


Trends and challenges for the policy of manager training: an interdisciplinary analysis of intercultural education in the rural area

Tendências e desafios para a política de formação dos gestores: Uma análise interdisciplinar de educação intercultural no campo
Tendencias y desafíos de la política de formación directiva: Un análisis interdisciplinario de la educación intercultural en el campo


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ABSTRACT:

The research presents thoughts on certain trends in the training of educational managers and the needs for innovation to seek to fill the gaps related to basic education. These have been demanded under the panorama of the characteristic reality of rural education: the construction of demands in the fundamental education policy and its perspectives for transformations in the management itself. With the theoretical methodological mention of a bibliographic and documentary research, we sought historical and philosophical foundations for the integration of the categories worked and the empirical focus established in state schools in the Regional of Dianópolis, to delimit the field of the same, which according to the approach, the alternatives have been to seek to carry out self-training actions, simultaneously with the organization of practices in educational institutions. What has made possible a partial exercise of the curricular instrument, when contemplating an education that thinks with cultural diversities and ethnic-racial relations, seeking through experiences and dialogues, to appreciate and adopt community knowledge with the valorization of subjectivity in the ways of each community, showing them in the school routine. The contradiction between the legislation and the educational marginalization, shows the insufficiency in the applicability of education in the field, however, it is important to highlight the urgency in the reformulation of the policy of continuing education for managers, it is proposed to transdisciplinary.

KEYWORDS: Training of managers; public policy; rural education; ethnic-racial relations.

Introduction

Historically, human beings have developed different ways of teaching, from the most appropriate form of knowledge in which there is inspiration in everyday stories and practices to the institutionalization of education through formal schools. We note that contemporary society in its natural construction is characterized by several ethnic and cultural expressions of its own, which significantly reflect multiculturalism within schools, which requires specific knowledge from professionals involved in educational processes. It is in the "Carta Maior" (Constitution of 1988) that Article 27, indent I, defends education as "the diffusion of fundamental values in the social interest, concerning the rights and duties of citizens with respect for the common good and the democratic order".

And the way professional training since graduation has been prioritized to meet market logic, and at the same time distances itself from the democratic model. Seen more appropriate to the demands, it should support the challenge of public education policies in the rural education to form under the assumptions and meanings of the place and life that each Brazilian establishes. Because, "[...] the education as training, as a process of knowledge, teaching, learning, has become, throughout the adventure in the world of human beings, a connotation of its nature, gestating in history" (FREIRE, 2001, p.12), so that education is constituted in different ways according to the differences of peoples and times.

Thus, the constitution of this management team in rural schools, in Tocantins, demonstrates an urgent need for the state to assume the role of guaranteeing subsidies to managers in the complex confrontation of the old recurrent paradigms indicated in this collective analysis, from the specific formation and performance of the function in such different contexts. Brandão (2007) in his analysis of education as a human-forming element opens us to the perception that educating is also molding subjects in line with society in need with the demands and aspirations of the group. In this way, the author leads us to understand the discussion of education as a means of forming the subject considering education of a great amplitude.

The evolution of knowledge and the establishment of its new limits are established by the conflict between what is set and the "new", from this approximation, and tests, falsifications and new supports arise. New reflections and the implementation of new knowledge structures make scientific constructions more robust with the search for the solution of society's problems. (MORAES, PÔRTO JUNIOR, GILIOLI, 2017) In this article, we will discuss its real experiences and

perspectives on the fundamental education of ethnic-racial relations, taking as a reference the rural schools in the Regional Board of Education in Dianópolis, in a discussion about the contradiction experienced in the midst of the legislation constituted by the rights of the peoples and populations of the countryside and the marginalization of the teaching modality.

The Brazilian rural area is quite diverse. Recognizing this characteristic, the Resolution 02/2008, of the National Education Council, establishes guidelines, standards and principles for Basic Education in the countryside, defines rural populations as: family farmers, extractivists, artisanal fishermen, riverside dwellers, settlers and people encamped of Agrarian Reform, "quilombolas" and "caçaras" communities and others.

Accordingly, the nomenclatures of country peoples started to emerge, the processes went through several reframings of thoughts that came to the approximation of the ideal questions of a public education policy that valued training, from the production of sciences on the practical exercise of educational processes. Furthermore, more recently, they have an impact on the MEC's decision to partially reorient resources in the network of federal technical schools, in promoting innovative qualification training, but that it has little to contribute to the rural area, when social and environmental differences are not taken into account constituted there.

According to Peter McLaren (2000), it presents as one of the tendencies identified of conservative multiculturalism with the hierarchy of different ethnic groups and white supremacy with the project of a common Eurocentric culture, which delegitimizes other ways of knowing and learning the different values belonging to different subordinate groups.

This project that deliberately damaged, a whole formation process that for many years led us to believe in an inability forged by the mind and hand from that supremacy, today scientifically contested in the veracity of the facts perpetrated.

According to Sousa and Corrêia (2002, p. 57), despite democratic management be enshrined as a constitutional principle since the 1988 Constitution and also appears in LDB/96, "[...] this legal determination, by itself, does not guarantees a quality and democratic school. This fact shows the need to make efforts to build a truly democratic school".

In order to overcome once and for all this demand for collective participation in public schools, we know that in addition to the integration of the educational segments, management needs to carry out actions that, in fact, guarantee spaces for participation and partnership of the entire school community, which includes those

responsible for students and even indirect beneficiaries. But he also believes that, the central issue for critical educators is still to develop a multicultural curriculum and pedagogy that is concerned with specificity "in terms of race, class, gender, sexual orientation etc. of the difference" (id. p. 70).

Therefore, the methodology adopted in the historical/ philosophical basis of this bibliographic and documentary research that prevailed, together with the theoretical methodological approaches, with qualitative character and empirical focus given to the categories centered on the observation of three schools, had as an organism, analysis of the actions in the Pedagogical Plan, works done and reports.

The interdisciplinary convergence pinpoints three lines of analysis: the training of managers, the rural education policy and the multi/ ntercultural approaches, as factors already analyzed by other researches that address the professionals performance who, in the exercise of public school management, assume the challenges of adversity, such as the non-applicability due to public policy, specific training and the democratization of quality education, as pointed out by (MCLAREN, 2000; SOUSA AND CORRÊIA 2002; ARROYO, 2012; FREIRE, 2001; BRANDÃO, 2007; GADOTTI, 2003) and others.

However, it emphasizes the need to innovate over time while seeking effects in the actions developed with the perspective of transforming its own performance, in terms of building, breaking with the paradoxes established in view of the educational rights of students and the professional training in rural education, which is stagnating in the countryside.

In this context, education is recognized as an instrument to contribute as an emancipatory and critical mission, with full participation of social subjects, impacted by economic development projects, putting pressure on the State for another field, city, and society project (ARROYO, 2012). Finally, the research carried out in the field of education, aims to demonstrate the essential importance of territorial recognition and the identities that are given in each school, in order to allow recognition of the due value, to those who constitute this context of differences and identity concepts still ignored.

Gadotti (2003) and Brandão (2007) develop in their discussions about the concept of education based on the assumption that each and every society brings intrinsically in its social model, educational practices that aim to model or direct the subjects' actions who participate in them.

The concepts of education, training of managers, rural education policy, multi/intercultural under construction.

Education was closely linked to the hope of social liberation for those who obtain the fruits that education promises, configuring an open and mobile society, in which the hierarchy established in relation to the binomial education-profession replaces the hierarchies due to social origin (IMBERNÓN, 1999).

Marx also did not welcome the education offered by the bourgeois, capitalist nation-state, basically for discrediting the curriculum that it would bring and the way it would be taught. Even though, he defended compulsory education in 1869, Marx was opposed to any curriculum based on class distinctions. So, it reminds us that the struggle for an equal education comes from long debates.

And so, Brazilian education, allowed many of the Marxist characteristics to influence on the deliberations that shaped this current model - not yet satisfactory. However, Lemme (1988: 213), "argued that it was only some time later, mainly, from 1933, influenced by the political and social events that were unfolding in the world and in the country, that he became more interested in the study of these issues, that is, the works of Marx". It is worth remembering that the conjunctures of neoliberal thinking are populating the national education and are ideologically disputing a new educational configuration, especially with regard to professional training policies.

I agree with the idea that training for the purposes of the most appropriate standards and their subsidies for the educational process is not at all simple, as it requires the location of the subject-object relationship as an essential axis. The history of philosophy has shown this to be a concern and it is one of the main problems of philosophy. Thus, understanding the subject-object relationship is to understand how the human being relates to the environment, to nature, in short, to life (GRAMSCI, 1991).

It is known that, in addition to the comprehensive lack of structures, investment in educational programs, in practices or productions about training of rural educators has not been encouraging, and has contributed to the reduction of qualified professionals in the area.

Event that leads to the decline of the modality, with the reduction of rural school, increase in the rates of abandonment or illiteracy and the aggravating rural exodus. What characterizes it as scarcity of the social sciences and elements made available to

seek such training recommended to the deepening of what would be the essential knowledge in the development and training of rural education workers.

That in turn, there is little encouragement for interdisciplinary spaces with an emancipatory or decolonizing character which emerged in the United States academy in the 1960s and early 1970s and which took the name "ethnic studies" (BUTLER, 2001; YANG, 2000). This includes African American studies (Black studies, African studies), indigenous studies (American Indian studies, Native American studies), Asian American studies (Asian diaspora studies), and studies focused on communities of Latin American descent in the United States (Latino studies). Ethnic does not simply mean ethnicity in this context. The term ethnic, in fact, expresses the point of view that considers some subjects as nationals or with every right to claim citizenship and participation in the modern-western order, while relegating others to a condition in which their national existence or their existence in the modern-western order is constantly questioned.

Interculturality is the set of psychic, relational, group, institutional processes [...] originated by the interactions of cultures, in a relationship of reciprocal exchanges and in a perspective of safeguarding the relative cultural identity of the partners in relationship. (CLANET, 1993, p. 21).

However, it is the provocation and the means for the spontaneous appearance of knowledge formation. The notion of interculturality implies conceiving culture from an anthropological perspective, as a universe of particular meanings to a group, being important to conceive "[...] culture as a particular relation to the world of a certain group, which includes a set of norms, values, ways of life, rites, as well as a language that the group transmits, elements that are constitutive of its cultural identity." (CLANET, 1993, p. 108).

Having knowledge that the training of every manager has been given a lot in his relationship with the school community, is a determining factor in the continuing education established by each professional, which has been entrusted with the omitted state. The profile and its responsibility are the aspects of a whole process of standardization of the training policy in education, integrated to the subject and to the modern western society. I maintain that the concept of epistemic decolonization and, more broadly, the concepts of the decolonization of being, power and knowledge add important precisions to understand forms of knowledge with a decolonizing character. (Torres, p. 2).

For that, such artifices making authentic in the rural education policy, the silence that has always been a way of oppressing, justifies to emerge as a fertile ground for new meanings about what is not suited to the national reality, especially the one that deals with the subjects and cultures to be emancipated. In these terms, there were gaps to be who they really are, being able to deconstruct the stereotypes of colonization and to know how to promote the ways of collectively sustaining such different communities.

Most educational philosophers, independent of their particular theory, suggest that the solution to our problems can best be achieved through critical and thoughtful thinking about the relationship between disturbing changes and resistant ideas (OZMON AND CRAVER, 2004).

Identify and understand on what bases the training can underlie the formative processes of educators committed to accessing the diverse set of knowledge, which enable them to "assume the educational task in all its complexity, when reflexively with the necessary flexibility and rigor" (IMBERNÓN, 2004, p. 60).

Thus, agreed to a fundamental component, whatever ancestry, the territorial dimension was reinforced as a component of human sustainability. Change is a process that gradually builds up, according to the level of development of each society, as a consequence of changes in ways to meet their needs, man also changes the patterns of culture over the years, however: " society changes and education only later changes "(LIBÂNEO, 1998: 153).

However, these categories of manager training and rural education are related to the multicultural present in the context in which they are inserted and are questioned when faced with experiences that use precisely the visibly guaranteed by the legislation, the interlocutions, as well as the visible standardization of the training policy. What was apparently resolved, starts to become questioned in order to distinguish that each political subject in this analyzed sample is equipped with needs, and yet specific alternatives.

Rural education policy: training managers, trends and practices from a multi/intercultural perspective of knowledge.

Researchers have discussed what is evident in legislation and guiding documents regarding rural education policy - as in the case of recent decades, a new conception gains strength, generated by the rural subjects themselves, organized in the social

movements of struggle for the democratization of the land, preservation of woods and forests, rivers, mangroves and crop recognition. This concept is called Rural Education.

That was incorporated in the DCNEI in Basic in Rural Schools (Resolution CNE/CEB n.1, April 3, 2002), approved after the provision of Advice CNE/CEB 36/2001. In 2008, Advice CNE/CEB 03/2008 and Resolution CNE/CEB 02/2008 were also approved. These documents are historical in the regulation and orientation of rural education in the country [...].

In the set of actions that have been part of the federal government's policy for rural education since then, one aspect deserves caveats, since dialogue with other instances of the government itself or with the civil movement was open.

The Statute of Children and Adolescents, in its article 58, states: "In the educational process, cultural, artistic and historical values specific to the social context of children and adolescents will be respected, guaranteeing them the freedom of creation and access to sources of culture".

That stimulated the creation of Law 10,639, sanctioned on January 10, 2003, subsequently changing the Law of Guidelines and Bases of National Education - LDB (Federal Law 9394/96) in its articles 12, 13 and 14 establishes the participation of the family, community and professionals in the elaboration and knowledge of the pedagogical proposal, as well as the School Council as part of the democratic management. However, it is undeniable that there was an efficacy in democratization and access to information. Unfortunately, not as much as it should, considering that they continued to legitimize this Western conception in which:

'Conservative multiculturalists falsely disguise the cognitive equality of all races and accuse unsuccessful minorities of having' inferior cultural background" and the "lack of strong family-oriented values" (MCLAREN, 2000, p. 113).

In this aspect, the tributes of ethnic peoples are made invisible and (or) reduced to "additions" to this culture already dominant and strongly adopted by their capitalist standards, which briefly suggested adopting the difference thesis and "creating a policy if building alliances, of shared dreams, of solidarity that goes beyond condescending attitudes (such as 'the week of the races', which in fact serve to keep the forms of institutionalized racism intact)" (id., 1997, p. 95). How hard they are to witness such behaviors in the much-remembered Black Awareness Day, once a year.

And it is useless to realize, the recurrence of subversions in the action of the day and (or) immediately after, with the same exclusionary practices of prejudice and discrimination, succeeded by those who do not tolerate, nor respect and recognize the differences of racial, cultural and social plurality, among others, which place multiculturalism and interculturalism, which Catherine Walsh (2012) brings as effects resulting from social political actions and movements since our ancestors who already fought for recognition and rights of legitimate traditional peoples, also recognized by the interchange interstices, of the determined interculturalism.

Thus,

Intercultural education can only conceive the attention and respect that individuals from different cultures deserve if it is able, first of all, to recognize them as generic human beings, who have a transcultural vocation for rationality. I can only truly respect the other's otherness if I recognize that otherness as another possible human modality (FORQUIN, 1993, p. 63).

Forquin perceives interculturalism as a provision that resembles, meets the demand in the practice of managers who present in their professional narratives, the confirmation of a trend in the education of every educator, necessarily appropriating the practices and knowledge linked to teaching actions .

In particular, managers need to be willing and actively act in the help of activities carried out by teachers in the day-to-day school activities, taking care that the curriculum is in constant interaction with the inserted context. These techniques, which are not summarized in methodologies such as ready-made "recipes", but with foundations used to guarantee the effectiveness of the proposals and projection of basic education in the midst of social diversity.

The contemporaneity of educational processes are fundamentally, in turn, demands of the historical process of formation in specific qualification courses based almost always on graduation, which is the basis for seeking new knowledge and the political and pedagogical challenges encountered.

It is in this perspective that, not only the Black Movement, but also black and white researchers and some politicians engaged in the theme have been working to guarantee the effective implementation of the referred law from educational programs, continuous training courses of teachers and education professionals, debates and seminars, in order to think about education for ethnic-racial relations (SILVIA, 2012.p. 75).

The chart below details a sample in three lines, focusing on the training of educational managers and, consequently, reading, followed by an assessment of the evidence.

Table 1 Readings for reflection on their curricula and more specifically on trends in the Formation of Managers.

Sequência	Graduações	Pós-graduações
1.	<ul style="list-style-type: none"> • Bachelor in Biology; • Major in Geography and Pedagogy; 	<ul style="list-style-type: none"> • Environmental Management; • Psycho-pedagogy;
2.	<ul style="list-style-type: none"> • Bachelor in Administration; • Major in "Normal Superior" (qualification to be a teacher in basic education); 	<ul style="list-style-type: none"> • Technologies in Inclusive Education;
3.	<ul style="list-style-type: none"> • Bachelor in Pedagogy; • Major in Languages (Portuguese/Spanish). 	<ul style="list-style-type: none"> • Management, Orientation and School Supervision.

Source: prepared by the author.

Analyzing, initially, there will be a critique of the first category that points out how a problem is the professional training aligned in related areas - ignoring the presence of interdisciplinary processes demanded by all professions. That is, when it is determined to take a degree in Administration, soon, you will specialize in this same corresponding field. In a marketing logic, you will have the appropriate curriculum to take over the management of any company, including education.

However, the second problem is in realizing that performing well in the educational management function will depend on specific training corresponding to the modality that someone will work. When dealing specifically with rural education, according to data from INEP, the percentage of graduated professionals is very high. However, a significant part claims not to have received any specific training.

It should be noted that the training theme is one of the most evident as it deals with a dominant phenomenon in debates among researchers. It is important to emphasize that most of the researches falls on teachers, in general, from urban schools.

The table below presents texts developed from the evidence present in the activity reports that apply to observed issues. Followed by considerations.

Table 2 Readings for reflection, of the theorizing approaches and specific practices of each active manager

Sequence	Observation	Comprehension
1.	a) The rural education is being carried out today in a specific system or program? Which are?	It is assessed that the rural education modality does not follow a specific program. Advisors have

		instructed schools to follow the Curriculum Guidelines for Rural Education and BNCC- (National Common Curricular Base). While training, it has often caused, with the incentive to implement the new and referred BNCC - which recently underwent a restructuring.
2.	b) Has the school promoted actions from an intercultural perspective?	It is analyzed that every year the PPPs propose to carry out actions aimed at valuing the minorities, mainly blacks, women, different religious expressions and sexual orientation. It is observed that schools carry out actions involving different cultures, which involve the school community. For example, we can mention capoeira and revelry.
3.	c) Algum profissional recorda de ter participado de alguma formação voltada para a interculturalidade ou relações étnicorraciais? c) Do any professionals remember having participated in any training aimed at interculturality or ethnic-racial relations?	They mention having participated in various training courses aimed at interdisciplinarity as a daily practice in the classroom, valuing the human being regardless of any reality to which he is inserted. In disagreement, others do not remember until the school seeks to actively participate in all the training and qualifications provided by this DRE. But there are people who have never participated in training with this theme.

Source: prepared by the author.

The study reveals that there have been significant advances with the reformulation and implementation of the current BNCC version. Followed by training based on curricular references, it has broadened the debates and possibilities of actions within rural education schools, thus being able to see the expansion of the problematization about the yearnings, which encompass issues of the school routine as the training processes, teaching and learning and social and interactional relationships with perspectives of greater visibility to practices and subjects endowed with background and community knowledge.

And so, in the whole of this debate, the Bologna Process is perceived, which speeds up both the training and, possibly, the competences and skills, as well as the deadline for responses to inquiries built on society's demands (PÔRTO JUNIOR, 2017a e 2017b). In particular, the circumscription of this debate to the organizations'

management plan has taken on account of the new conceptions of interinstitutional relations designed by the internationalization of business processes, often articulated according to the interests of economic blocks. However, it is noticed unconsciously, being adopted for the purposes of educational training.

It appears in the records that they are committed to thinking about students since the construction of the school's PPP, which provides for actions during the year that value the subjectivity of each people's cultural expressions. It is clear that there is a need to transform these actions into moments of everyday school life, in order to contribute to the density of the relationship with knowledge and the school.

Among others, some even mentioned their participation in various training moments focused on their realities in the countryside. However, there were controversies regarding it, as there were those who said they had never participated. Both affirm that the training meetings held by the board of directors are always very useful.

However, remember that one of the problems of this training of managers is the lack of professional technicians with specific training and knowledge. Facing the need of investigating and finding an answer, regarding the trends in the training of managers, it was possible to advance that, in Brazil, there is no common specific professional culture necessary to talk about a job from trainer to trainer, with their own knowledge and skills (LINS, 2007, p. 135-151). Consequently, they have learned in parallel with the demands of the training they provide.

As a result of this, the researched institutions present as trainers of trainers what Schön (2000) calls "professional educators", that is: university professors who are responsible for the specific training of these professionals. However, Lins (2007) argues that this factor does not prevent the educational and professional characteristics raised from the researched academics signaling towards a "typical profile" of specialist trainers.

There is also another problem, which arises from the insufficiencies of didactic-pedagogical support, which make classes less dynamic and more static. Although, they agree with the consideration made by (FISCARELLI, 2007), that the didactic material alone is not enough to carry out the work done in the classroom and that its exclusive realization is not able to promote an efficient process of teaching-learning.

However, for a long time, the biggest problem that caused gaps in knowledge acquired during the training and professional performance of educators was that of educational policies that did not recognize peoples from the countryside as producers

of knowledge. In their diversity, peoples from the forest, “caiçaras” communities, riverside dwellers, settlers, people from the interior were seen as mere receptors of proposals elaborated in a logic that submitted them to relations of domination under cultural, environmental, economic and political aspects. Consequently, the little time dedicated to the workload of these training courses, however, the organizations never had to discuss and act with the complexity of various expressions of diversity (“quilombolas”, blacks, indigenous people, people with disabilities, rural people, LGBT population, among others), tending to emphasize, within the wide range of diversity, only some of its expressions and subordinating others.

These researches on educational practices, the questions raised are recurrent, and will trigger old / new socio-political issues, if each of the involved does not seek to promote other or more actions. As part of the process, universities must urgently reformulate their actions in teaching, research and extension, with the prospect of profound changes, which may favor ethnic-racial diversity, with the curricular programs of all undergraduate courses. Enabling them to know the historical and true contribution that peoples have made to Brazil. In addition, creating conditions to legitimize infinite epistemological productions that result in the resistance of each segment.

Such reorganization brings with it the weaving of new organizational models, new projects of productive processes and new projects of final products, aligned with the new market determinants, especially the sustainability that passes through the fields of ethics, respect for the environment and cooperation to support inclusive and fair social systems. (MORAES, PÔRTO JUNIOR, GILIOLI, 2017).

Therefore, another fundamental contribution is made by McLaren in the affirmation of considering the classroom as a space for plural narratives, so that the unique narrative, based on the belief of universal knowledge, is problematized. Only in this way, whiteness and eurocentrism will be challenged, as it will be necessary to open spaces for multiple narratives, whether counter-hegemonic or not. As he states:

The critical pedagogy in trying to offer teachers and researchers a means to better understand the role that schools actually play within a society divided by race, class and gender; and, in this effort, theorists produced categories or concepts to question students' experiences, texts, teachers' ideologies and aspects of the school method, which conservative and liberal analyzes often leave unexplored. (id. 1997, p. 195).

Definition that characterizes the attitude of these educational management professionals, in daring to want to know what their contributions have been and what will be the future challenges for the development of rural education? Especially, after realizing that the answer to the improvement of their professional training, is against the measure of their subsidies with the school community. What can come to be understood as a method of continuing education. This leads to a consideration (which is not final), but, according to MORAES, PÔRTO JUNIOR, GILIOLI (2017), it contributes to the debate about the reflexes of Bologna to professional training aligned with the competitiveness that sustains the field of management or administration of organizations.

In this sense, Lorrosa (2002, p. 25-26) affirms that: what 'goes by', or what touches us, or what happens to us, and when it passes, it forms and transforms us is experience. Only the subject of the experience is, therefore, open to his own transformation'. That is, the things that remained, that marked, and that touched our lives are and will be (re) remembered at all times, and are explicitly and implicitly present in our way of seeing, conceiving and acting on the world, transforming it.

The process of implementing this policy is moving slowly, and so there is an increasing need for actions involving professionals from all areas, in an effort to show the breadth of the ethnic legacy for Brazilian diversity. In an attempt to consolidate relations with the same environmental and social understandings and interests in the field, it really needs to happen considering the multiple authors. According to Wallon (1979) "man is genetically social, he develops himself through the social". That needs to debate and establish, to withdraw from the knowledge accumulated by those who know or may come to know the children of the countryside and their perspectives. With a similar approach, Robert Jeffcoate (apud, Forquin, 1993) distinguishes multiculturalism:

As an object of study or intervention domain, and as a set of political or pedagogical device, aiming at both improving the school situation of children from ethnic minorities and preparing all students, regardless of the ethnic composition of their schools or neighborhoods, to live in a multi-ethnic society, which implies, of course, that this teaching is directed to everyone, and not only to students from ethnic minorities or inhabitants of neighborhoods with heterogeneous population (id. p. 138).

In this construction, it makes explicit the basic principle of who is trained, and assumes the function of teaching. Understanding that to meet the right of rural

education, it is essential to propose to create alternatives for living through the particular reality including the diversities located in the Brazilian territory.

Final considerations

The considerations presented in this article sought to interpret the contemporary centrality in the performance of educational managers, through strategic technical training, with a focus on state regularization of educational public policies, where the state ensures the influence of individuals' training involved by imposing the theorization of contents and the estimates of the effects on teaching and learning of educational processes, delivered to the interests of the third sector. In the absence of innovation or an attempt to fill the gaps that already exist in teaching. Since, the government will not assume the restrictions that may establish the worsening of the current situation, nor finance the organizational structures and educational processes demanded by rural education.

We could also mention infinite actions as examples of the daily disruption in Brazilian education, achieved with much struggle. But, here we limit ourselves on disclosing the perspectives of management changes, which will be at the mercy of the veiled autonomy. Considering that schools, education networks and universities have become unable to dare confrontations with the purpose of valuing education professionals, when administrative and social security reforms are already underway.

So, the historical improvisation in the formations tends to follow these anachronistic models, disregarding or even reformulating the legal structures constituted through the searches and resistance of many professionals organized to the civil movement, due to the incidence of public policy of rural education that is still weakened due to the marginalization of the modality, due to lack of needed investments.

However, until all this continues, it is essential that educators commit themselves to this society that lives under construction, assuming, on an emergency basis, the building of basic conditions for the continuation of basic education in the countryside. Thus, providing the participation of the school community, by adopting practices in line with reality, in this model that encourages engagement in collaboration with state, municipality and society organizations, in specific policy intersectoral articulations inspired by liberating education, in Paulo Freire's thought.

As a guarantee of educational rights, guaranteed by the 1988 Constitution, LDB/96 and Resolution 02/2008, of the National Education Council, composed of

guidelines, rules and principles for Rural Basic Education, to constitute progress in overcoming the hegemonic perception regarding the uniformity of the procedures for the use and occupation of the school space.

The classroom, according to McLaren, is, therefore, a place of socialization, of meeting, a space of multiple narratives of construction, transformation and empowerment and cannot be reduced to a space of instruction only. This is certainly one of the great contributions of the critical pedagogy proposed by him.

Multicultural education in the perspective of critical pedagogy is strongly opposed to the persistence of inequalities of race, gender and class. And for that it is necessary, "to develop a dialectical praxis that makes it possible to make a relationship between everyday life and these globalization processes. They must also be able to help students see this dialectic and become researchers in this daily life" (McLaren, 2000c, p. 2).

Based on Marx's ideas, it can be concluded that educating is a social challenge. Therefore, this practice can become an articulating tool in the conjuncture of the community, produced by the non-neutrality of education and its style of representation and expedition of hegemonic culture, which refuse and make so many other experiences invisible.

For Candau (2011) this is the direction that should be taken in order to achieve a democratic and fair school, in the sense of promoting equality without denying the difference. The author considers that:

[...] the cultural dimension is intrinsic to the pedagogical processes, "it is on the school floor" and boosts more meaningful and productive learning processes, as far as it recognizes and values each of the subjects involved, combats all forms of silencing, invisibility and/or inferiorization of certain socio-cultural subjects, favoring the construction of cultural identities open to subjects with rights, as well as the valorization of the other, the different, and intercultural dialogue. (CANDAU, 2011, p. 253).

Finally, it was found that, it is not enough to carry out this education with procedures that come to know, analyze and understand the existence of the peoples of the countryside and their tricks; the concerns and demands expression a lot. Moreover, it implies even more in raising awareness for the recognition of rights and the co-responsibility to participate directly in the implementation of specific policies, in addition to covering the other proposal that it is the essential knowledge and applicability of what Edgar Morin, who foresees impacting human thought and

adaptation, on the idea of education, which may imply in the power relationship with society.

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RESUMO:

A pesquisa apresenta pensamentos sobre determinadas tendências na formação dos gestores educacionais e as necessidades de inovação para buscar suprir as lacunas relacionadas ao ensino básico. Estas quais têm exigido sob o panorama da realidade característica de educação do campo: a construção das demandas na política da educação fundamental e suas perspectivas de transformações da própria gestão. Com a menção teórica metodológica de uma pesquisa bibliográfica e documental, buscou-se fundamentos históricos e filosóficos para o entrosamento das categorias trabalhadas e o foco empírico estabelecido em escolas estaduais da Regional de Dianópolis, para delimitar o campo da mesma, que segundo a abordagem, as alternativas têm sido de buscar efetivar ações de auto formação, simultaneamente às organização das práticas nas instituições de ensino. O que tem possibilitado um exercício parcial do instrumento curricular, ao contemplar uma educação que pense com as diversidades culturais e as relações étnico-raciais, buscando através de experiências e diálogos, apreciar e adotar conhecimentos comunitários com a valorização da subjetividade nos modos de cada comunidade, evidenciando-os no cotidiano escolar. A contradição entre as legislações e a marginalização educacional, evidencia a insuficiência na aplicabilidade de educação do campo, contudo, consiste destacar – se como maior desafio a urgência na reformulação da política de formação continuada dos gestores, propõe-se a transdisciplinar.

PALAVRAS-CHAVE: Formação de gestores; política pública; educação do campo e relações étnico-raciais.

RESUMEN:

La investigación presenta reflexiones sobre determinadas tendencias en la formación de gestores educativos y las necesidades de innovación para buscar cubrir los vacíos relacionados con la educación básica. Estos han sido demandados bajo el panorama de la realidad característica de la educación rural: la construcción de las demandas en la política educativa fundamental y sus perspectivas de transformaciones en la propia gestión. Con la mención teórica metodológica de una investigación bibliográfica y documental, se buscó fundamentos históricos y filosóficos para la integración de las categorías trabajadas y el enfoque empírico establecido en las escuelas públicas de la Regional de Dianópolis, para delimitar el campo de las mismas, que según el enfoque, las alternativas han sido buscar la realización de acciones de autoformación, simultáneamente con la organización de prácticas en las instituciones educativas. Lo

que ha hecho posible un ejercicio parcial del instrumento curricular, al contemplar una educación que piensa con las diversidades culturales y las relaciones étnico-raciales, buscando a través de experiencias y diálogos, apreciar y adoptar el conocimiento comunitario con la valorización de la subjetividad en los caminos de cada comunidad. , mostrándolos en la rutina escolar. La contradicción entre la legislación y la marginación educativa, muestra la insuficiencia en la aplicabilidad de la educación en el campo, sin embargo, es importante resaltar la urgencia en la reformulación de la política de educación continua para directivos, se propone transdisciplinar.

PALABRAS-CLAVES: Formación de directivos; política pública; educación rural y relaciones étnico-raciales.