



BASIC EDUCATION IN RURAL SCHOOLS IN THE PANDEMIC CONTEXT: REMOTE TEACHING FOR WHOM?

EDUCAÇÃO BÁSICA NAS ESCOLAS DO CAMPO NO CONTEXTO DA PANDEMIA: ENSINO REMOTO PARA QUEM?

LA EDUCACIÓN BÁSICA EN LAS ESCUELAS RURALES EN EL CONTEXTO DE LA PANDEMIA: ¿EDUCACIÓN A DISTANCIA PARA QUIÉN?

Maria do Socorro Pereira da SILVA¹
Adriana Lima Monteiro CUNHA²
Thaynan Alves dos SANTOS³

ABSTRACT: This study analyzed the impacts of the pandemic on rural basic schools, with the implementation of remote teaching, highlighting the educational exclusion of peasants in the access to digital technologies. The research methodology considered the qualitative approach, by means of Participatory Action Research. For data collection, we opted for a literature survey, online semi-structured interviews, and participant observation, mediated by the dialectical method for data analysis, based on the participation of teachers from rural schools, graduates of the undergraduate courses in Rural Education. The results point out that the impacts of the pandemic in rural schools aggravated the closing of schools, revealing the lack of planning of municipal education managements to offer remote education, since rural schools do not have access to the internet network, and emphasizing the socioeconomic conditions of peasants for access to digital technologies and qualification of rural teachers, which increased educational inequalities in rural areas.

KEYWORDS: Basic school. Rural education. Remote education. Digital exclusion.

RESUMO: Este estudo analisou os impactos da pandemia nas escolas básicas do campo, com implantação do ensino remoto, destacando a exclusão educacional dos camponeses no acesso às tecnologias digitais. A metodologia da pesquisa considerou a abordagem qualitativa, por meio da pesquisa Investigação-Ação Participativa. Para coleta de dados, optamos pelo levantamento da literatura, entrevistas semiestruturadas online e observação participante, mediados pelo método dialético para análises dos dados, a partir da participação dos professores das escolas do campo, egressos das licenciaturas em Educação do Campo. Os resultados apontam que os impactos da pandemia nas escolas do campo agravaram o fechamento das escolas, revelando a falta de planejamento das gestões municipais de educação

¹ Federal University of Piauí (UFPI), Bom Jesus – PI – Brazil. Professor of the Rural Education Course (LEDOC-CPCE). Doctorate in Education (UFPI). ORCID: <https://orcid.org/0000-0003-3877-2420>. E-mail: socorroprof@ufpi.edu.br

² Federal University of Piauí (UFPI), Bom Jesus – PI – Brazil. Professor of the Rural Education Course (LEDOC-CPCE). Doctorate in Education (UFPI). ORCID: <https://orcid.org/0000-0002-8718-4716>. E-mail: adrianamonteiro10@ufpi.edu.br

³ Federal University of Piauí (UFPI), Bom Jesus – PI – Brazil. Undergraduate in Rural Education (LEDOC-CPCE). ORCID: <https://orcid.org/0000-0003-0907-421X>. E-mail: thaynan12santosalves@hotmail.com





para oferta do ensino remoto, visto que as escolas do meio rural não têm acesso à rede de internet, e enfatizando as condições socioeconômicas dos camponeses para acesso às tecnologias digitais e qualificação dos professores do campo, que ampliaram as desigualdades educacionais no meio rural.

PALAVRAS-CHAVE: Escola básica. Educação do campo. Ensino remoto. Exclusão digital.

RESUMEN: Este estudio analizó los impactos de la pandemia en las escuelas básicas del campo, con la implementación de la enseñanza a distancia, destacando la exclusión educativa de los campesinos en el acceso a las tecnologías digitales. La metodología de investigación consideró el enfoque cualitativo, a través de la Investigación-Acción Participativa. Para la recolección de datos, se optó por el relevamiento bibliográfico, las entrevistas semiestructuradas en línea y la observación participante, mediada por el método dialéctico para el análisis de datos, a partir de la participación de docentes de escuelas rurales, egresados de los cursos de graduación en Educación Rural. Los resultados apuntan a que los impactos de la pandemia en las escuelas del campo agravan el funcionamiento de las escuelas, revelando la falta de planificación de las gestiones municipales de educación para la oferta de enseñanza a distancia, dado que las escuelas del medio rural no tienen acceso a la red de Internet, y enfatizando las condiciones socioeconómicas de los campones para el acceso a las tecnologías digitales y la cualificación de los profesores del campo, que amplían las desigualdades educativas en el medio rural.

PALABRAS CLAVE: Escuelas primarias. Educación rural. Educación a distancia. Exclusión digital.

Introduction

Before the pandemic, rural education, specifically basic schools in rural areas, were at the center of the process of precariousness of basic education in the countryside, in face of the policy of restructuring the school network in rural communities and the consequent emptying of the countryside. The basic schools in the countryside present precarious physical conditions, which increases the closing process of the schools and the implementation of the nucleation with overcrowded classrooms and the offer of multigrade classes. It is visible in the educational context that the rural schools face problems with the supply of school transportation and limits as to the training of the teachers who work in the school. With the pandemic, this scenario of dismantling basic education in rural areas has worsened, with the denial of the right to education to rural people in conditions of dignity.

It is based on this scenario of educational exclusion in rural areas that the research analyzed the impacts of the pandemic in rural basic schools, emphasizing the reorganization process of teaching and learning in the context of remote teaching, highlighting the reality of educational exclusion of peasants in the access to digital technologies. To this end, we





elaborated the following questions: remote teaching in rural basic schools, for whom? What organizational and pedagogical process are basic schools developing in the face of the pandemic context?

In the educational context, the Covid-19 pandemic brought a series of complications, such as: closing of schools, suspension of classes, changes in the teaching and learning process with the adoption of remote classes, among others. This situation is aggravated in the context of basic schools in the countryside because this reality makes visible the high rate of educational exclusion, deprivation in terms of socioeconomic conditions, the high degree of vulnerability of farmers regarding educational and digital exclusion, and the conditions of access and use of communication technologies for remote teaching.

According to Saviani and Galvão (2021, p. 03, our translation), remote teaching came to be used as an alternative to make up for classes not held in face-to-face teaching, thus [...] remote "teaching" is put as a substitute exceptionally adopted in this pandemic period, in which face-to-face education is interdicted". Given this context, it is essential to rethink the teaching conditions offered by the municipal departments of education to carry out remote teaching in the context of urban education and, especially, regarding the conditions of basic schools in rural areas, because not all schools are prepared to develop this proposal, due to Internet access, technological tools, a reality that is worsened by the lack of training of teachers and students for remote teaching and their conditions of access to ICTs.

In the same way, another necessary condition to minimally account for remote teaching would be the dialogue with the teaching, pedagogical, and educational practices throughout this teaching proposal, since the teacher does not perform the teaching practice disconnected from pedagogical practice, nor from educational practice. Each of these practices plays a fundamental role in the development of school education. According to Franco (2012, p. 152, our translation):

[...] when we speak of educational practices, we are referring to practices that occur to achieve educational processes. When we speak of pedagogical practices, we are referring to social practices carried out with the purpose of accomplishing pedagogical processes.

In this sense, the author reveals that educational practice has a broader dimension because it involves the implementation of educational processes. Pedagogical practice, on the other hand, has a more specific dimension aimed at organizing, understanding, and transforming social practices with the intentionality of implementing pedagogical processes.



Still under the perspective of Franco (2012, p. 160, our translation), we evidence that: "the teaching practice is pedagogical practice when it is inserted in the intentionality foreseen for its action. The teacher's practice consists of the intentional action of teaching and critically intervening in the entire learning process. In trying to articulate these practices with the remote teaching proposal, we observed that, to make remote teaching a reality, the dialog and concretization of the referred practices are necessary, since teaching is not only teaching remote classes; it involves the intentional concretization of a set of educational, pedagogical, and teaching actions.

The research, in progress, has as methodological basis the qualitative approach, the Participatory Action Research. For data collection and production, we had as reference the literature survey, online semi-structured interviews and directed questionnaire; we chose the dialectical method for data analysis. The research subjects are teachers working in the basic schools of the field in the southwestern region of Piauí, graduates of the Rural Education courses of the (LEdoCs).

The article is organized in three chapters, in addition to the introduction and the conclusion. In the introduction we present the theme of the study. In the first chapter, we discuss the dignity of thought in peasant culture, highlighting the history of peasants' struggle for the right to education in and from the countryside. In the second chapter we present the theoretical and methodological assumptions of the research. In the third chapter we present the results and discussions of the field data, analyzing them in light of the dialectical method. In the conclusion, we resume the central question initially presented: remote teaching in rural basic schools, for whom? We present the results of the research based on a critical analysis of the educational context of rural schools, highlighting the view of teachers about the process of organizing and offering remote teaching in rural areas, in the face of the pandemic context.

The dignity of peasant thought and the right to rural education

Discussing the context of rural basic schools means situating them in an emerging paradigm of Education of/in the Countryside as an educational project of life and environmental sustainability in rural areas. An educational project that "effectively develops human promotion, in an emancipatory and liberating way, which defines the starting point of the pedagogical practice as man in the historical-cultural complexity, with its contradictions, ambiguities and possibilities" (COELHO, 2011, p. 137, our translation). This paradigm of school and education is defined by Caldart (2012) as a pedagogical dimension that considers





human formation and peasant identity as elements that are part of the daily life of rural schools. This perspective ensures the foundational conception of the rural basic school:

The identity of the rural school is defined by its connection to the issues inherent to its reality, anchoring itself in the temporality and knowledge of the students themselves, in the collective memory that signals the future, in the science and technology network available in society and in social movements in defense of projects that associate the solutions required by these issues to the social quality of collective life in the country (BRASIL, 2002, p. 01, our translation).

Considering this epistemological perspective, we situate the impacts of remote teaching in the context of rural basic schools; it is important to emphasize that we share Saviani and Galvão's (2021) thought that adherence to remote teaching is, first and foremost, a political option that is supported by a "fallacious narrative of lack of alternatives"; the authors state:

Pushed to a supposed dead end, school communities, including families, found themselves without alternatives and, we must admit, the advance of neo-productivism and its variants [...], since the 1990s, contributed greatly to the emptying of the importance of school education and teaching content. Therefore, we seek to demonstrate that the "lack of option" was not the absence of possibilities, but a political choice (SAVIANI; GALVÃO, 2021, p. 38, our translation).

In the face of this pandemic context that aggravates the dismantling of rural basic schools, the peasant struggle for the right to education as a historical and social construction continues to question intellectuals and educators about the urgency of the epistemological and ethical sense in the defense of rural basic schools. School as a fundamental right of peasants to remain in rural areas. The school as part and whole of the existence of degree courses in rural education, through PROCAMPO⁴. The right as a human condition for the emancipation of peasants in educational policy:

A right, unlike needs and privileges, is not particular and specific, but general and universal, either because it is the same and valid for all individuals, groups, and social classes, or because although differentiated, it is recognized by all (as is the case of the so-called minority rights) (CHAUÍ, 2021, p. 09, our translation).

It is necessary, in this context of remote education, an ethical and political dignity of thought that refuses to naturalize the educational inequalities that have been persecuting

⁴ The Program to Support Higher Education in Rural Education (Procampo) supports the implementation of regular undergraduate courses in rural education at public higher education institutions throughout the country, aimed specifically at training educators to teach in the final years of elementary school and high school in rural schools.. Available at: <http://portal.mec.gov.br/tv-mec>. Accessed on: 12 May 2021.





peasants for centuries without end. This denial is characterized by several aspects of the education policy for the rural environment, such as the closing of basic schools, the nucleation of rural schools under false discourse of school reorganization in the rural environment, multigrade schools that increase the educational deficits, the generalized exclusion of peasants in the access to digital inclusion: in the pandemic the absence of a technology and communication policy for basic schools in the countryside was evident. In this context, to rebuild the dignity of thought means to resume the centrality of rural education in the production of science as a condition for the free exercise of thought. The freedom to produce a field education that "reopens time" about the possibility of educational equality, considering the contexts of the rural subjects.

In this sense, rural education is not a concession from the Brazilian State, it results from the epistemological dignity of thought of peasants and their forms of struggles, who refuse to believe in the ideas about the end of the dignity of thought in the defense of rural basic education. It is in the core of the struggle for Agrarian Reform that the peasants formulate a conception of education as the dignity of thought necessary for the implementation of the paradigm of education of/in the countryside, with the basic schools in the countryside being the first place of this construction. This pedagogical conception was formulated on the margins of academic thought and of the traditional paradigm of education and science. At the same time, it has been re-signifying the meaning of the rural basic school as a necessary instrument for the permanence of peasants in the countryside.

Over the past two decades, rural education has been deconstructing the narrative of education for rural areas, whose imaginary was socially constructed under the affirmation of peasants as an imaginary type of native, illiterate, and unable to produce knowledge, in which the dominant classes aim to prevail the idea of a Europeanized type, from the inferiorization of rural subjects. Therefore, as teachers of the Degree Course in Rural Education, we gathered the history of the education project led by peasants, to situate the research as a formative process. And, looking from within rural education, we find in the rural elementary school the common place of the historical project of the fight for the right to education as a self-formative process, understanding that:

Formation collects the past - what has been thought, said, done -, understands it in its present and in ours; questions the present - what there is to be thought, said, and done; and opens the future as the future - what our questioning leaves for those who come after us when they set out to think, say, and do (CHAUÍ, 2021, p. 9, our translation).





It is in this epistemological field that we situate the dignity of the thought built by the peasants, who, taking up again the history of education for the rural environment, highlight the contradictions and tensions that mark an education that inferiorizes and denies their peasant identity. And, in the present time, it asks whether it is possible to have an education of/in the countryside that overcomes the instructive logic printed in the urban-centric models of school, of educational practice, and of teacher training. And, even more, that it overcomes the long process of educational exclusion, which, in the context of the pandemic, is deepened by the digital divide, which generates deprivations regarding access to an inclusive education that generates rights.

This question will also question the huge democratic void of the peasants' presence in the construction of the basic school in the countryside, what is the place of the teachers from the countryside in the political and pedagogical protagonism of the teaching and learning process. The dignity of the peasants' thought resumes the meaning of rural education, not as a utopian idea, but as a necessary education project in the fight for the right to education in the pandemic context.

It is about the dignity of the peasants' thought as subjects that have learned to read the world in the reading of the word that asks if it is possible for education managers, using the reading of the word, to read the peasants' world regarding access and educational and digital inclusion, not as an ahistorical construction. The world of peasants in the context of basic education in the countryside faces tensions between the struggle for the right to education in the paradigm of education of/in the countryside and the inclusion policies that are guided by the paradigm of education for rural areas, when remote education is proposed, without considering the context of digital, social, and educational exclusion of rural peoples. It is as if the dignity of thought of the education managers is submerged in the world in which remote teaching is equally possible in socioeconomic conditions for peasants, and that the basic schools in the countryside have the structures to access the internet and computer and communication equipment.

Research Methodology

The development of research in the pandemic context has been a challenge to understand the educational reality and, when investigating education in rural basic schools, the limits are multiplied, due to the levels of inequalities in access and use of information and communication technologies. Thus, basic schools in the countryside face emerging issues in the face of the



pandemic context, with the offer of remote education, and the issues of social and educational inequalities, which have haunted the popular classes and peasants for centuries without end.

Research as an educational tool teaches us that research contributes to the development of new innovative practices, because "*innovation*: either by the topic, or by the methodology, or by the discovery of new difficulties, or by leading to a reformulation of previous knowledge about the issue" (CHAUI, 2021, p. 10, our translation). It is on this innovative potential that we chose the qualitative approach and Participatory Action Research (PRA) as our methodology.

Borda (1999) states that IAP was not a simple search for knowledge, but the construction of values that carries a transformation in individual attitudes and values, personality, and culture as a historical project. For data collection and production, we chose the following instruments: literature survey, online semi-structured interviews, directed questionnaire, and participant observation. The research subjects were teachers from rural basic schools, totaling seven participants, all graduates from the Rural Education (LEdoC) course. These teachers are exercising the work for the effectiveness of remote teaching in the basic schools of the field in different municipalities of the Gurgueia Valley region, in the southwest of Piauí.

The problematizing questions involve the need to know the process of political and pedagogical organization of remote education, to know the conditions of teachers and students regarding the access and use of ICTs. We chose the dialectical method as necessary for reading the socio-historical process of the forces in dispute, highlighting the movement and contradictions in the provision of remote education for peasants who live in and from the countryside. The dialectical method allows us to reveal the silencing, the hidden issues, and the forgotten experiences of peasants who historically dare to build an education project from and in the countryside.

In this sense, the research is based on the "assumption that social exclusion is historically generated and humanly unacceptable, research means to place oneself 'together with' the movements that generate life and dignity [...] research participates in the dialectics of denunciation and announcement" (STRECK, 2006, p. 9, our translation). It is from this option that we consider necessary to problematize the context of the basic schools of the countryside in the pandemic, evidencing the process of implementation of remote education in rural communities in the southwest of Piauí.



Remote teaching in rural basic schools: between real school time and ideal school time in the peasants' struggle

The discourses that peasants do not need to study to live in the countryside are retranslated and amplified by urban-centric narratives, which inferiorizes the reality of the countryside basic school about the necessary conditions to ensure a minimum pedagogical proposal to function in the pandemic context, denying the need for a digital inclusion policy for rural areas. This narrative denies the right of a rural basic school in equal conditions for peasants, imposing the construction of a real school deprived of the world of the rural subjects as to the construction of an egalitarian school.

The basic school in the countryside is characterized by an educational policy in which an inadequate physical structure prevails, without didactic and pedagogical equipment, isolated from access to technological knowledge, with multigrade classrooms, with nucleated schools, with teachers whose training is based on a technical and instructive vision, without any relation to the contents of the peasants' reality, a basic school in the countryside constituted under the old paradigm of education for the rural environment.

In the pandemic context, besides this reality, the digital exclusion denies peasants the right to study in their own community, expanding the justifications for the emptying of rural areas, throwing rural subjects into urban centers, losing their links with peasant family farming as a sustainable mode of production, strengthening another logic of rural development; thus, Caldart (2005, p. 116, our translation) reveals that:

[...] every time a school ignores or disrespects the history of its students, every time it disconnects from the reality of those who should be subjects, not recognizing them as such, it chooses to help uproot and fix its students in a present without ties.

The digital exclusion of basic schools in the countryside makes not only remote teaching unviable, but also deprives peasants of their protagonism in the productive potential of family farming. About this reality, the interviews with the teachers of rural basic schools reveal the reality of access to ICTs by the farmers, the structural conditions of the schools in relation to the internet network in the community, the conditions of teacher training, and the education policy of municipal managers for rural basic schools in the context of the pandemic for the provision of remote education in rural areas.

Despite this reality, with the pandemic, the use of technologies and the Internet became mandatory in the Brazilian educational context. According to Ramón *et al.* (2021), basic education requires competencies and skills for digital education, defined as the set of





knowledge, skills and attitudes that allow the effective use of digital tools and the combination of disciplinary, pedagogical, and technological knowledge to design virtual and innovative learning environments. For this educational context to take place with quality, it is fundamental that it is accompanied by teacher training policies, by public policies that offer internet access to rural communities, by digital inclusion policies with the availability of equipment for peasants in situations of socioeconomic vulnerability.

All these issues raise the following question: remote teaching in rural basic education, for whom? This question guided our research with teachers from rural basic schools. When we asked about: how the rural school organized the teaching-learning process in the context of the pandemic? Is there a remote teaching offer? Was there Pedagogical Planning? The teachers of the basic schools in the countryside informed how they organized themselves:

It organized the teaching-learning process with the use of technology and with printed material for the other students who do not have access to the internet. It was created Whatsapp groups for the functioning of the classes and activities proposed by the teachers who use a lot of videos to facilitate their work (Teacher A).

There is remote teaching offered in the basic school. The teaching modality adopted in this pandemic moment is the same as in the urban area, WhatSapp groups, when the internet allows, classes through meet, printed didactic materials, so there is no pedagogical planning exclusively for the rural schools, for the students of rural schools (Teacher B).

Let's say that yes, there "is" a remote teaching offer, but in my opinion there was no planning to start this new normal. I am teaching in a field school, I started this year and we had a virtual pedagogical meeting, but I really miss covering the teaching methods in this period (Professor C).

Yes, there is a remote teaching offer. The school did a survey of the students and their needs, for example separating them into groups, those who have access to internet and social networks and those who do not. Yes, there was pedagogical planning, which was done digitally with meetings, lectures and presentations of proposals and teaching planning (Teacher D).

In this sample, we can verify that remote teaching is offered in the basic schools in the countryside. However, the conditions of remote teaching technologies do not apply simultaneously to the teaching offer, since part of the communities do not have access to communication technologies, such as internet networks. The pedagogical planning with the teachers took place in virtual environments, emphasizing superficial aspects of remote teaching, covering educational issues in general, without the necessary attention to the specificities of the rural basic school and, in some cases, the urban-centric pedagogy prevailed, with the automatic transmission of the educational technology for rural education. Thus, the planning did not



consider the reality of the basic schools in the countryside, regarding the conditions of internet in the school itself, the adequate formation of teachers and the reality of digital exclusion of the peasants.

The teachers state that the teaching and learning process occurs through digital platforms such as *WhatsApp*, *Meet* (when there is internet access), and through the delivery of printed materials that are made available to students who do not have access to the internet or technological devices, and the families are responsible for receiving the materials in the schools. It is a reality that figures in the landscape of education in rural areas, as stated in the analysis of Santos *et al.* (2021, p. 01, our translation):

At the beginning of the pandemic, some schools tried to deliver the assignments at home to the students, but within a few weeks this work was suspended. There are also reports of rural schools that are printing the assignments and scheduling a day for parents to pick them up. In these cases there are great difficulties for parents, with the accumulation of work to ensure the family's survival, added to the difficulties of monitoring school assignments via "remote", in addition to these comings and goings in search of materials at school increase the risk of contagion from Covid-19.

This reality reveals how the education of the countryside in the pandemic has impacted the process of educational exclusion of rural people and amplified the emptying of the rural areas, since most peasants need to move to the big cities, which have internet network offerings or hold public spaces with open internet signal, throwing the peasants to the COVID-19 contamination factors and expelling the families from the countryside.

In this sense, remote teaching in rural basic schools is a "great fallacy" coated with narratives of digital inclusion without the offer of a public policy by public managers; an example of this is the veto of Bolsonaro's government to PL 3477/2020, which regulates financial aid for internet access for students and teachers for remote teaching in basic education (BRASIL, 2020). With this veto, the right to education is violated, increasing the rates of educational exclusion, with severe restrictions on access to school and to technological knowledge and communication by peasants, increasing the illiteracy rates in the country; thus: [...] the non-effectuation of this right, as well as the logic of the commodification of Education, restrict access to school for a significant population contingent (GUERRA, *et. al*, 2020, p. 2200, our translation). Thus, education as an inviolable right in rural areas reveals in reality that violations multiply with the pandemic context, throwing the rural basic school into the invisibility of educational policy. As the teachers of the rural school report about the access to the necessary equipment for remote teaching:



The pandemic brought several difficulties because not all students have cell phones and not all have access to the internet and the teaching learning is not as good as the face-to-face teaching because this remote teaching leaves several gaps in the teaching learning process (Teacher A).

The distance between the school and the students is very big, there is not that closeness, the students are unmotivated, the internet is very bad, the teachers find many limits on which methodology to use. If they use a video, the students don't have internet to download it, if they seek a class via application, via meet, the internet doesn't allow them to access it, this is very harmful, if they send a video they can't download it (Teacher B).

In my community the classes are taught through whatsapp groups where the teacher tries to be as close as possible to the students, but the relationship between them is not always effective, sometimes the student leaves the teacher alone during the class, this in the higher elementary school, is what I observe (Teacher C).

This diagnosis presents several pedagogical implications of remote "teaching" in the context of rural elementary schools. The first is the relationship of the teaching and learning process within a dynamic of online teachers and *offline* students. The report of the teachers of the basic schools portrays one of the serious problems of educational policy in rural areas, which for decades has been projected by the denial of rural subjects as rights holders. Remote teaching makes the social dimension of rural basic school impossible in the human formation of peasants because it denies an egalitarian education and makes the pedagogical work of the act of educating unfeasible, as Saviani and Galvão (2021, p. 42, our translation) analyze:

Remote "teaching" is impoverished not only because there is a "coldness" between the participants of a synchronous activity, hampered by technological issues. Its emptiness is expressed in the impossibility of carrying out serious pedagogical work with the deepening of the teaching contents, since this modality does not support classes that make use of different forms of approach and that have teachers and students with the same spaces, times, and shares as face-to-face education.

In many cases, the pedagogical work in rural basic schools reveals the serious social inequalities in rural areas, imposed on peasants by the State. In the context of the pandemic, rural communities face structural issues of access to social rights, such as the lack of electricity. In Teacher D's statement, this reality is visible: *"In rural schools, this process is even more visible and accentuated, because some communities do not have access to the Internet, and some still lack access to electricity.* Considering the educational and social exclusion of rural subjects, we resume our starting question: "remote teaching" in rural basic schools, for whom? There is no doubt that this issue is prior to the research and is even prior to the very act of thinking; it is, therefore, the concrete reality, in the concreteness of the peasants who experience





deprivations of rights that make the constitution of human dignity unfeasible in the rural environment, which cannot be fully realized without the right to education.

Conclusion

We can start the conclusion by resuming our initial question: remote teaching in rural basic schools for whom? This question is still open, due to the reality of the pandemic itself, the absence of public policies for the digital inclusion of peasants in rural basic schools, and the dynamics played by peasants in the fight for the right to education.

It is visible in the educational context, specifically in the context of rural basic schools, the lack of investment and of an educational policy that meets the reality of peasants' education. In this sense, what we have is the absence of government policies and actions aimed at the people in rural areas, weakening the sense that education is everyone's right, since not everyone can enjoy an acquired right. In face of this reality, the narrative that the countryside is a place of backwardness and that the country's economic and educational development is based on the Eurocentric scientific production is still propagated, disregarding the popular knowledge of the people who live in the countryside and inferiorizing their role as transforming agents of their reality and of the economic and social transformation.

Thus, basic education in rural schools is characterized by an educational policy in which an inadequate physical structure prevails, without teaching and pedagogical equipment, isolated from access to technological knowledge, with multigrade classrooms, with nucleated schools, with teachers whose training is based on a technical and instructive vision, without any relation to the contents of the peasants' reality, a rural basic school constituted under the old paradigm of education for the rural environment.

In the pandemic context, besides this reality, the digital exclusion denies peasants the right to study in their own community, increasing the justifications for the emptying of the rural environment, throwing rural subjects into urban centers, losing their links with peasant family agriculture as a sustainable mode of production, strengthening another logic of rural development.

In this context, we need to build a dignity of thought from an emancipatory philosophical conception of affirmation of the rights of peasants to quality basic education sustained by another logic of education project and re-signification of the role of rural basic schools in the countryside. Without an educational policy of digital inclusion for remote



education, peasants will once again be thrown into invisibility and oblivion, amplifying the destitution of the rural education policy spearheaded by peasants in the last decades.

That is why the question: remote education in rural basic schools for whom? It is an interrogation to the exclusionary systems of education. More than a simple question, it is necessary to bring it into the field of inclusion policy, highlighting the need for the State to assume its role as the main provider of the right to education and the implementation of specific public policies to meet the reality of the people in the countryside and rural areas.

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