, Carvalho and Silva (2018) suggest that one of the challenges facing the alternation regime developed in some rural education degrees refers to the difficulties in articulating the formative processes of the School Times to those of the Community Times. Such difficulties, according to the authors, are associated with the lack of Community Times follow-up by the courses' educators and also by the complexity of the social dynamics experienced by the students in their communities and educational territories. Therefore, there is a need to create strategies capable of promoting a greater articulation and integration of existing educational processes in the different communities and territories of students (CARVALHO; SILVA, 2018), contributing to the development of a formative process that articulates and integrates itself to the struggles, cultures, ways of working and the social dynamics of the rural people.

Considering these statements, it is of the utmost importance that the curricular matrix of the rural education degree develops working methodologies that favor the recognition of the inherent complexity of the socio-historical contexts of its students (MOLINA, 2017). The Methodology of Narrative Productions (MNP) presents itself in this context as an important pedagogical tool for the development of educational processes within the scope of the rural education degree by enabling, in the elaboration of narratives, the articulation of biographical, historical and social contexts of the students (FANTASIA; LEITE, 2013).

The MNP, as proposed by Balasch and Montenegro (2003), is based on the perspective of the Situated Knowledges, when it considers that, when narrating, every individual starts from a partial perspective on the realities in which he lives, allowing him to evidence his cultural specificities, the educational processes and the social practices existing

in the social contexts investigated (BALASCH; MONTENEGRO, 2003; MARTÍNEZ; TARRÉS, 2003). It is under this conception that we believe that the MNP can help students of the rural education degree to reflect on the reality they live in, building interpretations and linking micro and macro historical-political events in their communities. This way, they would be better able to propose actions for the improvements that are necessary in the territories in which they live, thus fulfilling one of the objectives of the alternating formative processes.

Recognizing, therefore, the need to promote strategies that articulate the social contexts experienced by the students in their livelihoods, for the formation processes of the rural education degree, in the present article, we discuss the contributions of the MNP as a pedagogical tool for the course of rural education degree (LICENA) in the Federal University of Viçosa (UFV). In methodological terms, this is a case study, for which three narrative interviews were conducted with a student from the LICENA 2014 class, seeking to identify and deepen the educational experiences lived by her in her living area. At the end of each interview, the student would write her narrative and send it to the researcher. After evaluating the narratives received, the researcher would ask the student questions. In the first narrative, the questions sought to promote and amplify the reflections on their life trajectory; in the second, the social contexts in which she lived, enlarging the previous narrative; and in the latter, the possible articulations with the academic contents demanded for that activity and its articulation with the previous discussions.

Thus, as a case study that analyzes the contributions of the MNP as a pedagogical tool for LICENA, this article is organized in four sections, in addition to this introduction: in the first, we highlight the alternating formative process in the rural education degree, presenting the historical contexts that made possible its constitution; in the second, we highlight the MNP principles, presenting their objectives and the steps to be taken throughout the research process; in the third, we present the narratives elaborated by the research participant and how the MNP was used as a pedagogical tool in LICENA; and in the last section, we present our final considerations.

The formation in the rural education degree courses

In recent years, the struggles and demands of peasant social movements and trade unions to improve education for rural people have ensured the development of specific public policies for the formation of rural educators, such as the National Program for Education in Agrarian Reform (Pronea), linked to the Ministry of Agrarian Development (MDA), and the Program for the Support of Higher Education in Rural Education (Procampo), within the Ministry of Education (MOLINA; ANTUNES-ROCHA, 2014).

Specifically regarding Procampo, the program was created in 2006, making it possible to create the rural education degree in order to promote the formation of educators to work in the final years of elementary and high school in the rural basic education schools (SANTOS, 2012). The first rural education degree began in 2007 as pilot experiments in four Federal

Universities indicated by the peasants' social and trade union movements: University of Brasília, Federal University of Minas Gerais, Federal University of Bahia and Federal University of Sergipe (MOLINA; ANTUNES-ROCHA, 2014; MOLINA, 2015).

The experiences developed in these four universities enabled that the offer of the rural education degree served as a basis for the conception of educators formation to work in rural education, directing its expansion to other Higher Education Institutions in Brazil, from the publication of Public Notices in 2008 and 2009, through the Secretariat for Continued Education, Literacy, Diversity and Inclusion (Secadi). However, the 2008 and 2009 Public Notices expanded the offer of 32 courses in rural education, but as special projects, authorized for the promotion of a single class. Only with the National Program of Rural Education (Pronacampo) in 2012, upon approval in higher education institutions, it was possible to guarantee the continuity and permanence of the Undergraduate Education Degrees in the Brazilian territory. Through the MEC/SESU/SETEC/SECADI Public Notice n. 02/2012, 42 new Rural Education Degrees are created in the Southeast, Midwest, Northeast, North and South regions of Brazil (MOLINA; ANTUNES-ROCHA, 2014).

The rural education degree inaugurate a graduation modality that promotes the initial formation of rural educators for “a professional acting that goes beyond teaching, so that they have the conditions to also work in the management of the educational processes that happen at school and in its surroundings” (MOLINA; SÁ, 2011, p. 36). In their analyzes, Molina and Sá (2011) emphasize that the rural education degree seeks to develop, throughout their formation process, methodologies integrated to the social contexts of rural people, contributing for the future educators to develop pedagogical practices articulated to the struggles of the social and union movements that work with the rural people. In order to do that, it is necessary a formation model that enables the educators to develop a professional acting that is articulated to school and non-school educational processes, integrating dimensions of daily life to school life.

Seeking to integrate the dimensions of everyday life into school life, the formative processes within the rural education degree take place alternately, dividing the times and spaces of formation between School Times and Community Times (MOLINA; ANTUNES-ROCHA, 2014). School Times is the period in which students are in the Higher Education Institutions, attending classes, receiving orientations, reporting experiences and developing teaching, research and extension activities of different kind; Community Times is the place where the aim is to articulate academic activities with its agricultural activities, militancy in social and union movements, action in rural schools, among other activities carried out in their communities and territories of origin. This articulation between School Times and Community Times is fundamental for the development of educational practices articulated to the ways of life of the rural people (CARVALHO; SILVA, 2018).

In order to promote the articulation between School Times and Community Times, the rural education degree use different pedagogical tools in their alternating formative process. Specifically in relation to LICENA, some of the pedagogical tools used, according to the analysis of the Pedagogical Project of the Course (UFV, 2013), are the Study Plans, the Common Placements, the Reality Notebooks, the Trips and Study Visits, the External

Interventions, the Activities of Return and Experiences, the Professional Projects and the Study Overtime (UFV, 2013). These pedagogical instruments, in their origin, were incorporated from the experience of the Alternation Pedagogy developed within the framework of the Family Training Centers for Alternation (CEFFAs) and redefined for the initial formation of alternating educators in higher education.

The Study Plans are research activities proposed by LICENA educators to be developed by the students during the Community Times, with the goal to promote reflections on the social contexts experienced from the gathering of information in the territories of origin. On the other hand, The Common Placements are formative spaces realized in School Times, with the purpose of socializing the experiences lived by the students during the Community Times, in order to define topics to be deepened in the subjects of the course. The Reality Notebooks seek to help students to organize and systematize the knowledge produced and the reflections that have arisen in the studies and debates held both in School Times and in Community Times. The Trips and Study Visits enable students to know new social and professional realities, favoring the articulation between academic and peasant experience, whether in rural schools, social movements or agricultural practices. The External Interventions, on the other hand, are carried out by people who do not make up the LICENA faculty, through courses, lectures, seminars, among other activities, in order to deepen certain themes that have emerged in the Common Placement. The Return Activities and Experiences are formative processes developed by the students during the Community Times to socialize with the communities the discussions and tasks accomplished. The Professional Projects, oppositely, seek to insert the students in the labor world, in order to promote reflections about their role as a rural educator. Finally, the Study Rooms are formative spaces that take place in the nocturnal period, involving artistic, cultural, academic and political activities (UFV, 2013).

Although the pedagogical instruments cannot be thought separately, for the development of the Methodology of Narrative Productions, the Study Plans have a central role, since it defines the theme that will mark the teaching, research and extension discussions, in School Times and Community Times. The theme adopted by the Study Plan during the research was “Educational Territories”, from which the narrative interviews were oriented.

Principles of the methodology of narrative production

The Methodology of Narrative Productions (MNP) is a methodological tool developed from an extended range of references (BALASCH; MONTENEGRO, 2003). One of its references is Mikhail Bakhtin (1981), for whom all knowledge is produced from semiotic and material conditions. In other words, all human action is dialogic and takes place, at a given historical moment, demarcated by the existing mode of production, meaning material and symbolic production. The positions taken by a subject can embody the expression of a collective subject. Donna Haraway's theory of Situated Knowledge (1995) is also an important reference for MNP. According to her, knowledge is produced from the

partiality of a perspective, according to the subject and its location in a given context. The connections established between the subjects involved in a relational process constitute and legitimize the partiality of knowledge, which will guide their attitudes (HARAWAY, 1995).

Based on these assumptions, Balasch and Montenegro (2003) develop the Methodology of Narrative Productions, whose proposal is based on the following principles: (1) the researchers face subjects considering a multiplicity of positions (not only two) at a given moment and context; (2) the interventions involve people directly interested in the proposed transformations, in the condition of a participant subject, and not as an expert; (3) researchers must conceive people from a diversity of experiences inseparable from each other, in a multiplicity of interactions and opportunities for action; (4) interventions can provoke social transformations without the need for a unified reading of subjects/themes.

Considering this information, the knowledge that comes from the MNP is produced through a relational process, interested and reflective. Relational, because it involves and is directed from an interaction between researcher and participant of the research; interested, because it represents a positioning of the research participant in relation to his experiences and social contexts in which he is inserted; reflective, because it is an assumption of the dialectical processes of knowledge production, that is, a permanent update of what is narrated. Therefore, the experiences of the research participants are understood as knowledge under construction that can be rearranged and reinterpreted from the reflexive and interactive processes provoked by the narratives. When it comes to subjects involved in the actions of their communities, it is expected that this construction will impact on their actions and those of their group (GOIKOETXEA, 2014).

In its construction process, the MNP is developed from interviews in which the experiences of the interviewees are discussed in a given theme, in general, object of study of a research group or research in progress. Researcher and interviewee talk about several aspects of the studied phenomenon, considering that the participant, in this interaction, reports, revisits and reconstructs his experiences. After each session, the interviewee presents to the researcher his narrative about the main ideas discussed. With the additions and/or repairs, these ideas will be presented to the researcher who, in evaluating the material, will present comments and questions to the interviewee on topics that could have the potential to enrich the narrative. The comments and questions presented by the researcher guide the resumption of the next interview, with the previous narrative being clarified, corrected and/or expanded. (BALASCH; MONTENEGRO, 2003; MONCLÚS, 2011). This process can be repeated according to the interest of researcher and participant of the research, assuming that no version will be able to exhaust all possibilities. At the end, they have a text prepared and validated jointly between the researcher and the interviewee, with contributions to the social environment of the research participants and the scientific community (BALASCH; MONTENEGRO, 2003). Starting from these assumptions, the purpose of the investigation is not to arrive at a universal theory, but to “open the spaces of understanding and production of meanings, emphasizing the effects that come from the knowledge produced” (GOIKOETXEA, 2014, p. 131).

The methodology of narrative production as a pedagogical tool for the rural education degree of the Federal University of Viçosa

The narrative production carried out with Joanaⁱⁱ for the realization of this research was articulated to the activities developed by her in her Study Plans (SP) when she attended the third year of the rural education degree of the Federal University of Viçosa (LICENA). The Generator Theme of this SP was Educational Territories and, therefore, we sought to identify and understand the interviewees' means of living, as well as the main social and union organizations involved with educational activities existing in their territory of origin.

During the first narrative interview, Joana presents her impressions about her municipality of origin, Araponga, located in the Zona da Mata region of Minas Gerais. In her report, Joana indicates that this municipality has several social organizations, such as the Puris Agricultural Family School (EFA - Puris), which is a rural school that acts in alternation regime; the Serra do Brigadeiro State Park (PESB), an environmental preservation unit; CRESOL, a solidary rural credit cooperative; the Center for Research and Cultural Promotion (CEPEC), an organization that develops actions aimed at enhancing the popular culture of Araponga and nearby municipalities; the Rural Workers' Union of Araponga, a social organization that has assisted family farmers in their struggles for land access and in fortification of family farming. Among these social organizations, Joana highlights the EFA - Puris, for having been the school where she attended high school and for having allowed a schooling process articulated to the ways of work and ways of life of family farmers in her municipality. The interviewee also acknowledges that the social organizations presented have an educational character since they are spaces for the training of family farmers and the appreciation of popular knowledge and cultures.

After the first interview, Joana writes her narrative including information obtained from surveys conducted by her along with members from EFA - Puris, Rural Workers' Union of Araponga – MG, CRESOL and CEPEC, in order to rescue the history, the main objectives, the main actions developed and the contributions of the existing social organizations in her municipality. It is important to point out that the first narrative was a text containing a presentation by the participant herself, and a description the municipality in demographic, social, climatic and economic aspects, also presenting the social organizations highlighted in the first interview. We emphasize that the first narrative presented a significant amount of information, but was depersonalized in relation to the participant's educational experiences, as we can observe in the following section.

Joana did her research in her hometown, Araponga - MG, a small town with eight to nine thousand inhabitants. Much of the municipality is rural and composed of small farmers. This municipality is very well known due to the Serra do Brigadeiro State Park (PESB) and to the coffee crops. In the municipality there is also an Agricultural Family School, whose name is Agricultural Family School Puris (EFA - Puris) due to the natives who lived in the region. Joana has plans to study and return to work and live in Araponga. Joana has as future projects to help her rural community with vocational courses (production of seedlings, handicrafts, milk cattle, etc.), thus helping farmers to become self-sustaining in the environment in which they live, avoiding the evasion of the youth from the rural environment. This

dream was built from a feeling of wanting to help the place of origin and was reinforced at the moment she went to study at EFA - Puris, due to the fact this school has very similar goals (JOANA).

In relation to the previous section, we observe that Joana reports her investigation on the educational territories, but does not narrate. We emphasize that in her narrative, Joana expresses the desire to return to her rural community of origin after completing the rural education degree to promote improvements in the living conditions of family farmers in her municipality through the development of vocational courses. The participant points out that this desire was reinforced during the period in which she studied at the EFA - Puris because, according to her, this school aims to contribute to the sustainable and solidary development of the countryside, through the valorization of peasant cultures and family farmers' ways of working. From these perspectives, we verified that by identifying and knowing the existing social organizations in their municipality, understanding their importance for the subjects that live in the rural environment, Joana has her peasant identity reaffirmed, arousing the desire to contribute to the development of activities that can improve the living conditions of the rural people in their educational territory.

When we read the first version of the narrative, we proposed to Joana the realization of a second interview, in order to constitute in her narrative, the personal trajectory and the educational experiences she experienced from childhood. In this interview, the interviewee narrated her school career, highlighting the difficulties experienced by her, her brothers and people from her community to complete the Elementary School. Such difficulties were related to the change of school to complete the final years of Elementary School; to the difficulties of access to the new school due to the precarious conditions of rural roads; the absence of school transportation in rainy periods and the lack of school meals, as we can see in the section below.

I studied until the fourth grade in the José Gomes Sampaio Municipal School, later, if we wanted to continue our studies, we had to go to study at the José Dias do Carmo State School, which is located in Estevão de Araújo, Araponga district, about 17 km from my house. In this case, we would no longer walk to school, we would go by bus. But there were about 60 children or more inside an old bus that could fit around 40 students. It was very tight and there were always a lot of people standing. When I started to study at school, it was old and the court was made of dirt and there was no school lunch, and when there was, it was a biscuit with box juice. Over time they reformed the school and built a new court, several bathrooms and it began to serve real food (rice and beans). Whenever it rained, we would not go to school, because the road was - and still is - made of dirt and there was lot of mud. Sometimes it only rained after we got to school, then we had to walk home, it was such a mess. My sister studied at night and every day my mother and I would go down to the bus stop to wait for her, sometimes we would take a blanket because it was very cold. I loved it when my mother called me to go with her. Sometimes when it rained, my mother would walk to meet her, because she knew that my sister was walking from school, it was very far, and my sister was afraid. When I joined seventh grade, I began to study at night. It was even worse, since there were only adults studying at night and I was still a child. I felt very lost. I remember it was horrible when it rained, as we walked home and arrived home at about midnight (JOANA).

Looking at the previous section, we point out that the narrative written by Joana advanced in terms of coherence, affective investment and personalization of information,

making it possible to identify the most significant spaces of formation experienced by her during childhood and adolescence, such as the schools in which he completed the initial and final years of elementary school, situated respectively, in her community of origin and in a district of Araponga municipality.

After reading the second version of the narrative, we suggested to the research participant that we conduct a third interview to identify other possible educational territories, especially in their community of origin. During this interview, we recommended that the interviewee conduct surveys with community residents to identify other educational spaces and processes. Through these surveys, Joana identified which were the first schools of the region, in which period they came to be and for which reasons some of them were closed. She also identified that not all the residents of her rural community had the opportunity to study and presented the paths taken by the majority of the young people who live there in order to have access to basic education school. And, in this context, from her experiences, it reaffirms the EFA - Puris as an important educational territory for the schooling process of the municipality family farmer, for developing a pedagogical work articulated to the forms of work, the ways of life and peasant cultures, as presented in the following section.

Rosaⁱⁱⁱ believes that it was around 1985 that the first municipal schools emerged in the region. The first teachers were farmers' daughters, since they were the only ones who had the opportunity to study. The schools that were built were from 1st to 4th grade, they were called Jose Gomes Sampaio Municipal School, in the Córrego das Bestas community, Rita Correia de Lima Municipal School built in the Barra community and the Antônio Candido Gomes Municipal School, in the Tromba D'Anta community. Currently, only one of these schools remains open: the Rita Correia de Lima Municipal School. Due to the lack of students, they transferred all the children to only one school, having micro-buses as a means of transportation. After the children complete the primary, they begin to study in Estevão de Araújo for their Elementary and Middle School, also having EFA - Puris providing the High School with the Agricultural Technical Course, located in Araponga, but in another town called São Joao Joaquim [...]. It is the desire of the farmers that EFA - Puris de Araponga can be more than a school, that it can be a development tool in the hands of farmers that come to consider the dimensions of education for citizenship; the existing relations between the different actors of the process and the diverse knowledge of rural workers, so necessary for the understanding and action in the rural environment [...]. It was at EFA - Puris that I studied high school and graduated there. I acquired experiences and learning, so that I, born and raised in the country, could value more the environment in which I was born. It was EFA that encouraged me to study and to always aim to return to my place of origin (JOANA).

In evaluating the third version of Joana's narrative, we emphasize that the participant was able to articulate her personal experiences to the historical contexts of her community and municipality. Her narrative identified numerous educational territories, among which we evidence the social organizations identified in the first version of the narrative. Among the social organizations, we highlight EFA - Puris as an important educational territory in the city of Araponga, since it has been making it possible for young people living in the countryside, like Joana, to have access to a schooling process articulated to the social contexts they experience in their rural community of origin. It is also worth noting that EFA - Puris is presented as an alternative to the problems experienced by Joana and other residents of her community throughout their school career in rural areas, such as the closure of rural schools, lack of meals and absence of transportation for the peasant people. From these perspectives,

Joana's narrative is anchored in the principles of partiality and situated knowledge when presenting partial knowledge built from the experiences, she went through in the context of a rural community located in the municipality of Araponga.

It is also verified that the narratives produced by Joana find proximity with the formation assumptions by area of knowledge of the Rural Education, since it allows not only an extended understanding of reality, but also an identity and reflexive relation about the context in which students meet (MOLINA, 2017). From the perspective of knowledge-based formation, the appropriation of the research tools and knowledge production as demonstrated by Joana, a future educator, prepares her for the exercise of permanent formation, a methodology of learning and action, as described by Gimonet (2007) about the Study Plan.

As a pedagogical tool, the Methodology of Narrative Productions is in agreement with the discussion about the place of education in contemporary times, overcoming the false dichotomy in which, on the one hand, there would be the defense of access to universal knowledge, on the other, avoiding the waste of experience and the silenced knowledge of minority groups.

The overcoming of this dichotomy is presupposed in the foundations of the alternating formative processes, by strengthening the experiences and needs of the students and their community as a possibility for the development of the technique. The theory of situated knowledge radicalizes this assumption by legitimizing the existing, inserting it into dialogical spaces and synthesizing it from the contact with other existing knowledge. From these perspectives, Joana's narrative productions take on this movement by historicizing, that is, by recognizing the driving forces of her history context, her directions and subjects.

Some considerations

The alternating formative process developed in the rural education degree has as main formative objective to promote educational strategies that articulate the experiences lived by the students in their communities and territories of origin with the formation processes experienced in these courses (MOLINA; SÁ, 2011). The aim is to stimulate the students to reflect on the social realities in which they are inserted and to propose actions that allow improvements in the living conditions of the peasant peoples (MOLINA; ANTUNES-ROCHA, 2014).

Considering this information, the present article evaluated the possible contributions of the Methodology of Narrative Productions as a strategy to be used in the process of formation the rural education degree, considering its ability to articulate the students' subjective trajectories to the historical and social contexts of their educational territories (FANTASIA; LEITE, 2013). To do so, we utilized the Methodology of Narrative Productions as a pedagogical tool in the course of the rural education degree of the Federal University of Viçosa (LICENA) for the implementation of the Thematic Study Plan on Educational Territories. The case study method was used as reference for the production of narratives, having been developed with a LICENA educator.

It is possible to notice that the Methodology of Narrative Productions presents significant contributions for the development of the Study Plans. It is pointed out at first that the narratives produce a significant volume of material on concrete situations of the rural education, having an important documental function.

It is also stressed out that the textual production of the research participant, based on her narrative, was expanded in terms of coherence and consistency in the interaction with the interviewer/researcher. Although the research did not develop criteria for the in-depth evaluation of the contributions in this area, this was still observed, commented and oriented in the reading of the narratives, in agreement with the principles of the integral formation that guides the Rural Education. It becomes therefore a relevant issue to be explored further in future research.

In formative terms, the Methodology of Narrative Productions contributes significantly to the Study Plan proposal, whose objective is the production and access to knowledge, based on the use of investigative instruments, also called scientific literacy.

Regarding the theme proposed by the Study Plan, namely the Educational Territories, the narratives produced showed that when reflecting on educational institutions, their history and their importance in the constitution of the educational territories of their city of origin, Joana was able to broaden her understanding of the social contexts in which she lives, the role of the members of her community in this process and the importance of education in their formation. It can also be underlined that this understanding favored in Joana the reaffirmation of her peasant identity and her desire to contribute to the development of the actions developed in her educational territory.

Resuming the question that guided the research proposal, namely the contributions of the Methodology of Narrative Productions as a pedagogical tool of LICENA, the results presented here allow us to infer that the use of this methodology favors the articulation between experimental knowledge and academic knowledge, adapting itself to the instrumental used by the alternating formation, with special emphasis on the Study Plan. This articulation can be observed not only in the understanding of the historical processes of educational territories construction by Joana, but also in the personal mobilization, in the manifestation of territory identity demonstrated by her before this discovery.

Nevertheless, thinking the Methodology of Narrative Productions as a pedagogical tool does not presuppose that it can be used in isolation. From the results obtained with this case study, we believe that this learning process can be enhanced by its articulation with the other educational tools used in the rural education degree, such as Common Placement, for example. We consider that the deepening of the information about the educational territories produced in the narratives would enrich the debates between different rural subjects and their experiences. From this perspective, the socialization of these experiences during the Common Placement would broaden students' understanding of the reality of the country, the fundamental elements for the development of educational territories and the inequalities between them, configuring itself as a profitable space for learning and preparation for the intervention. The knowledge produced from these clashes, synthesized in their Reality Notebook, as an individual record, but, collectively problematized, would present a complex

and dynamic register of the different realities of the Brazilian country and its actors, allowing the systematization of grounded interventions.

During the creation of narrative productions, the movement of comings and goings, provoked by the researcher/educator in the Common Placements, incites the student narrator to reflexive process and enhances the produced knowledge, offering them distinct flows of experience and information according to emerging needs. It is hoped that, using the Methodology of Narrative Productions as a pedagogical tool in the rural education degree, this movement will trigger multidirectional flows of knowledge and action, whether for researchers/educators, who will establish correlations with their teaching, extension and research activities, or for students, from the original intention of gathering information to the process of organization, reflection and re-elaboration of collective discussions, may advance significantly in their narratives. In this sense, an expectation for the next researches is that the narratives present themselves as pedagogical material on the educational territories where the students live, as a scenario in which these and a multiplicity of other information will be involved in the construction of a map of the Country educational territories: a moving texture.

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Notes

ⁱ This article is the result of research carried out during the postdoctoral internship (CAPES BEX 1922 / 14-9), discussed, deepened and completed with the research team “Methodology of Narrative Productions as a Pedagogical Tool for the Degree Course in Education in the Field of Federal University of Viçosa”, financed by FAPEMIG (CHE APQ 01172-15).

ⁱⁱ Fictitious name to preserve the identity of the research participant.

ⁱⁱⁱ Fictitious name.

