

## Social voices, rural education and life projects: A dialogical analysis of practices at SERTA (Alternative Technology Service)

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**ABSTRACT.** The main objective of this article is to understand the educational practices of Alternative Technology Service (SERTA), through the contributions of the Educational Support Program for Sustainable Development (PEADS) for the construction of students' Life Projects. Based on the Dialogic Discourse Analysis (DDA) of the Bakhtinian circle, it is intended to analyze, in what way and to what extent, the social voices that permeate the experienced activities are perceived in the statements of the subjects that permeate this educational space and contribute to your Life Projects. The results point to the PEADS methodology and Pedagogy of Alternation experienced in SERTA, as possibilities for individual and collective growth and contribute to the protagonism of the subjects, the awakening of the feeling of belonging to a social group, the motivation to learn, research and share the diverse knowledge that is learned in the course, either during the moments of immersion of school time (ST), or in the activities of community time (CT), by providing the opportunity for individual and collective listening and appreciation of the subjects throughout the entire educational process experienced in the Technical Course in Agroecology.

**Keywords:** rural education, life projects, SERTA.

## **Vozes sociais, educação do campo e projetos de vida: Uma análise dialógica sobre as práticas no SERTA (Serviço de Tecnologia Alternativa)**

**RESUMO.** O presente artigo tem como objetivo central compreender aspectos das práticas educativas do Serviço de Tecnologia Alternativa (SERTA), em Pernambuco, como contribuições de sua metodologia, ancorada no Programa Educacional de Apoio ao Desenvolvimento Sustentável (PEADS), para a construção dos projetos de vida dos estudantes. Com base na Análise Dialógica do Discurso (ADD) do círculo bakhtiniano, pretende-se analisar de que maneira, e em que proporção, as vozes sociais que perpassam as atividades vivenciadas aparecem nos enunciados dos sujeitos, neste espaço educativo, e contribuem para os seus projetos de vida. Os resultados apontam para a metodologia PEADS e a Pedagogia da Alternância como possibilidades de crescimento individual e coletivo, contribuindo para o protagonismo dos sujeitos, o despertar do sentimento de pertencimento a um grupo social, a motivação para aprender, pesquisar e compartilhar saberes diversos apreendidos no curso técnico em agroecologia, seja nos momentos de imersão no Tempo Escola (TE), seja nas atividades do Tempo Comunidade (TC). O curso proporcionou oportunidades de escuta, fala e valorização individual e coletiva dos sujeitos, ao longo do processo educativo vivenciado.

**Palavras-chave:** educação do campo, projetos de vida, SERTA.

## **Voces sociales, educación rural y proyectos de vida: un análisis dialógico de las prácticas en SERTA (Servicio de Tecnología Alternativa)**

**RESUMEN.** El principal objetivo de este artículo es comprender las prácticas educativas de Servicio de Tecnología Alternativa (SERTA), a través de aportes del Programa Educativo de Apoyo al Desarrollo Sostenible (HDPE) para la construcción de Proyectos de Vida de los estudiantes. Basado en el análisis del discurso dialógico (ADD) del círculo bakhtiniano, se pretende analizar, de qué manera y en qué proporción, las voces sociales que impregnan las actividades vividas, se perciben en los enunciados de los sujetos que permean este espacio educativo y aportan a sus Proyectos de Vida. Los resultados apuntan a la metodología HDPE y Pedagogía de la Alternación vivida en SERTA, como posibilidades de crecimiento individual y colectivo y contribuyen al protagonismo de los sujetos, el despertar del sentimiento de pertenencia a un grupo social, la motivación para aprender, investigar y compartir el conocimientos diversos que se aprenden en el curso, ya sea durante los momentos de inmersión (TE), o en las actividades de Tempo Comunidad (TC), brindando la oportunidad de escucha y apreciación individual y colectiva de las materias a lo largo de todo el proceso educativo vivido desde el inicio de la primera semana de inmersión en el Curso Técnico en Agroecología.

**Palabras clave:** educación rural, proyectos de vida, SERTA.

## Introduction

The struggle that has been waged by various social movements throughout history, the result of many tensions, advances, beginnings and restarts, for an education in the countryside and for the countryside, gives us hope and motivation to believe that it is possible to educate for citizenship, for liberation, for political and social emancipation, for better living conditions and for a more just and egalitarian society.

It is of great relevance for us to contextualize the history of Rural Education, dialoguing with its fundamental issues and social practices in which it is established to understand the struggles of subjects for quality and emancipatory education, and their achievements, over time, and in certain spaces, were decisive for its recognition, and for us to believe in the possibility of a liberating education, with respect to peasant peoples. In addition to valuing these subjects, it is important to recognize, in successful practices, an education that, as highlighted by Café (2007, p. 31), “can constitute subjects, men and women, identified with human emancipation, with the transmutation of inequalities of gender, race, ethnicity, in which the differences are affirmed in the sense of (re) valuing the peasant identity”.

An emancipatory education is based on the existence of peasant schools and for the countryside, which consist of “schools with a political pedagogical project linked to the causes, challenges, dreams, history and culture of rural working people” (Arroyo, Caldart & Molina, 2004, p. 27). This education must respect the roots of rural peoples, their history and culture, and be based on integral and critical human formation, so that it can contribute to the change of social organization, based on human emancipation, promoting a new development of the countryside and society, in a liberating perspective. For Santos, Paludo and Oliveira (2010, p. 53):

In this model of education, identification with the countryside and with rural life is permeated by the recognition of the culture of the subjects who live there. This recognition favors the construction of a cultural identity that respects the multiple differences and perceives the subject as the builder of their history. (Santos, Paludo & Oliveira, 2010, p. 53).

However, contrary to this direction, it is clear that in many current educational contexts, there is still a present mark of disarticulation between the knowledge mediated at school and the reality of the people living in the countryside, creating barriers, discouraging the production of

sense and meaning on the peasant contexts and disseminating the idea of valuing an education centered on urban themes.

This hegemonic model, valued and recognized, ends up reproducing educational practices that make rural peoples invisible and accentuate social inequalities. As Wanderley (2013, p. 37) states: “We can say that this invisibility affects the peasant population as a whole, so often denied, unknown and relegated, as if the rural environment had ceased to exist and had been completely diluted in the mode of urban life.”

It is essential that there is recognition and appreciation of the culture and knowledge of peasant peoples through educational practices for the countryside, thus assuming possibilities for activities charged with meaning by the subjects throughout their development and in the construction of their story. For Caldart (2004), “Education in the countryside can perhaps be considered one of the practical achievements of the pedagogy of the oppressed, as it affirms the rural poor as legitimate subjects of an emancipatory and, therefore, educational project”. From this perspective, we emphasize that:

Historically, the concept of rural education was associated with a precarious, backward education, with little quality and few resources, had as a background a rural space seen as inferior, archaic... it projects an

alienated territory because it proposes to social groups that they live off the work of the land, a development model that expropriates them. (Fernandes & Molina, 2004, p. 36).

It can be seen that Rural Education has been resisting the vision that is marked by the dominant ideology and, in this way, it is pointing to the construction of a new paradigm, which is thought of by the rural subject, based on the principle of sociocultural diversity. According to the authors, Rural Education needs to see the countryside as a space for life and resistance, rich in many possibilities for social, economic and cultural development. In dialogue with their practical contexts of existence, rural peoples can seek and assert themselves as subjects of rights, who fight for public policies and for better living conditions and for quality education.

Motivated by this reality, we recognize the successful work of some institutions that think and respect the countryside as a space of life and diverse knowledge, as we can specifically identify in the SERTA Institution (Alternative Technology Service), located in Glória do Goitá, in the state of Pernambuco, northeast of Brazil.

We understand that, throughout its history, SERTA<sup>i</sup> has managed to establish itself as a formal space for Rural Education, which works with subjects of

different identities and from different territories. Its educational proposal is aimed at respecting nature, life and the integration of subjects with the environment. Its proposal presents itself as an education that contemplates the plurality of subjects and that enables the construction of life projects.

SERTA was the locus of this work. Their practices and the statements that emerge from subjects who experience educational processes in their space were the focus of observation and analysis in this research. We aim to understand the discursive aspects enunciated by its students that indicate how this institution effectively dialogues with the construction of life projects, enhancing social transformation, a theme relevant to Rural Education.

In this sense, this article aims to reflect on the educational practices of the Alternative Technology Service (SERTA), through the Educational Support Program for Sustainable Development (PEADS<sup>ii</sup>) and its contributions to the construction of students' life projects, seeking to identify, from the Dialogic Discourse Analysis (DDA) of the Bakhtinian circle, in what way and in what proportion the social voices that permeate the activities in its educational space are evidenced in the

students' statements, in relation to the construction of their life projects.

This article is divided into four sections that will be presented below: in the first section, we will discuss the SERTA Methodological Proposal, the PEADS (Educational Support Program for Sustainable Development) and the idea of life projects, based on such proposal; in the second section, we will present the research methodology, which is of fundamental importance to understand the dialogicity present in the interactions established between the subjects that permeate that educational space and to apprehend the voices that make up their practices and experiences; in the third section, we will present the analysis of results, built based on a triangulation of interconnected data, arising from the master's thesis<sup>iii</sup>, but whose focus, in this article, will be limited to only one of the moments of the research process, the enunciative moment, in student responses to an online questionnaire; in the fourth section, we will organize the results achieved on the constructed data, which will serve as a basis for the final considerations of this study.

## **SERTA Methodological proposal and life projects**

### ***SERTA Methodological Proposal***

The SERTA Alternative Technology Service is methodologically based on the Educational Support Program for Sustainable Development (PEADS), considered a reference in Basic Education and Technical Professional Education at secondary and higher levels. PEADS is consolidated in its capacity to create, innovate and disseminate appropriate and interactive technologies, to contribute and influence the implementation of public policies for Sustainable Development throughout Brazil. For Moura (2015, p. 48): "PEADS concentrates, channels this common effort to rethink philosophy, science, curriculum, didactics, management, evaluation, educational system, public policy, pedagogical practice in the light of a set of values, of conceptions".

The perspective of PEADS is in line with the ideals of rural education, as it is supported by social mobilization for the construction of technological bases, with a focus on sustainable development in the countryside. This process involves investigating economic activities, understanding the variables that inhibit local development and the territories in which subjects and educators live and

work, and thinking about social practices that lead to a better quality of life and a transformation of reality.

SERTA's trajectory with its practices and, mainly, with the construction and consolidation of the Educational Support Program for Sustainable Development (PEADS) aims to transform intentionality into action. In the speeches about SERTA's actions, voices that intend to win "the hearts and minds" of the subjects involved in the process, to promote innovative ideas and new practices, consolidate existing concepts, based on lived experiences and of interaction with the social other. It is understood in these social voices a convergence of actions towards an education model in which, in an integral way, cognition and affectivity are part of the educational processes, but there is still much to be done, with the process of social transformation being a collective event, emerging from diverse needs and realities.

Implementing the educational methodology, in turn, these ideas unfold into four stages, which will be presented below and accompany the entire teaching-learning process, as well as all activities planned and experienced in SERTA and in the community: i) Research as a builder of knowledge; ii) Analysis as a deepening of the knowledge produced by research; iii) The products of knowledge that provoke

the actions; iv) The evaluation system of the processes experienced by the methodology.

The recognition and respect for the knowledge and cultures of the subjects who integrate the Technical Course in Agroecology are characteristics perceived in the actions of educators and their proposed activities, as well as in the actions of other SERTA members and experienced by the students of the course. The methodology anchored in PEADS used by SERTA aims to transform diverse knowledge into scientific knowledge, dialoguing with the principles of Rural Education that aim at the protagonism of subjects, as builders of their history. Thus, students recognize the need and importance of valuing their culture and knowledge that already dominates in everyday life, through dialogue established with the scientific/official knowledge favored by SERTA and PEADS.

From this perspective, students as protagonists, in the production of knowledge, together with families and the community, are invited to participate, especially with their traditional knowledge, in the construction of an education focused on the interests of the peoples who live in the and the land.

The methodology of the Pedagogy of Alternation is adopted by SERTA because

it dialogues directly with the parameters of Rural Education, in which the voice of the Pedagogy of Alternation is called to dialogue and implies a proposal used in rural areas to merge periods of internship at school (School time) with other moments experienced at home, in communities or in social organizations (Community time).

The Pedagogy of Alternation is experienced in the proposal implemented at SERTA, due to the possibility of a closer dialogue with the reality of the countryside. It allows students to practice the knowledge arising from the activities provided by the course, in School Time (ST), in their own territories, during the experiences of Community Time (CT). The practice of what is learned during activities during periods of immersion (ST) also provides opportunities for solidarity and transformative actions, aimed at improving the quality of life and social transformation, whether on their properties or in the community in which they live. The alternation, in the educational sphere, allows students to alternate periods of training in the school environment and periods of practices, experiences and research in the family and community environment, integrating family, school and community in a process of continuous training.

The PEADS methodology, in addition to valuing students' knowledge and experiences, contributes to the planning of collective actions, which help to transform the community, intensify actions and reflections on reality, promoting awareness of the importance of everyone's participation in the process. of improving the quality of life, aiming at the realization of the students' life projects.

### ***Life Projects***

The life course of each one of us is marked by beginnings, continuities, discontinuities, interruptions and new beginnings. Each subject develops their unique trajectories, responding and acting in the face of situations experienced in a unique way, from their historical position, from varied paths and diverse identities, in the interrelationships with the social other and with the environment in which they live, being able to reframe, in these trajectories, possible life projects.

The uniqueness of the moment experienced by each and every one is marked by fluctuations, reversibility, true movements of comings and goings, which are also the result of increasingly fluid social structures, present in today's society.

When we articulate reflections on life projects with understandings about contemporaneity, authors such as Bauman

(1997) allow us to see what "liquid modernity" means, as contexts marked by individualism, in which human ties are networked and thus they become increasingly fragile, given the ease of connecting and disconnecting, thus undermining the relationships that come to be called connections. There is an imminent risk in the loss of a people's historical heritage, marks of ancestry and belonging, fundamental elements in the construction of projects based on the historicity of the subjects and their social bonds.

For Bauman (2005) the main characteristics of post-modernity or liquid modernity are detachment, provisionality and an accelerated process of individualization; on the one hand, the feeling of freedom, on the other, insecurity and unpreparedness, showing a lack of real commitment, which cause fear of love as much as of death. In this way, space and time are moved by lightening, constant changes that disorganize what is ready, thus giving rise to new forms of relationship between people and between people and the world around them.

This crisis is present in society as a whole, with greater intensity in large cities. However, the rural environment, despite not containing the population concentration that we find in large urban

centers, is influenced by the city and thus, some behaviors also gain space and use in the rural environment, with hegemony of capital and industrialized processes, and modify the relationships with the environment and with the social other. Thus, rural peoples end up cultivating other values, distancing themselves from the history of their people and acquiring new postures that materialize liquid thinking, so characteristic of today.

By focusing the discussion on life projects, in this article, we treat as a process that is closely linked to the construction of the subject's identity, to the production of meanings and senses in the valuation of some social roles, which in contemporary contexts can be weakened by discontinuities constants. Dayrell (1999) approaches this concept, when conceptualizing life project: "it is a learning process that implies the maturation of the capacity to integrate the past, present and future, articulating the unity and continuity of an individual biography". We recall that the individual builds his identity in a procedural and autonomous way, based on sociocultural references and the field of possibilities. Identity understood not as something given and definitive, but as the production of senses of belonging and history, which are

necessarily intertwined in the identity processes:

Identity is a construction that each of us builds through the relationships we establish with the world and with others, based on the social group to which we belong, the family context, individual experiences, according to values, ideas and norms that organize their worldview. (Dayrell & Gomes, 2004, p. 10).

For Furlani and Bomfim (2013, p.123), "problematizing the theme of the life project in youth, enabling a practice of reflexivity, is a way to prepare the subject for the future, reconstructing his past and being committed to his present". We understand that reflections on the life project are powerful, as a practice promoted in some educational contexts, to mobilize the production of meaning about history and belonging. According to Oliveira Jr. and Prado (2013, p. 57): "the creation of better economic conditions on the land has been pointed out as a reversal of the juvenile migratory process, as it would allow the realization of life projects in the countryside as a legitimate option and subject to be lived".

Among the motivations that encourage us to understand SERTA's practices related to the life projects of its students, we are concerned about the diversity of subjects coming from various territories, which in itself would add great

challenges. How to align different elements that can contribute and influence the construction of multiple and plural life projects, in dialogue with their territories? In addition to the territorial diversity, in SERTA, we also find a context with subjects in different biographical moments, therefore, it is not just teenagers and young people who seek the education made possible in this space, such as the search for the Technical Course in Agroecology.

This marks a possible discussion about the construction of identities as a process that flows throughout a lifetime, marking subjects in constant transformation, with openness to the development, transformation and consolidation of life projects that would not be circumscribed by a phase of life or the an age factor, but due to historical-cultural factors, whose level of biological maturation would only be an aspect of human development, but not its determinant.

The discussion in this article sheds light on aspects related to the social, economic and cultural viability of subjects who live, in particular, in the countryside, with the aim of getting closer to the needs of these subjects and understanding their motivations in choosing and building their projects for life, from the experiences

made possible by SERTA's methodological proposal.

Therefore, we assume that students, research participants, are co-builders and co-authors of their life projects, which produce meanings and meanings about themselves throughout the course, which are the focus of the construction of the analytical corpus presented in this work. From the various statements that are produced, dialoguing with various social voices that present themselves in the trajectory of their experiences and studies, made possible by SERTA, we seek to identify how some social voices are organized in practices and reverberate in the students' written statements, when answering a questionnaire of a moment of the research presented here.

## Methodology

This article is an excerpt from a master's research, in which there was a triangulation of data, covering three moments: immersive (observation and analysis of practices organized in SERTA's activities, with the researcher's experience in various discursive spaces at the institution in Glória do Goitá-PE); documentary (with analysis of documents that outline SERTA's practices, including PEADS); and enunciative (in which students answered a questionnaire, on

Google forms, with a set of 22 questions, divided into 4 sections, elaborated in dialogue with the two other moments of the research, for dialogic analysis). Thus, from the utterances produced, we will focus on the enunciative moment, in this article, in particular the section referring to life projects.

The enunciative moment was carried out through an online questionnaire, in which we sought to capture the meanings built in the dialogical relationships that permeate this educational space, which voices appear in their utterances and the polyphonic evidence about their life projects. However, this cut does not prevent us from rescuing dialogic links produced from the analysis of the other two moments, although they are not explained here.

The datas were analyzed in the light of Dialogic Discourse Analysis (DDA), based on the dialogic game present in the subjects' statements. DDA is anchored in Bakhtin (2004), and defends that every word is permeated by two distinct faces, that is, it is structured from the interaction process between speaker and listener, in the interactional process. More than that, every word is an uninterrupted link in a dialogical chain, there is always a process of responses to the world in our actions, which would be responsive, in this sense,

encompassed by moral aspects, contextualized in the histories and circumstances of discursive actions.

According to Barros (2003, p. 2), “Dialogism results from the verbal interaction established between the enunciator and the enunciate, in the text space”. In other words, dialogism is seen as an interactional space, where the subject loses the central role and is replaced by different social voices that make him a historical and ideological subject. In this way, “the subject is no longer the center of the interlocution, which is no longer in the *I* nor in the *you*, but in the space created between them, that is, in the text”. (Barros, 2003, p. 03, author's italics).

In DDA, the sign ceases to have a predominantly linguistic character, as in some approaches to linguistics, and starts to be analyzed from an ideological instance, based on the Bakhtinian perspective. This implies a load of social voices that ideologically overlap in the linguistic sign, which starts to be interpreted as an utterance. Notably, the statements are dialogic, polyphonic and ideological.

In Bakhtinian terms, utterances are entities charged with a whole of meaning, which await a certain completion, as they are incomplete and await the complement of others. Statements are uttered by

subjects who have historicity, then loaded with authorial positions, with a load of ideological value, highlighting some social voices. In the dialogic perspective, suggested by Bakhtin (2004), it is important to remember that language studies do not have an absolute end, but are changed according to the emergence of discourses and, consequently, they instigate us to new questions.

This vision was important for us to apprehend the voices that make up the social practices in the spaces of SERTA and their ideological loads present in the statements of the research participants. We seek to ascertain the dialogic categories, from the grouping of utterances, according to the dialogic network made possible, or the social voices with which they most strongly dialogue, in the middle of the question. Thus, it is conceived that dialogicity is in motion, and can only be built in a relationship of participation and interaction between students, the institution, the family, the community and the territories to which they belong or are interconnected, although some social voices are more strongly connected to the dialogic game than others, providing elements for our analysis of the impacts of SERTA and PEADS on their life projects.

The subjects who participated in our research were students from classes A, B,

C and D, from the Technical Course in Agroecology at the SERTA Institution, in 2019. 60 students participated in the research, distributed in the institution's four classes, 33 of whom were female, 26 male and one (01) who identified himself as of another gender. The age of the students participating in the research ranged between 18 years old and 64 years old, marking here the aspects we mentioned in our theoretical foundation about the constitution of an identity that transforms into different biographical moments, not restricted to youth, providing insights into the projects category that allow its expansion to motivations and achievements in different age groups.

### *Data construction and analysis*

Understanding the importance of the methodological strategies of the Technical Course in Agroecology and its contributions to the development of activities and experiences of the subjects involved in this research became relevant for us to apprehend the social voices that permeate this educational space and the relationship with life projects of students. The lenses of DDA, as an analytical method, were fundamental for understanding the game of voices that we will evidence in the subjects' statements

and the relationships with their life projects.

As the focus of this article is on the relationship between the students' statements and their life projects, we organize this section based on the questions in the questionnaire that directly dialogued with such focus, being divided into three parts: the first part: *Students' conceptions about Life Projects*; the second part: *Importance of the Pedagogy of Alternation for Life Projects*; and the third part: *Contributions of SERTA's Methodological Proposal for Life Projects*.

### **Students' conceptions about life projects**

About the students' conception of life projects we draw some dialogic relationships regarding the importance of the methodological strategies of the Technical Course in Agroecology and their contributions to the development of the activities and experiences of the subjects involved in this research. These relationships between their life projects and the social voices that permeate this educational space were relevant to understand the existing dialogicity in the interactions favored by the PEADS methodology experienced in SERTA.

To better understand their conceptions about life projects, we asked the students with the following question:

*What do you mean by life projects?* From the data analysis, we found some possible answers grouped into discursive categories, which we will present below:

The *Planning* category was the most significant in this section, in which it was possible to group 18 responses that dialogue with social voices that refer to the organization of steps for an individual project, with collective or territorial marks. In these statements, students present Life Projects as a plan for future life. Many of the statements in this category appeared loaded with voices that referred to the importance of the course or the way in which SERTA organizes its activities, prompting students to reflect on planning for their lives, through projects that draw the future from what it is. Experienced in the present and, more importantly, the reality of each subject. As a representative example of this category, in which the importance of SERTA is explained, we have the following statement: "I understand that everything in our life must be planned, so, through projects, where we can use our dreams, we can realize it, using the methodology that we are acquiring it in the SERTA classes".

The *Achievement* category (11) pointed to statements that indicated life projects as an achievement of goals based on dreams and desires, the organization

and potentialization of these dreams, goals and needs of students, individually and collectively perceived from their experiences. The idea of materialization, highlighted in the statements in this category, implies the subjects who already had previous motivations prior to SERTA for the concrete realization of plans, but who were subject to transformations in the educational process experienced in SERTA. This can be illustrated in the following example, when the enunciator uses linguistic signs such as “encounter and reencounter”, which dialogue with possible social voices that lead to the resignification of initial motives. We have as an example of this category “It is meeting and reencountering our desires, dreams ... Projecting it in a time in its concreteness”.

The statements that referred to the idea of life projects as an objective or goal to be achieved were organized in the category *Objectives* (8), in which the subjects highlighted aspects in the statements that dialogued with the methodology experienced in SERTA, as they point to a path, an alternative, a goal to be achieved. As a representation of this category, we have the example: “A list of specific goals relating time and space to achieve goals in our trajectory”.

In the *Transformation* category (6), we perceive the idea of life projects as a transformation in the quality of life of people and the community, which allows the organization and planning of what students think for the future of their lives and the community to which they belong. This category dialogues with social voices from Rural Education, very present in the educational space of SERTA, by emphasizing the bond of subjects to specific territories, whose projects cannot be disarticulated from the concrete conditions of the territories, contemplating the characteristics and unique history of belonging to a group. For example: “During the course, there are countless changes in the lives of students and these changes allow us to get to know each other more and know what we want for the future in our lives, our own life project”. We can see an interesting dialogue with the cultural-historical approach that conceptualizes life projects as a process of identity construction, attesting to the historical links and the sense of belonging of the subjects, aspects that are relevant to the process. Remarkably, this implies the construction of the subject's identity in the countryside, as he envisions the possibility of living a project of individual and collective transformation in his territory.

Among the discursive categories found, some statements by students about life projects referred to the desire to live and work in the countryside in a sustainable way, together with their family, as perceived in the *Agroecology* category (4). The statements dialogued with voices that see agroecology as a potential for life and profession. Although not very expressive from a quantitative point of view, qualitatively it seems to be an important category, whose voices may deserve more emphasis in SERTA's educational actions, in order to appear more expressively in the students' discourse, by emphasizing peasant life as a sustainable possibility. As a significant example of this category we have: "Building a life in the countryside and expanding the agroecological concept".

The statements in the *Transition* category (4) indicated the desire to transition to a sustainable and balanced life in their territory. They dialogue with voices charged with a desire for a better life, based on the principles of agroecology and biodynamic agriculture, which lead to a better quality of life in the countryside. This category, somehow, relates to and dialogues with the *Agroecology* category, above, with more specification on aspects of agroecological transition, and not just maintenance of a sustainable family life, as

in the example: "Creating a productive space based on in biodynamic agriculture, which is an enterprise inspired by the fundamentals of agroecology".

The *Autonomy* (1) category although not numerically expressive brought a statement that highlights the course's contribution to the students' autonomy, with regard to the search for knowledge for the construction of a balanced Life Project in the territories, dialoguing with voices who defend agroecology as a strategy for the reproduction and continuation of peasantry and family farming.

### **Importance of Alternation Pedagogy for Life Projects**

In this section, we will analyze whether the experienced activities in the school time (ST) and in the community time (CT), favored by the Pedagogy of Alternation, are important for the construction of students' life projects. Therefore, we asked the participants with the following question: *Are the activities carried out at the ST and at the CT important for the construction of their life projects?* We found 98.4% of respondents who answered "Yes". Based on the analyzed responses, we listed some discursive categories that indicate a perception enunciated by students about the activities experienced in ST and CT.

From the analysis of the data, we highlighted that some categories were more expressive than others, such as the *Possibilities of Achievement* category (30), where the statements brought the alternation activities between ST and CT as a possibility to put knowledge into practice theoretical knowledge learned in SERTA and its importance for the realization of life projects. We noticed that the utterances appeared loaded with voices that often reverberate from the space of the SERTA institution, bringing possibilities that provide opportunities for choices and help students achieve the expected goals. We have as a significant example of this category: "Yes, because in these two activities-moments you experience the theory and practice necessary for the implementation of Life Plans". It is noted that when addressing "Life Plans", the subject is directly dialoguing with the perception of life projects, as a term present in the document that establishes the PEADS guidelines and experienced in the activities provided by the methodology, through the experiences in SERTA.

In the *Learning* category (10), the statements reiterate the importance of experiences and sharing for learning new knowledge and paths during the process, thus providing opportunities for the connection with Life Projects, considered

essential for the direction and transition to a life healthier in the countryside, as found in: "All of them promote self-knowledge and exchange of experiences, which are fundamental for change, as it gives courage and direction for what the person wants to do". In this example, the subject emphasizes that the alternation favors the execution of a Life Project, dialoguing with social voices both present in shared knowledge in their territory and learned from science, alternating in the two periods. The term "self-knowledge" enunciated dialogues with the voices that conceptualize life project as a process of identity construction, a process in which a knowledge of oneself, knowledge about historical marks and meanings of belonging to social groups, is fundamental to the construction of a project of life, which even requires "courage" for the transition to a sustainable life.

Some statements point to SERTA as a space that promotes changes, whether in the place where one lives, whether in the community or even in the "model properties" of graduate students. These statements pointed to significant changes in the subjects' personal and collective lives, grouped in the *Transformation* category (8), as exemplified in: "At school we are equipped with a charge to transform the environment in which we live". The

scientific and technological knowledge acquired in School time (ST) could be indicated as this “load” assigned in the statement, as ammunition for transformation in/of territories. But there are also artistic, bodily, affective ammunition that are shared in the ST of immersion in SERTA, so that we cannot precisely infer the meaning attributed to the word “carga” in the utterance.

In the *Disclosure* category (2), the statements pointed to the importance of sharing and multiplying the knowledge and experiences that are lived in the moments of ST and CT, a practice that SERTA itself emphasizes, by showing models of projects carried out by graduate students, in an uninterrupted link of voices with which students can find identifications for their aspirations or inspirations for transformation.

In the *Protagonism* category (1), despite being unrepresentative because there is only one statement, it indicated a dialogue with social voices that permeate the base documents for the works in the SERTA space that highlight the importance of offering students protagonism in actions and in the activities of ST and CT, as opportunities to appear as a fundamental part of these two processes, as they are able to teach and learn, sharing knowledge and experiences. SERTA has

sought, in the pedagogy of alternation, methodological elements that can provide answers to overcome the challenges of rural education, in the construction of a school that forms protagonists of its history, who fight for life in conjunction with scientific, technological and for the permanence and survival in the countryside, based on the challenges and opportunities that arise during the course's trajectory.

The students' statements enabled us to understand that the exchange of knowledge and lived experiences reverberates as of paramount importance for the realization of knowledge and for the construction of their life projects. In turn, students enunciate these experiences as fundamental to resolve the doubts and difficulties that arise in the educational process and play an important role in the construction of their projects, based on the built knowledge and practices arising from their territories.

### **Contributions of SERTA's Methodological Proposal for Life Projects**

In order to understand the importance of SERTA's methodological proposal and its contributions to the construction of students' Life Projects, we asked the following question: *How SERTA's methodological proposal can*

*contribute to the construction of your project(s) of life?*

Through the analysis of the statements, we realized that many meanings attributed by the subjects to their life projects come from the voices that circulate in the SERTA space and that are consonant with meanings and with the methodology experienced in the educational space. There is recognition of the student as a builder of their history, valuing the practical, intuitive knowledge and social knowledge they bring from their experiences, as well as recognition that the exchange of knowledge is important for the individual and collective growth of both these students and the educational institution itself.

This dialogic game is present in several statements that we will show below found in various categories about the contributions of SERTA's methodological proposal for life projects. In the statements grouped in the Methodology category (14), we notice that SERTA's methodological proposal (PEADS) appears in an expressive way with possible development paths. We have as a representative example of this category: "SERTA's methodology, the PEADS, presupposes transformation. We research, equip ourselves with content and transform our everyday spaces". As in this example, other utterances by the

students indicated changes and innovations acquired based on content worked on in the SERTA methodology. They also dialogued with voices that aim at the protagonism of the subject and his life story, and showed that through the methodology they found possibilities to learn to live in the countryside in a sustainable way, through applied practices and technologies.

In the *Agroecology* (10) category, the statements highlighted the potentialization of new technologies and techniques for agroecological practices. The contact with farmers in the communities, the apprehension of sustainable methods and the possibility of understanding and exercising agroecology to improve the quality of life and with possibilities for transforming the community are proposals present in the methodology that dialogue with the statements of Rural Education. As a counter-hegemonic proposal for the countryside, the vision of alternative technologies goes in the opposite direction to the hegemony of capital. As an example of this category we have: "With the practice of alternative technologies for the countryside".

The statements pointed to a credibility in relation to the practices experienced in SERTA, through the apprehension of sustainable methods and the possibility of understanding and

exercising Agroecology as a way of enhancing existing practices and the possibility of implementing others. Thus, the methodology appears in the statements as opening possible paths that contribute to the improvement of the quality of life and to the realization of the students' life projects, favoring new meanings to their territories, related to the agroecological transition.

The category *Daily life peasant* (8) comes from statements that indicated a change in the students' view of the countryside, the land, the environment, and takes the existing social voices in the countryside, which appear in the spaces and practices of SERTA, as a fundamental element of the connections between subjects and nature. The statements dialogued with voices that defend the importance of a greater approximation and integration of the subject with the environment in which they live so that, from this relationship, they can learn from nature, understand and respect it, wherever and whenever it is wherever you are. An exemplary statement for this category can be seen in: "Helping me to look at the countryside with the eyes of the beholder, that is, that I can understand and learn from it no matter where I am". These statements in the category dialogue with voices loaded with meanings that favor a sense of

belonging to the countryside, a central aspect in a life project for living in/from the countryside.

The statements in the *Systematization* category (6) were organized from a common link: the sense that the methodology would favor the implementation and transformation of life projects throughout the course, encompassing multiple systematizations. We have as an example in this category: "Everything I'm learning in the process is contributing to the reconstruction and realization of my life project, from the worldview to alternative technologies"

The *Shares* category (5) was composed of statements that indicated the importance of exchanging knowledge and experiences lived in SERTA for the construction of life projects and also highlighted the importance of the methodology for providing the exchange of knowledge, the exchange of knowledge and give students the opportunity to discover new perspectives and ways of life that are consistent with their reality. In the example below, we can highlight these points: "In the exchange of knowledge, we are building - and with the lived experiences, new possibilities open up - perspectives that make us discover ways of life more consistent with life itself. In this sense, the SERTA methodology helps us to

search within ourselves for the answers to our projects. For me here is the difference”. We infer that the emphasis on the “exchange of knowledge” together with the protagonism (“within ourselves”) with which it dialogues seem to be the driving forces, for this student, of the methodology on his life project. The dialogic network that connects to the voices of Rural Education is also interesting in these arguments. The word "sharing" that names the group was chosen because of the emphasis given by the enunciating students to social voices about "knowledge exchange", sharing of knowledge with the protagonists of the subjects, by attributing these values to the SERTA methodology, impacting on life projects.

In the *Integration* category (4), the statements bring the possibility of expanding new technologies for agriculture and a closer relationship between the countryside and the city, as an alternative solution to the many problems faced, whether in rural or urban areas. Example: “Through PEADS and the integration of countryside and city”. We understand that these statements highlight that the dialogue between countryside and city, for their life projects, is favored in the PEADS methodology. Considering the diversity of subjects in this class that we analyzed, not restricted to students living in the

countryside, it seems to be relevant to identify this mark of diversity in the *Integration* category. In it, the statements about the methodology indicate that the PEADS favored life projects not constrained by excluding meanings, markers of ruralities or urbanities, but capable of producing meanings in multiple territories and their specifications, with an integrated look at the countryside-city relationship.

The *Agroecological Transition* category (3) brings statements that pointed to the possibility of transformation and a greater interrelationship of subjects with the environment in which they live, and with the social other, whether in the institution or outside it, in the established relationships. For example: “By providing social technologies to implement the agroecological transition to the countryside, connecting with people and expertise”. We understand that this exemplified statement, like the other two in the category, reinforce the importance of the knowledge learned in the exchange of knowledge, through the appropriation of fundamental technologies for the agroecological transition. The field of possibilities opened up by the knowledge of social technologies was, in the case of these statements, a condition for life

projects to be concretely implemented in the agroecological transition process.

In the *Autonomy* category (2), we present the statements that point to contributions of the methodology to the autonomy and strengthening of self-knowledge as a capable subject, and make reference to possible transformations made possible by the SERTA methodology, in close dialogue with a key word of the voice PEADS social: protagonism. Example: "Showing us more and more that we are capable"

The category *Social Movements* (2) brings statements that point to the possibility of greater engagement made possible by the SERTA methodology, with regard to life projects, by favoring greater political awareness and greater participation in social life, awakening a critical eye about reality, in dialogue with the voices of Rural Education and Agroecology, at the same time, as in the example: "Enabling a critical look, the creation of networks, and community engagement".

## Results

Among the main results found from the dialogical analyses, based on the students' statements we found that the Educational Support Program for Sustainable Development (PEADS),

created and experienced at SERTA, which works with the Pedagogy of Alternation, is assumed by students as a differentiated, non-linear methodology, pointed out as a possible way to transform spaces and the reality experienced by each subject. The students' statements dialogued with voices that permeate the educational spaces of SERTA, emphasizing that these spaces extend into distinct and complementary times, school time and community time. This was considered an important aspect for the construction of life projects, in the students' statements.

According to the participants' statements, in relation to question 3.1 *Students' conceptions about life projects*, we realized that their life projects are aligned with a planning of future actions, and that the future will be designed based on what is experienced based on present conditions and from the reality of each subject, as can be seen in the *Planning* category with 18 participants, being the most expressive. Some statements from the *Achievement* category, with 11 participants, and from the *Objectives* category, with 8 participants, allow us to infer that life projects are seen as objectives and goals drawn from individual motivations, initially dispersed as dreams and desires. With organization, empowerment and realization of these

dreams, such goals are perceived by students as the result of individual and collective needs, in dialogue, throughout life.

Many students emphasize that based on the experiences and experiences made possible by the SERTA course, the life projects lead to significant changes, such as the social voices found in the *Transformations* category, in which the statements point to an improvement in people's quality of life and of the community.

A necessary highlight concerns the social voices gathered in the *Agroecology* category, as it brings statements that dialogue with the proposal for the formation of the Technical Course that defends Agroecology as a way out for a sustainable life in the countryside and that appears as a possibility for construction and an opportunity for expansion of the agroecological concept, based on the desire to transition to a sustainable and more balanced life in their territories, in which subjects are protagonists in this process and have the autonomy to make their decisions. There are multiple social voices that permeate these statements, highlighting sometimes voices in clear dialogue with Rural Education, sometimes with Agroecology.

However in this category it is important to emphasize mainly the social voices in line with the PEADS proposal, although no mention of SERTA's methodological proposal was explicit in the question, since the focus was on the students' conception of life projects. However, brought into context, the words protagonism, autonomy, sustainability, as dialogic marks, allow us to see the polyphonic game present with voices found in PEADS.

As perceived and analyzed in the statements of question 3.2 *Importance of the Pedagogy of Alternation for life projects*, the category *Possibilities of Achievement* is significantly presented in the analysis, with 30 participants, who in their statements point out these activities as possibilities to put in practice all the theoretical knowledge acquired during the course at SERTA and the importance of these experiences for the realization of their Life Projects.

It is noticed that students, for the most part, defend the *Pedagogy of Alternation* as being directly responsible for the realization and implementation of their plans for the future, based on the knowledge acquired and the sharing provided in interactions, whether in ST activities or in the activities of the CT.

The importance of these experiences and these sharing for the acquisition of new knowledge, during the process, also appeared significantly in the *Learning* category, with 10 participants who emphasized that practice makes it possible to reframe knowledge and trace new paths during the process, thus providing opportunities, the connection with life projects, considered essential for the direction and implementation of these actions, allowing access, skills training and the acquisition of knowledge necessary for the transition to a healthier life in the countryside.

Another highlight was the *Transformations* category with 8 participants, which relates the life projects to the activities carried out. The importance of the subjects' protagonism in the idealization and execution of their life projects was pointed out in the statements as essential for the discoveries that are relevant during the entire process of construction and multiplication of this knowledge.

Protagonism is a key term in PEADS, a word imbued with constitutive voices of the methodology, in action in the educational practices of SERTA. We can say that, with protagonism, PEADS aims to implement life projects, since it is essential for students to disseminate and

multiply what they learn in SERTA for their territory, whether on their property or in the community, leading the transformation.

Based on the analysis of question 3.3 *Contributions of SERTA's Methodological Proposal for life projects*, we found that the statements of students in the *Methodology* category (14) emphasized the importance of the SERTA methodology, PEADS, as a very expressive tool capable of transforming the spaces and present possible development paths for the countryside and the city, thus contributing to the projection of future goals and actions in different territories.

The statements in the *Agroecology* category (10) dialogue with voices that circulate within the SERTA Institution and defend Agroecology as a way to build a better world. They refer to the idea that the countryside is a place to live and cultivate, as it provides a simple and sustainable life and, consequently, leads to changes in terms of quality of life, referring to voices that defend Agroecology as a style and philosophy of life, presenting a different way of seeing and treating the soil and consequently a greater respect and contact with “mother earth”.

In the category *Daily life peasant* (08), the statements dialogue with the principles of Agroecology, because they

believe that a change in the way they look at the countryside, the land, the environment is possible, with SERTA's voices being reflected in the statements they attribute to PEADS, the fundamental element for establishing connections between subjects and nature. Thus, we consider that there was a close dialogue, with the potential for the production of meanings by the subjects who experience SERTA's practices, about their life projects.

This dialogism encompassed multiple voices that resonated with the methodology of PEADS, Rural Education and Agroecology, favoring personal and collective transformation. The statements analyzed indicate that SERTA contributes to the autonomy of subjects, the production of historical senses and meanings of belonging to a social group or territory, and the role of students in their lives, favoring greater awareness and greater engagement in social causes, leading to possible transformations and opening up to the realization of their life projects.

### **Final considerations**

Our objective in carrying out this research work was to understand how SERTA's methodological proposal can contribute to the construction of students' Life Projects and, in addition, to analyze

the social voices that permeate this educational space to understand how the discourses produced by the students, through their statements, are dialogically linked to the historical-cultural context in which they are inserted.

During this research work, the various taken paths, led us to seize that it is of great importance to understand that it was through the dialogical relationship between students, members of the pedagogical team, teachers, that the methodology applied in SERTA can contribute to the construction of the students' Life Projects, in an interaction in which all parts seem to be dialogically interconnected.

It is of fundamental importance to understand that such dialogicity is in motion and can only be built in a relationship of participation and interaction between students, the Institution, the family and the community to which they belong or relate.

In this way, we conclude that the utterances of the subjects, students of SERTA, are constructed in a space of tension between personal experiences and collective experiences, in which specific personal constructions emerge, marked by social voices. Enunciating, from this perspective, is, therefore, assuming certain discursive voices and, at the same time,

rejecting other voices that also resonate in the utterance.

We can infer that the experienced activities are perceived by students as fundamental for the realization of their Life Projects and favor of the collective and individual transformation, as well as the interaction between subjects, whether in moments of immersion in the activities of School Time in SERTA, or in moments in community time (Community Time), through the Pedagogy of Alternation. In their statements, some discursive markings allow us to highlight social voices from the Pedagogy of Alternation and from PEADS, which converge with the principles of Rural Education.

According to the data analysis, we understand that the (PEADS Program and the Pedagogy of Alternation) enable the protagonism of the subjects, highlight the feeling of belonging to a social group. They were fundamental for the construction of a Life Project consistent with the methodological proposal that was experienced in SERTA.

Another highlighted and perceived point as an important factor in the planning and implementation of their life projects was the motivation they presented to learn more about Agroecology, research and share the diverse knowledge that is learned and experienced throughout the course.

These knowledge contribute to future choices and projects, which involve the construction of a more sustainable life in the countryside, by providing these subjects with the opportunity of listening and individual and collective appreciation throughout the entire educational process, from the beginning of the first week of immersion in the Technical Course in Agroecology.

We also noticed, with a focus on the statements provoked by the answers to the questionnaire. The agroecology was perceived as a way out for a better life. These voices are in line with SERTA's proposal and seem to gain strength in the students' experiences, in local practices in which they resonate in the realization of their life projects.

We also found that the meanings attributed by the subjects to their life projects dialogue with voices that circulate in the space of the SERTA institution and they are consonant with the non-linear experienced methodology, the contents and shared knowledge in this educational space and in their alternating times, by recognize the student as the builder of their history, for valuing the practical, intuitive knowledge, the diverse knowledge that students bring, as well as recognizing that such knowledge is important for the individual and collective growth of these

students. They point to a possible path for construction of the life projects of the subjects who appropriate the lived proposal, for the transformation of the reality in which they live and for the construction of social projects.

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<sup>i</sup> We kept the acronym SERTA (Serviço de Tecnologia Alternativa/Alternative Technology Service) in the Portuguese language because there is not a corresponding translation in the English language.

ii We kept the acronym PEADS (Programa Educacional de Apoio ao Desenvolvimento Sustentável/Educational Support Program for Sustainable Development) in the Portuguese language because there is not a corresponding translation in the English language.

iii In the dissertation, three moments were analyzed: i) moment of researcher immersion, ii) Documentary moment in which there are dialogic analyzes of SERTA documents and iii) enunciative moment, in which, through a questionnaire, students more directly explain their voices.

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