

# Contributions of the Teaching Guiding Activity to Rural Education

## Contribuições da Atividade Orientadora de Ensino para a Educação do Campo

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### RESUMO

O presente estudo objetivou explicitar alguns pressupostos fundamentais da Educação do Campo e da Atividade Orientadora de Ensino (AOE). Com isso demonstra-se que a possibilidade de emancipação humana e transformação social, especialmente no que diz respeito aos povos do campo, passa pela atividade educativa, sendo que a AOE é um meio fundamental para que esse processo ocorra satisfatoriamente.

**Palavras-chave:** Educação do Campo. Atividade Orientadora de Ensino. Atividade Pedagógica.

### ABSTRACT

The present study aimed to explain some fundamental assumptions of Rural Education and Teaching Guiding Activity (AOE). This demonstrates that the possibility of human emancipation and social transformation, especially with regard to the people of the countryside, passes through educational activity, and AOE is a fundamental means for this process to occur satisfactorily.

**Keywords:** Rural Education. Teaching Guiding Activity. Pedagogical Activity.

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## 1 Introduction

The perspective of social inclusion brought good news to the popular classes, specifically, to the rural populations, through some Public Policies, including Rural Education Courses, aimed at meeting the demands of this public that has historically been crippled by the attention of governments. Teacher training and education are the foundation of this project whose objective, in addition to offering public, free and quality training (access to knowledge

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historically produced by humanity), is the constitution of a democratic society, free from social inequalities and processes segregation. The progressive, nationalist and popular movements, in their numerous struggles in an attempt to gain prominence, have appropriated the available theoretical framework, however, without examining whether these elements would lead them to the long-dreamed social transformation, or simply to a process of reproduction of the current social conditions of exploitation and alienation.

When thinking about an education proposal, it is necessary to understand the reality, diagnose, for which scenario the respective pedagogical proposal is projected, to know in which circumstances the pedagogical processes occur. First, therefore, appears capitalism and its most recent version, the perspective of neoliberalism, in what surely this system is structured: the division into social classes, resulting, in the case of Brazil, from Portuguese domination. According to Caio Prado Junior (1977), at its birth the country is strongly capitalist, especially because it is part of the international market, whether in the issue of the slave trade or the trade in general. The remains of a classless society (indigenous peoples who lived here), or even in the sense of feudalism, were left in the past and replaced by capitalism in its different manifestations and organizations. Especially with the advent of the Lei Áurea (Golden Law), peasants linked to the land became workers peasants, wage workers. The social classes, therefore, have a historical aspect: they have not always existed and will not always exist, being only part of this arrangement of human social relations, determined by these circumstances.

A second issue for educational work is to aim at the horizon, where you want to be, the point of arrival, the social organization and the desired human formation. In this case, it is relevant to aim for a classless society or, at least, to reduce social inequalities, with more social justice. This is understood as one of the tasks of education. As school educational work, its specificity is to enable individuals to appropriate the culture, knowledge and knowledge developed by humanity throughout its existence, according to Saviani (2003, p. 13), the

specificity of educational work consists of “[.. .] the act of producing, directly and intentionally, in each individual, the humanity that is produced historically and collectively by the group of human beings”. This activity consists of a mediation process between the individual and human culture, carried out intentionally in order to guarantee the universalization of the human race. In this sense, which teaching and learning activities, carried out intentionally, can trigger this humanization process? What activities are in tune with a perspective of social transformation? Especially, how to organize the educational process so that it meets the perspectives and context of the countryside and the peasants?

A third element is the importance of learning from history, learning from past experiences that are in line with the perspectives set out earlier: understanding the capitalist system (its neoliberal and totalitarian version) and overcoming the classes and social inequalities imposed by this system. It is found in socialist theories and pedagogies, in some of their authors, as well as in experiences of Social Movements, such as the MST (Landless Rural Workers' Movement), some fundamental principles that serve as beacons for educational proposals, especially, those aimed at transforming this system and overcoming class society (social inequality).

## **2 Rural Education: definitions and general principles**

The cradle of Rural Education is the struggle of peasants collectively organized into social movements, especially the movement of those landless rural workers - MST in the 1980s -, who refined a concept of education based on the struggle for land and public policies that meet the circumstances of life in the countryside. This new conception is opposed, in its general lines, to “Rural Education”, which, according to criticisms, is an urban education extended to rural populations without, however, considering the context of life and its particularities. Rural Education in Brazil appears since the Proclamation of the Republic linked to the concerns of containing the rural exodus, of agronomic formation, but not of respect for the identity of the rural peoples, nor meeting the

demands of the peasant populations who go to great lengths to access the school in an “urban centric” and industrial-developmental model. Otherwise, Rural Education developed from the perspective of agrarian capitalism in which peasants are subordinate to the interests of capital. On the other hand, the peasant movements started to fight for

[...] an education that is in and from the countryside. In: the people have the right to be educated in the place where they live; From: the people have the right to an education thought from their place and with their participation, linked to their culture and their human and social needs. We are heirs and continuers of the historic struggle for the constitution of education as a universal right, for everyone: a human right, for each person in view of their full development, and a social, citizenship or more critical and active participation in the dynamics of society. As a right, it cannot be treated as a service or as a compensatory policy; let alone as merchandise (CALDART, 2002, p. 18)

As an assumption of this conception is an educational process that recognizes the peoples of the countryside, their identities and their organizations, their communities, without however using these peoples as a means of training labor in the service of the market, of the shady interests of “rural companies” and capital interests.

Rural Education is also based on peasant social struggles that begin precisely with the struggle for land and Agrarian Reform, resistance struggles and better working conditions, the struggle to remain farmers, with their own identity, and not expropriated from their assets, especially when there are no public policies and are expropriated from the land, leaving them to sell labor power as a commodity and condition to survive. No longer possessing the land, as a means of production, and other means of production, the peasant submitted to those who owned it<sup>2</sup>. In the case of the indigenous people, expropriation occurred

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<sup>2</sup> The peasant submitted to those who owned the land as a means of production. Due to living conditions in the countryside, usually with little land and little knowledge, he was unable to produce enough to support his family (family economy); without access to health and education (nearby schools), he saw the need to go to the city and sold his rural property. However, he did not have access to the promised dream, he did not succeed in the city, he is no longer able to return to the countryside and, in general, thickens the periphery and the ranks of unemployment.

in the painful process of colonization, as well as the quilombolas that are the fruit of the slave process in Brazil and, of the others, by the processes arising from the capitalist industrial modernization and the exploitation of one class over the other (tendency of concentration of land, natural resources and income).

As a resistance movement, education at the service of man is wanted, rearticulating manual labor and intellectual activity, fully focused on the integral formation of man. In this sense, in view of a strategic project, the intransigent defense of state education, free, secular, mandatory and universal for all children, young people and adults, is now available; access to education at all levels of education. Education for and by organized peasants! This is what is proposed in terms of revolutionary education in which, in addition to the process of schooling and appropriation of the cultural goods developed by humanity, political formation for the revolutionary struggle takes place.

Revolutionary Education or Political Education in the Leninist conception, can be inferred either from its classic maxim "Learn, learn, always learn" or from the work "What to do?":

In particular, leaders must be increasingly educated in all theoretical questions, increasingly free themselves from the influence of traditional phraseology, inherent in the old conception of the world, and keep in mind that socialism, since it became a science, demands to be treated as a science, that is, to be studied. (LÊNIN, 1978, p. 35)

Otherwise, it is necessary to be clear that the socialist or communist perspective does not arise naturally and neither in the economic struggles waged by the working and peasant classes. The thesis is that through the spontaneous economic process, only are conducted the struggles whose results are of the same order; the capitalist state represents and organizes the domination of the bourgeois class, and it does so by moderating and mitigating conflicts between the classes; so, as a measure to survive and remain stable, the state can make economic concessions to the claims of workers. Some critics of the Marxist

conception of the state question and even claim that the state does not meet the demands of the bourgeoisie, as some state institutions, law, justice and the ministry of labor, social security institutes serve the workers. However, they forget that these aspects are linked to the minimally served economic interest, economic concessions that are made to alleviate the class struggle. Access to the means of production, socialization of the means of production and the overcoming of the capitalist system, which makes up the political interest, are questions that cannot be and are not granted, contemplated by the bourgeois state, because that would be their extinction.

It is in view of this that for the revolution or social transformation, must take place political education, political instruction, which is the cultural elevation of the people in order to guarantee the development of the productive forces and the socialization of the means of production. There is a need to force the workers, peasants to take over the great fronts of struggle, to assume themselves as intellectual workers, to spread on the different fronts, in the light of theory, forming the concrete analysis of the situation in which they are inserted, after all, as Marx already expressed, who was in the analysis, was in the action (although whoever gets it right in the analysis, may nevertheless not get it right in the proposition of the action, getting it right in the analysis is an important step). In this perspective, Lenin defines that “we must actively undertake the work of political education of the working class, of developing their political conscience” (1978, p. 68). This in turn is linked to “the need to develop political awareness in all its aspects”. (LENIN, 1978, p. 68-69)

Political consciousness and revolutionary, transformative activity are linked together, one cannot exist without the other. Education in this perspective involves these two aspects: activity and awareness. The expression Education in the countryside, in this horizon of discussion, brings together the result of years of struggle and resistance by the peasants, but also the training that has occurred and occurs intrinsically to this process, training in the camps, training and popular and collective instruction. Luria (1990) in his research in the

“remote villages of Uzbekistan” and in the “mountainous regions of Kirghijia”, in the late 1920s and early 1930s, demonstrates that the historical changes, as well as the forms of organization of the activity (collective, work) enable the appropriation of new content and also cognitive development (intellectual, psychological). Otherwise, collective social work, the collective organization of life or from some systematic instruction,

convincingly demonstrate that the structure of cognitive activity does not remain static throughout the various stages of historical development and the most important forms of cognitive processes - perception, generalization, deduction, reasoning, imagination and self-analysis of inner life - vary when the social life conditions change and when rudiments of knowledge are acquired (LURIA, 1990, p. 215).

Or according to the conclusion that Vygotsky pointed out in the 1929 Manuscript in which

behind the psychological functions are the relationships of people genetically, so: 1) it is ridiculous to look for special centers for higher psychological functions or supreme functions in the cortex (frontal parts - Pavlov); 2) it must explain them not with internal organic connections (regulation), but from outside - the one the person directs the activity of the brain from outside, through stimuli; 3) they are not natural structures, but constructions; 4) the basic principle of the work of the higher psychic functions (of the personality) is a social interaction type (self-stimulation, "entering into the possession of your body", domination) of the functions, which has replaced the interaction of people (VIGOTSKI, 2000, p. 27).

Based on this, it is inferred, preliminarily, that the conscience is conditioned by the social and historical character of the activities in which the individuals are inserted. Lenin concludes this discussion by pointing out that the “proletariat is educated, fighting its class struggle” (2009, p. 72).

One of the assumptions, therefore, of Rural Education in the perspective of social transformation is the possibility of organizing collective life carried out

through dialogue between its various subjects and/or peoples. According to Decree No. 7,352, of November 4, 2010, the peoples of the countryside are composed by:

family farmers, extractivists, artisanal fishermen, riverside dwellers, agrarian reform settlers and campers, rural wage workers, quilombolas, caiçaras, forest people, caboclos and others who produce their material conditions of existence from work in rural areas. (BRASIL, 2020, p. 1)

It is also important to note that it was from 1997, with the I ENERA (National Meeting of Agrarian Reform Educators) and at the 1st National Congress for Rural Education in 1998, that is consolidated the movement and the articulation of struggle for Rural Education, for public policies that met this demand, which initially was for basic education, but which later expanded to reach all levels of education. An important documentary milestone that demonstrates part of these achievements in education as a right is the Operational Guidelines for Basic Education in the Countryside (2002) which brings as a concept:

Rural Education, treated as rural education in Brazilian legislation, has a meaning that incorporates the spaces of the forest, livestock, mines and agriculture, but surpasses them in welcoming fishing, caiçaras, riverside and extractive areas. The countryside in this sense, more than a non-urban perimeter, is a field of possibilities that dynamize the connection of human beings with the very production of the conditions of social existence and with the achievements of human society. Therefore, investing in the quality of national education means continuing educational policies that promote teacher training and innovate school management and teaching practices in different educational spaces. (BRASIL, 2002, p.08).

Continuing this movement, the II ENERA in 2004 is another important milestone from which some principles are established for the constitution of Rural Education in its concrete materiality (Field - Public Policies - Education)

consisting of three distinct, simultaneous and complementary moments:

Rural Education is negativity - denunciation / resistance, fight. It is enough (!) To consider it natural that the subject workers in the countryside are treated as inferior, backward, second-rate people; that the situation of misery is their destiny; that in the countryside there is no school, that it is necessary to leave the countryside to attend school; that access to education is restricted to school, that knowledge produced by peasants is seen as ignorance [...]. Rural Education is positive - denunciation is not passive waiting, but it is combined with concrete practices and proposals for what to do: education, public policies, production, community organization, schools [...]. Rural Education is overcoming - project/utopia: projection of another conception of the countryside, of society, of the relationship between country and city, of education, of school. Perspective of social transformation and human emancipation (CALDART, 2008, p. 48/49)

Thus, we can synthesize the conception of Rural Education, placing as a starting point, necessarily the debate of the countryside, of the agrarian question, specifically what is related to the work in the countryside, the real circumstances of life in the countryside, whether in the aspect of struggle for land as access to the means of production of life or in the aspect of wage and precarious work. At this point, the others, especially education, come together, from the moment when collective activity (work) results in a formative process, work as an educational principle (Gramsci and the Unitary School), the perception of the link established between education and production processes.

The relationship between education and work is not an exclusive issue from socialist perspectives, before that, capitalism, on the liberal horizon, has already consolidated an educational proposal that meets the interests of a development model and labor relations in the capitalist market, recently, of financial capital. Therefore, the relationship between countryside and education, peasant work and education, needs to be clear, as it can serve as instruments to meet the demands of capital, training of specialized labor, as well as “Rural Education”, aimed at meeting the production demands and the development of

the countryside as a business, as a producer of commodities. In this aspect, education needs to be linked to a theory and to really emancipatory conceptions, of broad, omnilateral human formation, which aims at the appropriation by subjects of all cultural goods produced by humanity throughout its development.

The Rural Education project in pedagogical terms needs to overcome the contradiction between manual and intellectual work and between city and countryside, put by the bourgeois capitalist logic and disseminated as “school logic” very present in the formative moments when the saying that “in theory is one thing, in practice it is another” is repeated. Or even, that it is necessary to act, to do something, which results in a certain activism, in a certain pragmatism that, in the end, is the reproduction of the current system. The opposite perspective, of a conception without political engagement and commitment to the community, to the collective, will be lame and will not contribute to social transformation, with the collective desire for radical change. Otherwise, both perspectives pointed out are pseudo-pedagogical conceptions.

In this discussion of Rural Education the other element of the triad is public policies to meet the demands of peasant populations. The school in this horizon is a public policy, a right of the subjects and a duty of the state. Education has a central role in the formation of critical subjects, as a condition of, through training, offering practical and theoretical instruments to think about new alternatives for the development of the countryside, without disregarding the collective and, especially, the environmental sustainability contextualized with the desires of community.

In summary, the following can be announced as philosophical and pedagogical principles of Rural Education, exposed explicitly or implicitly earlier:

1. The defense of the achievements of the socialist movement in terms of humanistic training and in terms of knowledge.
2. The combination of intellectual education with material production, education for work and by work, or even, the relationship between theory and practice.

3. Education must provide human beings with the integral development of all human potential.
4. Relationships, including those within the school, need to be transformed, that is, to move from competitive relations to cooperation and mutual support.
5. The concrete social reality, the historical and life circumstances, are the starting point of the production of knowledge, but also its point of arrival (as a concrete social reality, thought and systematized).
6. Link between educational processes and political processes, given that education can only be an act of social transformation if it is connected with political engagement (perspective of transforming or not the way society is organized).
7. Ethical-political uneasiness in the face of injustice, exclusion, violence, human indignity, because if there are conditions in the world (or in the community) to solve a problem, such as hunger, and it is not solved, there is a ethical problem and political commitment to the collective, to the class (working and peasant).

### **3 Teaching Guidance Activity**

#### **3.1 Its foundations and collective development**

The Teaching Guidance Activity (AOE) was initially developed by Manoel Oriosvaldo de Moura from 1996 and later detailed both by the author himself and by members of the Pedagogical Activity Study and Research Group (GEPAPe) in various articles and theses. Moura says (2001, p. 155):

The activity, in the interpretation we make of this concept developed by Leontiev (1986), is the result of a need that, in order to achieve goals, triggers actions, chooses instruments and, finally, assesses whether the results were adequate to what was desired. The teaching guiding activity has a need: to teach; it has actions: it defines the way or procedures of how to put knowledge into play in the educational space; and elects auxiliary teaching instruments: methodological resources for each objective and

action (book, chalk, computer, abacus, etc.). Finally, the processes of analysis and synthesis, throughout the activity, are moments of permanent evaluation for those who teach and learn.

AOE refers, in its fundamentals, to Activity Theory (A. Leontiev), which, in turn, refers to Marxist fundamentals (K. Marx). Here, some of its foundations are resumed, both to characterize the AOE and to later make the necessary connections with the Rural Education project.

The fundamental characteristic of Marxism is that it is a dialectical materialist and historical philosophy. For materialism, the being can exist without consciousness, but consciousness cannot exist without the being.

Men are the producers of their representations, of their ideas and so on, but real active men, as they are conditioned by a determined development of the productive forces and by the exchange that corresponds to it, until they reach their most developed formations. Consciousness can never be anything other than the conscious being, and the being of men is their actual life process. (MARX; ENGELS, 2007, p. 94)

Consciousness, this set of reflections of reality is a historical product and arises along a process of evolution of life (RIGON, 2009). Before homo sapiens or man as we know it today, there were living beings with a psyche that somehow reflected reality, but these beings had no conscience, this specific way of reflecting reality, these living beings did not impose their will to nature. According to Vygotsky (1997, p. 49) "the capacity that our body has to become exciting (through its acts) of itself (and facing other new acts) constitutes the basis of consciousness". The origin of consciousness is linked, therefore, to the origin of a specificity of human activity that cannot be reduced to adapting to reality, which is not passive like that of animals in general, since human beings start to transform reality (nature), to produce instruments (tools), to produce the means to satisfy their needs.

A spider performs operations similar to those of a weaver, and the bee surpasses more than one architect when building its hive. But what distinguishes the worst architect from the best bee is that he figures out his construction before turning it into reality. At the end of the work process, a result appears, which previously existed ideally in the worker's imagination. It does not transform only the material on which it operates; he gives to the material the project he had consciously aimed at, which constitutes the law that determines his way of operating and to which he has to subordinate his will. And this subordination is not a fortuitous act. In addition to the efforts of the working organs, the appropriate will is manifested through attention throughout the course of the work. (MARX, 1999, p. 212)

In this excerpt, there is a social activity driven by conscious ends (teleological activity). Man does this by mentally anticipating the type of activity he hopes to achieve after his action, that is, the human being mentally anticipates the results of his activity, the results of work. One of the elements of the work process is the performance of an activity suited to an end. This anticipation of human activity guides activity; through this anticipation the human being acts, sets in motion his capacities, his forces, to reach at the end of the activity something that did not exist before. That is, an “object” comes into existence as a consequence of human action, of intentional action. For Leontiev (1978, p. 68), human activity "are processes psychologically characterized by a goal to which the process is directed (its object) always coinciding with the objective that stimulates the subject to perform this activity, that is the reason".

The matter, the being, existed before consciousness, the result of work, teleological activity. The being exists, the phenomenon exists, but his consciousness does not yet exist. Consciousness is the being in activity, performing conscious activity, directing objective processes. In this respect, man is the product and producer of history. According to Marx (2003)<sup>3</sup>, men make history, but not as they want it, they do it under certain circumstances. In

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<sup>3</sup> “Men make their own story, but they don't make it their own way; they do not do so under the circumstances of their choice, but under those they face directly, bequeathed and transmitted by the past.” (MARX, 2003, p. 7).

historically determined circumstances, from which he himself is created.

There are a series of other naturalizing, biologizing conceptions, among others, that point to a contrary understanding, in the sense that the human being or his conscience is the result of what the genetic code determines or conditioned exclusively by the environment, including, structurally, similar to the religious conceptions. After all, pointing out the genetic code or god as determinants of the human being, his behavior and his conscience, since one cannot influence them, are similar perspectives.

Consciousness is born in human activity and is at the same time the appropriation of nature when the human being began to produce culture, which in the most general understanding, is chipped stone, the domain of fire, etc. Man appropriates nature's goods and transforms them, inserting them into social practices. Incorporation into human activity occurs so that, for example, the stone becomes a knife. When chipping the stone, however, it transfers activity to objects, it transfers something to the object. This is the configuration of the objectification and subjectification (appropriation) process.

A simple definition of objectification is that it is the transfer of the subject's activity to the object; and the object has characteristics of the subject's activity. A chipped stone, an instrument, is no longer a natural object, a product only of nature, but a product of human activity (social activity or cultural activity). To say again, this is the objectification process, the transfer of physical, mental and biological activity to the object. And, with objectification, the human being produces a reality that is no longer natural, that is, that reality is a product of culture (RIGON, 2011, p. 35).

Culture is human activity objectified in a historically cumulative way. The activity accumulates in the culture, and this is a condensation of the activity. Human activity condensed in culture, therefore, is not only physical, but also mental, biological activity that presents itself as products of human culture.

Knowledge is objectified human activity, it is the activity of dominance through awareness of reality, of the real circumstances in which the subject is

inserted. In this case, the school contents a) when organized in ways that enable students to master knowledge in its most elaborated forms of human production; b) when didactics and curriculum are organized based on what is most developed in terms of knowledge (scientific, artistic, philosophical and others); c) when the student appropriates it he is appropriating human activity. And this appropriation mediated by systematic, organized teaching by the teacher, causes the activity that was latent in knowledge to be brought to life again. The students reproduce in their action what has been historically produced and accumulated by the group of men. An example of this aspect is the game, which is most of the children's activities, since they reproduce processes that no longer exist as a human activity, but are condensed as a culture, as a game, as playful activities. Development and learning occur through the appropriation of concepts, in general modes of activity, in the midst of "cultural activities": dance, games, experiences etc. The child, at first, does not elaborate his own knowledge, but internalizes it, internalizes the historical experience of humanity.

Educational work is the production in the individuals of humanity that was produced historically, it is a reproduction, but on new bases, in the individual. The individual does not have to redo the story again, does not start over. The child in a few years of life develops things that humanity took thousands of years to develop. This the child does not do spontaneously, he does not do for himself, but through syntheses of historical activity, but reproducing in the game what is or was present as work (vital social human activity). School education, in this sense, must not only satisfy the needs of the individual, but produce higher needs, create conditions for the domain of external nature to occur and the development of higher psychic functions (internal nature domain).

Based on these elements, the theory of activity and its fundamentals lead us to the following principles: 1) the active character of the activity subject; 2) the emergence of the psyche as a necessity of life; 3) change from biological to cultural laws; 4) the unity between internal activity and external activity.

Based on the studies by Moura (1996, 2001, 2010) and his collaborators, it

is possible to affirm, in the same direction, that the educational action in the classroom takes place as an activity from the moment that it manages to develop in the subjects a general way of appropriation of human culture, a general way of solving authentic problems. AOE, in this regard, presupposes the existence of a situation or problem that triggers learning so that, in its sequence, the interaction between the subjects (teachers and students) occurs while they solve the problem collectively and mediated by the content (what has already been developed by humanity) at the same time that they appropriate the historical and social experience of humanity, after all, it is reiterated, “it is not necessary to reinvent the wheel”, but to appropriate what is objectified in culture.

The manifestation of alienation in this process cannot be ignored. Alienation is not a phenomenon that is born in the consciousness of the individual, alienation is a social phenomenon. Synthetically, alienation is a historical social phenomenon that humanity, mankind develops; human activity produces enormous conquests for humanity, in the sense of material goods, material resources, for a dignified existence for human beings, and non-material resources, on the other hand, all of this is produced through social relations of production that places the human beings, the vast majority of subjects, in scarce access to this material and non-material wealth produced. For example, if the human being goes hungry when there are conditions for this not to happen, it tells us something about the conditions of freedom of the subject, it is an ethical-political problem, in other words, the problem of hunger is a problem of alienation. Alienation not in the sense that the subject is not aware of what type of food he can eat, enjoy, but in the sense that humanity can produce and produce enough food, but these individuals do not have access. Non-access occurs in capitalist society, because everything that is produced is merchandise, and to be appropriate it needs to be exchanged for money. So the individuals go hungry for not having the conditions (money) to acquire the food. It is not a problem of technology, of the human capacity to produce food, but it is a problem arising from social organization, from the organization of social relations of production.

This is alienation: that which the human being himself created that prevents humanity from accessing what is the result of human activity itself. Those who do not have land, do not even have the conditions, the means to produce any type of food. In this case, it is not a problem of lack of knowledge, but of access to the means of production in view of their private property.

This basic form of alienation unfolds in many others. One of them is wage labor in capitalist society, not only because they do not appropriate the goods, products, their work, but also because it is not the human being who chooses the activity. The consequence of this is that he no longer becomes human in the activity. The subjects work in exchange for wages, therefore, what gives meaning is not its content, but the wages, what they receive in return.

The illiterate does not deliberately depart from the written language, but is inserted in a process of alienation in society that does not allow him to access this historically produced good. Alienation as a social phenomenon unfolds and presents itself in various forms, reaching all dimensions of human life causing emptying of human relationships, causing people not to relate through content, but mediated by money, by exchange.

The human being when performing a conscious activity is not always having a relation of conscience with the activity, that is, the awareness of the conscious activity. Activity is conscious because it is purpose-driven. Work can be a conscious and alienated activity at the same time. However, the more alienated, the more expenditure of attention to carry out the activity will be necessary, which is the case of the worker in capitalist society. The more alienated the activity, the greater the degree of attention to perform the activity, the more awareness must be focused to achieve the objectives of the activity.

A conscious relationship with the activity is to establish a relationship with the ends and the reasons why one wants to achieve that end, that is, the relationship between the meaning of the activity and its sense, what is done and why is something done. The big question is that the alienated is confused with the spontaneous. The spontaneous is not conscious. Many things are done

automatically, spontaneously, which may be necessary to make human life viable. The problem is when it is necessary to suspend this spontaneity and we fail for several reasons. The mother tongue, in the form of a spoken language, is the result of spontaneous learning. However, at certain times or under certain conditions he needs to speak, to use concepts consciously, to explain a certain phenomenon, for example, it is when there is a need to make conscious use of the language. In the school environment, in this case, the individual needs to be taught what he cannot learn on his own or would not have access to alone, in his group, in his community.

Daily life, although it is not necessarily the most alienated sphere, is the most prone to alienation due to spontaneity, the pragmatic character of everyday life and the activism resulting from the circumstances of everyday life. Daily life is seen as the “basis of all spontaneous reactions of men in his social environment, in which he often seems to act in a chaotic way” (HELLER, 1977, p. 12).

Revolution is not only the transformation of the external reality of individuals, but also the internal transformation, the transformation of individuals is an essential part of the transformation of society. It can be said that there is no transformation of individuals without the deliberate, systematic, organized participation of school education. That is why it is argued that school education is an essential process for the transformation of society. This is what gives meaning to the Leninist perspective when he declares that “we cannot remain in the old point of view of apolitical instruction, we cannot organize instructional work disconnected from politics” (LÊNIN, 1982, p. 400).

From AOE (MOURA, ARAUJO, SERRÃO, 2019, p. 421/422),

When considering knowledge as human production, resulting from a logical and historical movement of concept formation, the teacher, as the subject of the teaching activity, can create triggering situations of learning with the clear intention of promoting the pedagogical conditions for the child to enter in study activity, aiming at the appropriation of theoretical

knowledge, constituents of a political-pedagogical project for the formation of human potentialities.

For Leontiev there can be no activity if there is no reason, that is, there is no activity, to learn mathematics, natural sciences, philosophy, arts (and other sciences) if there is no reason for the child, subject of learning. That is why it is necessary to organize situations that can trigger learning, after all, not all teaching leads to development and not always what the being does, with a formative or pedagogical intention, leads to the formation of concepts and theoretical thinking (Davidov), development of the zone of proximal development (Vigotski). It can be a pleasant experience, a playful moment, but it does not lead to development, it does not lead to the formation of theoretical concepts that are fundamental elements for the development of the subject.

AOE thus presents itself as an instrument, a necessary tool, in its fundamentals, for instructional work, for the development of pedagogical activity in the direction of social transformation. It has a fundamental implication: a radical change in our understanding, results and the organization of teaching and learning actions.

#### **4 Teaching Guidance Activity and its Conjunction with Rural Education: Concluding Notes**

One of the questions sought to be answered was the announced question of how to organize the educational process so that it meets the perspectives and context of the countryside and the peasants? In order to contextualize the response, some elements of Rural Education and Teaching Guiding Activity were taken up and discussed, which demonstrate the necessary and possible relationships to be established between a transformation education project and the assumptions of the way of teaching organization that meet the authentic problems of this project. Certainly other texts in this Dossier will contribute, especially, to the definition of the Teaching Guidance Activity. However, there

are some notes that can be extracted from this study.

The Rural Education project requires an education whose primary function is the formation of critical subjects, offering practical and theoretical instruments to think about new alternatives for social development of the subjects of the countryside. If one of the principles is education through work and for work, AOE brings in its foundations the same structure, when it systematizes for the teaching process (content and curriculum) elements of knowledge conceived in the logical and historical movement of concept formation.

The child's development depends on the organization of the activity, the organization of teaching, otherwise it does not occur. To resume: the action (of learning, intellectual actions) is a process directed towards a conscious objective. The structure of the activity comprises: reason, objective, guiding basis of the action, sequence of operations and the result or product. Visiting a pyramid is not enough to learn historical, architectural, geometric concepts; visiting a settlement or camp (MST) is not enough to understand historical struggles, to learn concepts of classes, agroecology, rural development, sustainable production and others. The objective of the school stage is to form scientific concepts, develop basic skills within corresponding intellectual actions.

As a principle of Rural Education, competitive relationships need to be transformed into cooperative, mutually supportive relationships. This is also a fundamental element of AOE, in its theoretical and methodological aspects, because to solve the problem that triggers learning, it is conceived as necessary that interactions between teachers and students mediated by the content occur, which in turn results in overcoming private property of knowledge.

Overcoming private property is the full emancipation of all human senses and qualities; however, this emancipation is precisely because all these senses and qualities have become human, both in the objective and subjective sense. The eye has become a human eye, just as its object has become a social, human object, created by man for man. The senses thus became immediately theoretical in their practice (MARX; ENGELS, 2011, p. 50)

Thus, it is corroborated that the starting point, including for the production of knowledge, are the historical and life circumstances, which, although they coincide with their point of arrival, this needs to be a thought-out, systematized concrete thing that surpasses everyday life in a spontaneous sense. This process demonstrates both the condition of the humanization process, given that our senses are the result of conscious human activity (directed by ends), and the possibility that only with the overcoming of private property<sup>4</sup> will there be an overcoming of the alienation processes. And this task is a pedagogical activity that needs to be carried out by teachers.

It must be said that the hundreds of thousands of teachers are the apparatus that should boost work, awaken thinking, fight against the prejudices that still exist in the masses. The legacy of capitalist culture, the fact that the mass of teachers is impregnated with their defects, with which this mass cannot be communist, cannot, however, prevent these teachers from joining the ranks of political education workers, because these teachers have knowledge without which we cannot reach our goals. (LÊNIN, 1982, p. 404/405)

The task of educators, in this case, is not and cannot be only to compose the teaching staff of schools and teaching and learning institutions in their specific activity, but to compose the ranks of public education overcoming capitalist and bourgeois barriers, promoting the transformation of the masses, promoting critical and political education, after all, it is only in this way that it is possible to incorporate a new conception of the world and a new social system. It is necessary to make explicit the political commitment assumed, since the pedagogical action carries with it the ethical-political dimension in its exercise.

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<sup>4</sup> It should be noted that it is an overcoming of private ownership of the means of production. The formation of a collaborative culture through education, broad access to free education at all levels, an “environmental awareness” that natural resources are finite and many are not renewed and that in this rhythm of production / exploration many planets would be needed to account for future generations, are some initial steps towards overcoming it. In this pandemic time, it has been thought in the direction that if there is no such collective perspective, of collaboration and care for the other, it puts each other at risk, even compromising future generations. It is urgent to encourage solidarity!

It is not possible to democratize a country's education without democratizing its economy and without democratizing, finally, its political superstructure. In a people that consciously fulfills its historical process, the reorganization of teaching must be directed by its own mankind. (MARIATEGUI, 2008, p.127).

Finally, it must be said that knowledge is no longer enough, but there is a need for political engagement, social organization of the working class. The forms of hurried training (accumulation of information) no longer matter, but only the knowledge, the appropriation of culture and social activity (work) that is condensed in it, in order to promote human emancipation. AOE is a tool, a concrete instrument to carry out this revolutionary task through pedagogical activity - the process of teaching and school learning. Because it is not spontaneously that social transformation will be promoted, but through a movement (activity) that places this task consciously.

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