

## **Desafios em um percurso de formação por alternância diante de um cenário tido como sociedade líquida**

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### **Resumo**

O presente artigo tem como objetivo analisar a prática das Casas Familiares Rurais brasileira e francesa quanto às respostas dadas aos desafios postos pela sociedade líquida. Trata-se de uma pesquisa qualitativa, bibliográfica e de campo, envolvendo gestores, diretores e alunos de CFRs, realizada através da análise do discurso. A pedagogia da alternância tem sido referência em processos formativos, especialmente com sujeitos do campo, por alternar tempos e espaços de formação em um contexto cada vez mais flexibilizado de ensino-aprendizagem. A proposta de ensino surge no final de 1930, na França, com o propósito de integrar formação escolar e atividades rurais. O sistema espalhou-se pelo mundo resistindo às transformações de cada tempo com algumas mudanças na sua organização, dado o contexto de liquidez, segundo Zygmunt Bauman. Os resultados evidenciam alguns desafios encontrados quanto ao novo perfil do jovem estudante, à manutenção e perpetuação do sistema educativo, enfocando o potencial da pedagogia da alternância frente a estes desafios da sociedade líquida.

**Palavras-chave:** Casa Familiar Rural. Liquidez. Pedagogia da Alternância.

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# **Challenges in an education of alternation path facing a liquid society scenery**

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## **Abstract**

This article aims to analyze the practice of Brazilian and French Rural Family Homes regarding the responses given to the challenges posed by liquid society. It is a qualitative, bibliographical and field research, involving managers, directors and students of CFRs, carried out through discourse analysis. The pedagogy of sandwich training has been a reference in training processes, especially with rural subjects, as it alternates training times and spaces in an increasingly flexible teaching-learning context. The teaching proposal appears at the end of 1930, in France, with the purpose of integrating school training and rural activities. The system spread throughout the world resisting the transformations of each time with some changes in its organization, given the context of liquidity, according to Zygmunt Bauman. The results show some of the challenges found in terms of the new profile of the young student, the maintenance and perpetuation of the educational system, focusing on the potential of the pedagogy of sandwich training in the face of these challenges of the liquid society.

**Keywords:** Rural Family Homes. Liquidity. Pedagogy of Sandwich Training.

## **Desafíos en un curso de formación por alternancia ante un escenario considerado como una sociedad líquida**

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### **Resumen**

Este artículo tiene como objetivo analizar la práctica de las Casas Familiares Rurales brasileñas y francesas cuanto a las respuestas dadas a los desafíos puestos por la sociedad líquida. Se trata de una investigación cualitativa, bibliográfica y de campo, involucrando gestores, directores y estudiantes de CFRs, con análisis de discurso. La pedagogía de la alternancia ha sido referencia en los procesos formativos, especialmente con sujetos del campo, por alternar tiempos y espacios de formación en un contexto de enseñanza-aprendizaje cada vez más flexible. La propuesta de enseñanza surge a finales de 1930 en Francia, con el propósito de integrar la formación escolar y las actividades rurales. El sistema se extendió por el mundo resistiendo a las transformaciones de cada época con algunos cambios en su organización, dado el contexto de liquidez, según Zygmunt Bauman. Los resultados evidencian algunos de los desafíos encontrados cuanto al nuevo perfil del joven estudiante, el mantenimiento y perpetuación del sistema educativo, centrándose en la potencialidad de la pedagogía de la alternancia frente a estos desafíos de la sociedad líquida.

**Palabras clave:** Casa Familiar Rural. Liquidez. Pedagogía de la Alternancia.

## **Introduction**

The present article originated from a Master's dissertation in Education, with field research conducted at a Rural Family House in southern Brazil and a Maison Familiale Rurale in the Auvergne-Rhône-Alpes region of France, during an exchange at the beginning of 2020. This article highlights the research results concerning the challenges posed by the liquid society, according to the interviewees, as well as the proposed strategies to address these challenges through the practice of alternation in Brazilian and French Rural Family Houses. It is a qualitative, bibliographic research, with data collection through individual and group interviews from a critical discourse analysis perspective.

The qualitative research is based on what Chizzotti (2003) identifies as a fundamental principle: a relationship between the real world and the subject, which is characterized by the interdependence between the subject and the object, making the link between the objective world and the subjectivity of the individual inseparable. In this sense, the research unfolds along the path taken, with its importance lying in the investigative process when various actors become involved in learning more about the issue. Within this perspective, bibliographic research is indispensable along this path, as it allows for an understanding of the sources of knowledge related to the studied theme, thus contributing to the broadening of perspectives on new research possibilities in the field.

Based on this, the research field was composed of the directors of the Rural Family Houses, one from Rio Grande do Sul/Brazil and one from the Auvergne-Rhône-Alpes region/France, totaling two, identified as Director B1 and Director F2, respectively. The research also included the managers of the Regional Associations of Rural Family Houses, with three representatives from southern Brazil and one from the French region, totaling four managers, identified as Manager B1, Manager B2, Manager B3, and Manager F4. Additionally, the study involved final-year students from the institutions in both countries, who are identified as Young, followed by the initial of their country of origin and the number representing them, for example: Young B1, Young B2, Young F1, Young F2, etc.

To access the research field, individual and group interviews were used as data collection instruments. The interviews contribute to mapping and understanding the respondents' life worlds, serving as the entry point for the researcher who introduces interpretative frameworks to the narratives, aiming to relate them to other observations, according to Gaskell (2008). Furthermore, regarding the group interview, the author considers it an open debate accessible to all participants, fostering a rational discussion that does not privilege particular individuals or their positions. Guided

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by a Topic Guide and assisted by the moderator, participants can discuss the propositions based on their own conceptions as well as the propositions of other group members.

The data analysis was guided by discourse analysis, based on Fischer (2001). According to the author, discourse analysis involves interrogating language, and the researcher's task is to construct units from dispersion, multiplying the reality of the spoken words. When analyzing a discourse, for instance, even if it is an individual statement, one is not merely encountering the manifestation of a single subject but rather facing a space of its dispersion and discontinuity. Discourse has a history in which time and place are taken into consideration.

The research was based on a critical perspective, which, according to Gamboa (2012), views humans as social beings shaped by their history and social context. However, this perspective also acknowledges the individual's role as an active participant in social relations and as a builder of their own history. It recognizes that individuals are active agents capable of liberating themselves and transforming the nature and social environment in which they live through their work and capacity for revolutionary practice.

From this methodological perspective, fluidity or liquidity are metaphors used by Zygmunt Bauman (2001) to characterize the current phase, which is new in various ways in the history of modernity. The primary characteristic marking the beginning of modernity is when space and time are separated from the practice of life and from each other, becoming distinct categories independent of strategy and action, which can now be theorized. The Polish sociologist builds his critique based on the empire of order, which, according to Almeida, Gomes, and Bracht (2016, p. 16), "is the result of the naming and classifying function performed by all and any language." The metaphor of order, like that of solidity, used by Bauman to characterize historical periods of society, has, as the authors assert, entirely generated its opposite: disorder, chaos, and ambivalence.

Therefore, it is reiterated that this work aims to analyze the practices of Brazilian and French Rural Family Houses in response to the challenges posed by liquid society. With this purpose in mind, the text is organized to first provide the reader with a context regarding the pedagogy of alternation developed in Rural Family Houses and the characteristics of liquid society as described by Zygmunt Bauman. Following this, the research results are presented, leading to a discussion in the final considerations about alternation-based education in French and Brazilian institutions within a context of liquidity.

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Liquid Society from Zygmunt Bauman's Perspective**

Zygmunt Bauman, a Polish sociologist, built his critique of modern society as the empire of order. He understood modernity as the period, beginning in Europe, of significant social, structural, and intellectual transformations, culminating in the Enlightenment and the development of industrial society (ALMEIDA; GOMES; BRACHT, 2016). To better understand the term "order" in this context, the authors explain:

In Bauman's view, order is the result of the naming and classifying function performed by all language. To order involves acts of inclusion and exclusion, separation and segregation, discriminating between the "wheat and the chaff" to structure and divide the world into those who fit within the created linguistic framework, representing its cleanliness and beauty, and those who distort this landscape, highlighting its ambiguities, impurities, and ambivalences (ALMEIDA; GOMES; BRACHT, 2016, p. 16).

The understanding of order allows us to think that, in practice, the context presents itself as a scenario dictated by rules, predictable and homogeneous. After all, the aim is to "order" what is necessary, leaving aside what does not "belong" or does not meet these criteria. The metaphor of order, like that of solidity, used by Bauman to characterize historical periods of society, ultimately produced the opposite: disorder, chaos, and ambivalence. Thus, fluidity or liquidity are the metaphors that reference the current phase of society, while solidity serves as a metaphor for the society in its previous stage, which Bauman refers to as "new."

Space and time are important concepts for a better understanding of the changes in the different stages of modernity, both solid and liquid. Additionally, another way to perceive the presence of a liquid society is through the prominent role of individuals and the networked society, where global interactions occur more democratically in terms of access to information. This marks a significant shift that distinguishes the liquid stage from the solid stage, during which the power of knowledge was concentrated in the hands of a few individuals or entities, and this control lasted for a long time.

Thus, liquidity or fluidity are terms chosen by Zygmunt Bauman to explain the current stage of the modern era. In the preface of his work *Liquid Modernity*, he explains the use of this metaphor.:

[...] liquids, unlike solids, do not easily maintain their shape. Fluids, so to speak, neither fix space nor bind time. While solids have clear spatial dimensions but neutralize the impact of time and thus diminish its significance (effectively resisting its flow or rendering it irrelevant), fluids do not hold onto any form for long and are constantly ready (and inclined) to change it; thus, for them, what ultimately matters is only filled "for a moment." In a certain sense, solids suppress time; for liquids, on the other hand, time is what matters. When describing solids, we can entirely ignore

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time; but when describing fluids, leaving out time would be a grave mistake [...] (BAUMAN, 2001, p. 8).

The mobility of fluids is what connects their lightness and the speed with which they change across different times and spaces. Affirming fluidity does not mean that the solid stage of society has ended, but it implies recognizing that various changes have occurred, particularly in the understanding of time and space and their related aspects. As Almeida, Gomes, and Bracht (2016, p. 33) state, "Both yesterday and today, what characterizes the modern way of life is the desire to always be ahead of oneself, the inability to remain still, the constant state of (modernizing) transgression in the name of the new and the better."

Thus, Mosé comments (2013, p. 24):

From a capitalism of products, which found itself exhausted in its consumer market, a capitalism of concepts emerges, now selling values. When almost everyone already owns almost everything, the attraction for consumption is no longer the product itself, but what it represents—the values and concepts it embodies. [...] In an unexpected way, human beings gained value in the 21st century and became the center of the system and the reason for the largest financial investments[...]

According to Bauman (2001), in today's society, capital travels lightly, passing through all places and people without concern for settling in any particular spot, as it is everywhere, seen and experienced in various forms. It presents numerous possibilities that people chase in the hope of achieving their goals. The wear and tear on humans doesn't occur so much from the pursuit of means and ends, but rather from the pursuit of objectives. It's as if the world is filled with opportunities waiting to be explored, which daily lead to dissatisfaction or excessive reflection in people's lives.

In its heavier stage, capital was as fixed to the ground as the workers it employed. Today, capital travels light—carrying only hand luggage, which includes nothing more than a briefcase, a cell phone, and a laptop. It can jump off at almost any point along the way and need not linger anywhere beyond the time required to satisfy its needs. Labor, however, remains as immobilized as it was in the past but the place where it once seemed permanently anchored has lost its former solidity; seeking rocks, the anchors now find themselves in quicksand (BAUMAN, 2001, p. 76-77).

"The presentation of members as individuals is the hallmark of modern society," states Bauman (2001, p. 43). The individual is the center of the current capitalist system. This individual's profile is characterized by Mosé (2013) as: creative, inventive, capable of generating investment flows and adapting to the demands of each moment. For this, multiple degrees are not necessary; in other words,

**Challenges in an education of alternation path facing a liquid society scenery** to fit this profile, academic titles, such as undergraduate or postgraduate degrees, are not necessarily required. There is a place for people who can read the context, handle conflicts, work in teams, and embrace challenges, using them as motivation to seek solutions. Thus, there is room in society for individuals who can quickly navigate daily challenges, especially those imposed by the market, with a particular emphasis on fostering friendly relationships.

The network society is considered by Mosé (2013) as the current organization of relationships, the place where power resides. "In the new society, power belongs to those who bring people together, and this is done by those who have something to say, who have some type of content, and who share it. It is around knowledge that people gather, especially around those who produce knowledge" (MOSÉ, 2013, p. 26-27). One of the main tools that has driven changes in society is the internet. With it, the democratization of access to information has placed people side by side with the same conditions of use. The network society allows for this democratized access to information and knowledge, although this does not mean that social and economic inequalities have disappeared. The author herself comments: "We are living through a transformation that arrived very quickly, bringing people closer together, but it has not significantly reduced economic inequalities, which has, in turn, generated even more social chaos and violence." (MOSÉ, 2013, p. 31).

In this sense, power is no longer held by the "One" the king, the president, the father, the teacher, the boss, etc.—but is found within relationships, as Mosé (2013) observes while briefly highlighting the changes that have marked past centuries up to the present moment. In this perspective of liquidity, the decentralization of the school's role as the legitimate source of knowledge is emphasized, along with the questioning of teacher authority. The school is no longer the sole source of legitimate knowledge, and in many cases, knowledge has been transformed into information, accessible to the general population. "The new agents or sources of authority that exist today are much more skilled at 'getting their messages across' and are more in tune with the desires and fears of contemporary consumers" (ALMEIDA; GOMES; BRACHT, 2016, p. 68-69). The interconnected society has much greater access to information, and as a result, it is empowered to question traditional structures and propose new scenarios.

Thus, rather than integrating, there is an increasing trend towards disconnection. The objectives and identities that are assumed are transient. This leads to the creation of fragile and temporary communities, as the constant quest to "integrate into the network" stems from the need to feel part of and accepted by a group that agrees on what is considered right. This constant pursuit of well-being is directly linked to issues of individuality and how the individual relates socially. In this new

scenario, it is evident how human reality operates on these levels, based on the inseparable workings of the capitalist system.

It is important to highlight that the terms liquid world, liquid society, or liquid modernity can be associated with a context characterized by the volatility of information, amplified by globalization and the digital age, marked by uncertainty and flexibility, and by the constant pursuit of "being present" in this consumer-driven universe, where the individual is central. In this scenario, the purpose of education would be to "[...] contest the impact of daily experiences, confront them, and ultimately challenge the pressures arising from the social environment." (BAUMAN, 2007, p. 21).

## **The Alternation Pedagogy of Rural Family Houses**

The pedagogy of alternation, an educational approach developed in the late 1930s in France, was designed to train the young children of farmers so that they would remain on their family properties and develop them based on an education aligned with the realities of the time. This approach emerged as a response to the challenges faced by the French rural environment, driven by the mobilization of unions, Church movements, and farming families. The proposal was developed without any pre-established theories or methods. It can be said that the education occurred through an agreement established among the stakeholders, interpreted as the correct and suitable approach for that reality.

The pedagogy of alternation seeks to differentiate itself from traditional education both in the methodology of work and the proposed content, as well as in the terminology used. Gimonet (2007, p. 19) noted that "with the Pedagogy of Alternation, a flat pedagogy is left behind, and a pedagogy of space and time is embraced, diversifying institutions as well as the actors involved." The student now becomes a "young alternant," and the teacher is referred to as a "monitor." The young person is not merely a spectator but an active participant in the process, while the monitor takes on a broader role than that of a traditional teacher.

This educational approach in France began to show results and drew the attention of society at large. According to Nosella (2012), by 1940, three *Maisons Familiales Rurales* (MFRs) had been established in France, led by Father Granereau and the families of the young students. The priest played a key role in organizing, instructing, and guiding the integration of these young people into their respective communities.

According to Nosella (2012), in 1942, during World War II, the National Union of *Maisons Familiales Rurales* (UNMFR) and the Center for Monitor Training were established. These entities

**Challenges in an education of alternation path facing a liquid society scenery** gained more strength after the war ended in 1945, leading to intensified efforts towards unification and the construction of an updated and revitalized identity, rooted in their original principles. From that moment on, the pedagogy of alternation underwent a process of "pedagogicization," where pedagogical experts were brought in to study and systematize the movement. They incorporated concepts from other educational schools, thereby providing the movement with a rich and scientific theoretical and technical framework, moving beyond pure intuition and improvisation [...]” (NOSELLA, p. 51, 2012).

According to Begnami (2003), starting in the 1960s, the pedagogy of alternation was recognized in various French state laws as an official educational system, with the MFRs (Maisons Familiales Rurales) acknowledged as schools that, in addition to providing professional training, could also educate young people through a pedagogical project that integrates general and humanistic education with vocational training. From this period onwards, the approach gained international prominence, spreading to Italy, Spain, Portugal, and later to Africa, South America, and other countries. It arrived in Brazil in 1968, in the state of Espírito Santo, under the influence of the Italian Escola Família Agrícola (EFA), led by Jesuit priest Humberto Pietrogrande and the *Movimento Educacional e Promocional do Espírito Santo* (MEPES). Later, in the 1980s, the Rural Family Houses originating from France were introduced to the Northeast region of Brazil with the assistance of Pierre Gilly. However, both initiatives during this period failed, as reported by Estevam (2001).

In 1987, other initiatives took place in southern Brazil, with the establishment of CFRs (Casas Familiares Rurais) in the municipalities of Barracão and Santo Antônio do Sudoeste in Paraná. The expansion of new CFRs in Paraná continued, gradually increasing the number of institutions, so that by 2000 there were already 37 Casas. In 1991, the Associação Regional das Casas Familiares Rurais no Sul do Brasil (ARCAFAR/SUL) was founded, encompassing the three southern states: Rio Grande do Sul, Santa Catarina, and Paraná. From 1995 onwards, Pierre Gilly, with his agreement renewed, remained in Brazil with the mission of establishing ARCAFAR/NORTE (ESTEVAM, 2001). Currently, the association is subdivided and represented by state, as ARCAFAR RS, ARCAFAR SC, and ARCAFAR PR.

Both Rural Family Houses and Agricultural Family Schools, as well as other possible nomenclatures, are organized under the Family Centers for Alternation Education CEFFAs. According to Begnami (2009, n.p.), "the CEFFA is a community-based association, composed of families, individuals, and entities that seek to contribute to the promotion and sustainable development of rural areas through the integral education of people, using the alternation system."

The operation of these Centers is based on four pillars: association and alternation, which are considered means to achieve their goals rural development and comprehensive education.

The first pillar is the establishment of a local association, which represents a legal entity that grants it rights, powers, and duties as defined by its statutes. This association is the fundamental principle for maintaining the educational system managed by the CEFFA in various aspects: moral, administrative, and financial (BEGNAMI, 2009).

The second pillar, regarded as a means, is alternation as a working methodology. According to Gimonet (2007, p. 45), it "gives priority to family, social, and professional experience, simultaneously as a source of knowledge, the starting and ending point of the learning process, and as an educational pathway." Alternation involves education across different times and spaces and is organized around the action-reflection-action cycle. This means that it begins with the student's life experience, delves into theoretical understanding, and then returns to practical experience. For this reason, students, also known as "alternants," stay in a boarding school environment, spending one period at school and the other period at home, engaging with their socio-professional environment.

Integral education, one of the goals of the pedagogy of alternation, involves "[...] a contextualized education that encompasses general knowledge in the humanities and sciences aimed at social, professional, economic, political, and cultural development [...]" (PACHECO, 2010, p. 130). In this sense, integral education contributes to guiding students' life projects, helping them to act qualitatively in their environments.

The development of the local environment is also a goal of alternation education and is closely connected to the other pillars. Its realization occurs as the individuals involved develop together. Gimonet (2007, p. 123) states that "this notion of development is broad because it encompasses the economic, environmental, and human aspects all at once. If education carries this vision of development, it takes on a different meaning, a different dimension, than if it were limited to merely preparing for a diploma." For the author, education with these development principles should focus on improving quality of life, sustainability, and both economic and social aspects, enabling the progressive development of spaces in collaboration with families and the community.

Considering the four pillars that underpin the functioning and education provided by CEFFAs, practices are guided by pedagogical instruments that serve as specific tools for the approach. These tools aim to maintain dialogue between family and school, bridge the gap between theory and practice, and creatively and meaningfully enhance the itinerary that involves alternating between different times and spaces. Thus, the pedagogical instruments are organized within the Training Plan,

**Challenges in an education of alternation path facing a liquid society scenery** which, based on generating themes, outlines the pedagogical pathway of alternation across different times and places.

Alternation refers to the teaching-learning process that takes place in distinct and alternating spaces and territories. The first is the family space and the community of origin (reality); the second is the school, where the student shares their various forms of knowledge with other participants and reflects on them through a scientific lens (reflection); and finally, there is a return to the family and community to continue the praxis (practice + theory), whether in the community, on the property (agricultural activities), or through involvement in certain social movements. (NASCIMENTO, 2005, p. 78).

In this way, the "alternants" participate in a process that involves action-reflection-action. On their family property of origin, the young person observes their reality and identifies relevant issues. At the CEFFA, they reflect on their previous observations using theoretical frameworks, which allow them to construct new knowledge. At this point, the young person analyzes their reality and has the opportunity to propose solutions to the problems they identified earlier. The time then comes to return to the property, where they can now implement changes based on the knowledge they have acquired. This cycle repeats continuously, as new questions may arise with each visit to the property, and new knowledge is constructed to foster the economic and sustainable development of the environment.

The alternation itinerary presents itself as a methodology accessible to both young people and their families, as both are developed together in a reciprocal manner, leading to the development of their environment. This educational model allows for the schooling of young people in conjunction with the development of agricultural or other family activities. The young person's social and professional environment becomes an object of study, a field for observation, analysis, and application, considering that their stay at the CEFFA lasts one week, followed by two weeks on their property or within their community.

## **Challenges of Brazilian and French CFRs in Alternation-Based Education**

Historically, the Rural Family Houses (CFRs) in southern Brazil emerged with the purpose of providing training for family agriculture in the form of non-formal courses. Over the years, this training was expanded to include certification for high school education. Currently, there are four CFRs in Rio Grande do Sul, where data collection for this research was conducted. These CFRs are located in the municipalities of Frederico Westphalen, Alpestre, Campinas das Missões, and Catuípe. All of them offer high school education combined with training in family agriculture.

In France, the Maisons Familiales Rurales (MFRs) also emerged with the purpose of educating the children of farmers, making agriculture the focus of the first training programs based on the pedagogy of alternation. The Auvergne Rhône-Alpes region, where data collection was conducted, has 74 MFRs offering a variety of training programs. These include agriculture, woodworking, tourism, landscaping, gastronomy, personal services, horticulture, and maintenance services (for agricultural machinery, automotive, and industrial equipment), among others. The training programs offered at each MFR are aligned with the characteristics of the area in which they are located.

In this context, interviews were conducted with managers and directors of two Rural Family Houses, one Brazilian and one French, with the aim of understanding the challenges faced in a liquid society within an alternation-based education framework. The responses also provided insights into the profile of young students at these institutions and how these students, through focus group discussions, viewed their education through the pedagogy of alternation and their future prospects, particularly in relation to the job market.

When asked about the challenges that modern society imposes on Rural Family Houses, various responses were given, depending on the context. Firstly, regarding the difficulty society has in understanding the pedagogical approach of the CFRs, similar challenges were highlighted in both Brazil and France, albeit at different times. The interviewed directors mentioned that these institutions are not well-regarded by society, with a widespread perception that the young people studying at CFRs are those who struggle to succeed in traditional schools. However, Director F2 (2020) noted that in France, this type of difficulty was encountered during the initial implementation of the MFRs in the region, whereas in Brazil, this perception still persists, as evidenced by the account of Director B1 (2020).

Regarding financial difficulties, this challenge was mentioned by all managers and directors. Another challenge highlighted by the Brazilian managers is the difficulty professionals have in understanding the pedagogical approach of alternation, especially when they do not work exclusively at the CFR. Concerning this issue, Manager B1 (2020) pointed out, "We have a challenge in all CFRs: the time that professionals can dedicate to the CFR. None of them live the CFR fully, none of them think only about the CFR, and they end up teaching at other schools, using different methodologies, and unintentionally bringing that into the CFR, which ends up causing confusion." In his opinion, continuous training is necessary to address or at least mitigate the effects of this reality.

The Ministries of Agriculture and Education are the primary sources of financial resources for the MFRs. According to the account of Director F2 (2020), 60% of the funding for the MFRs comes

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In institutions in southern Brazil, the pursuit of financial resources is a constant challenge. With the provision of high school education, part of the funding is obtained through FUNDEB the Fund for the Maintenance and Development of Basic Education and the Valorization of Education Professionals. However, a significant portion of the resources must be sought through agreements with municipal governments and/or other entities that support the CFRs, as well as through projects that can be developed in partnerships or submitted to secure additional funding. There is also some contribution from the families, which is managed according to the realities of each institution.

The financial challenge is generally understood from two perspectives, based on the interviewees' accounts. When resources are scarce and need to be sought through various initiatives, although this presents difficulties, it also grants the institution greater freedom in managing its resources. On the other hand, when funding comes from a single or nearly exclusive source, while this simplifies certain aspects, the institution has less freedom in management and may also have less space to exercise its autonomy.

Director B1 (2020) mentions the absence of a significant number of advocates for the CFRs. This is compounded by the observation from Manager B1 (2020), who cites as an example the lack of awareness among the population of Frederico Westphalen, the municipality where the CFR is located: "70% of the population doesn't know the CFR." He adds, "We need to make progress on this! People need to understand the proposal as a differentiator, emphasized by humanistic education. It's known worldwide, yet it still struggles to be understood in the region." Presenting the pedagogy of alternation to local stakeholders could be a strategy to gather more supporters for the CFR, as well as financial resources when this is a challenge.

Another factor to consider in the context of Frederico Westphalen, as presented by Manager B1 (2020), is the particularities of each institution. The manager highlights Frederico as a hub for different types of education aimed at the same audience. An example is the former Agricultural College, now the Instituto Federal Farroupilha (IFFAR). "We can't compete. The audience is the same. If someone wants a technical course with a diploma to get a job, the Agricultural College is the best option." However, for an education that focuses on succession, personal development, and leadership, the CFR's approach is more suitable, and "that's why the proposal was brought to the state." (GESTOR B1, 2020).

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In the manager's account, there is a clear return to the initial purpose behind the establishment of the CFR in the region. His words reflect a concern about not losing the "essence" of this proposal, even as he acknowledges the need for change. Regarding the changes, he mentions at least two aspects that should be considered: family succession and food production. Both aspects are closely connected to the education provided high school with a focus on family agriculture. According to Manager B1 (2020), society still expects the CFR to facilitate family succession, and regarding food production, he questions: "I want cheap and quality food, how can we produce food under these conditions? How do we work on this with our young people today?" He goes on to discuss working with agroecology but notes that young people question the speed and market aspects of production. "These are two issues that I think need discussion and education so that these people can be patient and work more in the long term."

Concerning family succession, Manager B1 (2020) reiterates that the CFR constantly engages in discussions on this topic. He emphasizes: "Those who do not participate in this process think that succession should happen as it did in the past. It's something that challenges us as educators of young people how to proceed, given that society expects this from the school. If there isn't openness from the parents or another successor, succession won't happen." Family succession in rural areas involves not only the school's efforts but also the family's openness and other contributing factors, including the participation of public authorities and other entities. In this sense, the responsibility should not fall solely on the school; there is a set of factors that need to be considered.

Manager B1 (2020) repeatedly emphasizes the importance of education in changing people. As previously mentioned, he discusses educating young people to make conscious choices, particularly regarding the production of healthy food. He also highlights the importance of training for monitors, especially those who do not work exclusively at the CFR and may not fully understand its approach. In this case, opportunities for ongoing professional development for educators should be considered, especially since they may not have had initial training focused on rural education, such as a degree in Rural Education. As Gatti (2016) asserts, "professions are learned," and it is necessary to "take care of teachers." According to the author, training should take into account the diversity of contexts present in the classroom, considering that teachers and managers are "faced with diverse children and young people, with thoughts, attitudes, and behaviors shaped by a complex social context where novelty, fashion, the fleeting, and the temporary play determining roles." (GATTI, 2016, p. 36). Additionally, the training lacks a well-defined purpose, which is essential for determining the goals

**Challenges in an education of alternation path facing a liquid society scenery** it aims to achieve. In other words, it is crucial to clarify how this training can contribute to the development of the students.

Education is undoubtedly a fundamental element in the development of human beings. It can take place in formal settings, such as schools, or in non-formal spaces, such as in the community, on a rural property, or in public spaces any environment where there is a purposeful dialogue among those involved. One could associate non-formal education with creating a dialogue with society about the "responsibility" assigned to CFRs (Rural Family Houses) in facilitating family succession. Alternatively, it could be used to foster dialogue with the local community about the consumption of agroecological foods, aiming to establish short supply chains as an initial step.

Regarding family succession, Manager B2 (2020) highlights the generational conflict between parents and children, which complicates the succession process. According to him, "parents struggle to understand that their children, after studying at the CFR, want to modify and implement changes on the property." The parents do not always embrace these initiatives from the young people. Family succession has become different in the current context for various reasons. The main factors preventing automatic succession include the decrease in the number of children, increased access to education and employment opportunities, making farming a choice rather than a given fact, income considerations, access to technology, and so forth. In summary, historically, farmers have lived on the margins of access to policies, goods, and services. This has contributed to their being "marginalized," a perception that can no longer be accepted today, as farmers have demonstrated their potential, particularly in food production.

Regarding the changes in family farming, Spanevello (2008) discusses in her thesis that these changes are primarily driven by the modernization of agriculture, the growing proximity between rural and urban areas, and the internal dynamics of the family group. She adds that the debate on family succession is based on two principles. The first is that most rural establishments can only support the settlement of one child, as the amount of land available often makes the enterprise unviable. The second principle is that the likelihood of children remaining in agricultural activities varies according to the social and economic conditions provided by their parents.

Regarding the challenge of family succession, Managers B1 and B2 (2020) offer some suggestions. Manager B1 (2020) raises the question: "In these adaptations, will there come a time when we need to leave the young person on the property and bring the parents in for discussion? Will this happen within the school, or will the school discuss it elsewhere? It's not possible to work one-on-one, but it needs to be done; that was the initial objective, and now we only work with the young

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people." He mentions that achieving high school education is an attractive feature and a way to keep young people studying at the CFR, but he emphasizes that "we are not managing to provide comprehensive training for farmers as a whole." In line with this thinking, Manager B2 (2020) believes that "the CFRs need to encourage this discussion" about the generational conflict. According to him, this can be addressed during the visits, one of the key instruments of the pedagogy of alternation.

According to Director B1 (2020), another significant challenge is the "lack of government appreciation for agricultural products and farmers themselves." He notes that this is demotivating and affects young people by making them feel "ashamed to say they are farmers, even though they often have better living conditions than many other young people." As the director explains, the CFR constantly strives to cultivate a reflective and critical mindset in its students, helping them recognize how society generally does not value the role of farmers. In response, the institution hopes that young people will first learn to value themselves, without waiting for others to do so, and that they will be able to express themselves and find their voice in this context.

The lack of recognition for the role of farmers is also evident in France. Spatial similarities and differences also influence the operations of the CFRs. In France, accounts highlight the importance of the Territory in the founding and maintenance of the institutions. The relationship that each visited MFR had with its local community was clear. However, this relationship has evolved over the years as time, people, and technology have changed. With the expansion of various educational programs, the MFRs have had to reinvent themselves. This evolution is evident in the account of Manager F4 (2020):

An MFR was established due to the needs of its territory, but today, that territory is too small to sustain the MFR. That's why we talk about networks. We are here in an agricultural MFR, founded by farmers from the territory, which has already educated three generations. The incoming generation, however, are the children who no longer have an interest in staying in agriculture. As businesses grow, the number of farmers is steadily decreasing. If this MFR remains focused solely on agriculture, it will eventually disappear.

When the manager talks about networks, he refers to the connections they are seeking with nearby Rural Family Houses, within the same territory, or even with more distant institutions that offer the same courses. This seems to be a strategy to strengthen the MFRs, as they realize there is no other option but to change, due to the transformations that have already taken place in the Territory.

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Manager F4 (2020) further adds that they are in a region of France with 75 MFRs, "one of the strongest. There are other territories that are not as strong."

One of the challenges highlighted by the manager closely aligns with what Bauman (2001) discusses. "We used to have a generation of young people who were accustomed to coming to school, learning what was taught, and then translating that into practice. Today, we have a generation that can't endure years and years of training; it's complicated" (GESTOR F4, 2020). He suggests: "Training programs need to adapt to one or two years, with more specific objectives. If the duration is shorter, the young person is more likely to complete it; this approach better suits the current profile of young people."

As Gatti (2016) and Mosé (2013) discuss the "new" profile of young students, Bauman (2013), in conversation with Riccardo Mazzeo, points to the increasing presence of diversity and multiculturalism in the dynamics of education. The lack of a universal model to follow characterizes this era and may be seen as an irreversible trend. As a result, long-duration training programs often do not make sense to these young people, who are immersed in a flexible reality with rapid changes and "cultural hybridity."

Based on the discussions, the main challenges faced by Brazilian Rural Family Houses (CFRs) are related to the lack of recognition by society, insufficient financial resources, the difficulty that monitors face in understanding the pedagogical approach of alternation—especially because they are not exclusively dedicated to the CFRs and the lack of prestige for the farmer's role. This last challenge is also felt in the French context, compounded by the decreasing and changing profile of young people seeking out the MFRs. Manager F4 (2020) explains that when the agricultural MFR was founded, it had many students because that was the local need, which is no longer the case. The MFR continues to operate in that same location, offering the same training, but if it continues this way, the likely outcome is closure.

In this context, it is clear that the challenges accompanying societal changes are related to both time and space. Other challenges may be more connected to the management of people and financial resources, which suggests a foundational issue regarding the recognition of the work carried out by CFRs as an effective educational proposal. To address these issues, some alternatives have already been suggested by the interviewees and are presented as future perspectives.

Manager F4 (2020), when discussing the differences shaped by time and space, suggests that in 10 years, the MFRs will likely be part of a system characterized by a quality seal, an identity that sets them apart from other educational programs. "A training program that could be delivered remotely,

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with competencies focused on specific professions. In this setup, there could be a portion of the training conducted in person and another portion remotely, with the remote part potentially offered by another MFR." This networked organization would be managed by the Territorial and Regional Federation, with the goal of strengthening this network because "the path being taken today won't last 5 or 6 years."

When the manager refers to "the path being taken today," he is talking about the current approach to education, which he believes is no longer effective. The anticipated changes are also driven by a decline in enrollments, as the youth population has decreased, according to his account. In this regard, Manager F4 (2020) adds, "It's not possible to have 50 young people for 50 MFRs." Director F2 (2020) emphasized, "The MFRs need to evolve to meet society's needs." There is also an evident pursuit of economic balance in the French context, even though they may have greater access to resources from the Ministries; the number of institutions is significantly higher than in Brazil.

The element of "the future" emerged in the research from both the perspectives of managers and directors, as well as from the young people themselves. Managers highlighted, both in Brazil and France, that each CFR works "in its own way," "in the way it believes is best," with "one doing one thing and another doing something different." For some managers, this seemed concerning, particularly for Manager B1 (2020), who stated, "We observe actions within the CFRs and think that we need to take some steps, precisely because one does one thing and another does something else, losing the essence of the CFR and the pedagogy of alternation." This concern is notable in the Brazilian context, where there are far fewer CFRs than in France.

The future, from the perspective of managers and directors, raises several questions, especially regarding the continuation of the pedagogy of alternation. From the perspective of young people, there are some statements that reflect their uncertainty in this scenario, as expressed by Young B8 (2020): "Today, I don't know what I want for the future. Sometimes it feels like everything is fine, and then doubt sets in, and many doubts arise. One thing is certain, we'll have to be responsible for ourselves, but I don't know how that's going to be." When asked about "the doubt that sets in," he responded:

[...] Sometimes we say we want to be a certain type of professional in the future. For example, I really wanted to be a biologist, but then when you learn more about it, you start to have doubts. Today, I don't want that anymore, and I still don't know what to study for the future or what profession to pursue. I think it's a very difficult choice. It's our future at stake. And the world is moving so fast.

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Brazilian youth mostly emphasize the present as the most important time, using expressions like "focus on the present" and "value our present." Among all the statements, only one young person expressed certainty about their future direction. One of them mentioned not knowing what they want for the future, while the others said they think about it but are not sure what they will do, especially when it comes to the job market. When relating their future projects to the work developed at the CFR, particularly with their professional life project, they reiterate the comprehensive education provided by the institution. This is evident in the response of Young B8 (2020), who compared the CFR with the state school they previously attended: "[...] The difference lies in the way classes are taught and how committed the teachers are to the school. This makes a big difference in our lives. At the CFR, we are not just another student. Each one of us is unique. And that is very important."

French youth, on the other hand, express certainty about access to employment through the training at the MFR. The statement "The pedagogy of alternation prepares us for the job market" was unanimous in the focus group. It was clear that the young people know that upon completing their studies, they will find work, and even while studying, they would have work if they wanted it. They believe that if they weren't studying at an MFR, they would face more difficulties in accessing employment and cite general studies as a characteristic of other schools. Young F1 (2020) said, "I had many difficulties before. Here (MFR), I gained more confidence, and my grades improved." Young F2 (2020) added, "It's a way to mobilize, to motivate because if I weren't here, I would be in general studies, which have no purpose. General studies are meaningless." Young F3 (2020) concluded by saying that they didn't know which profession to pursue when they joined the MFR, but "the practical experiences show the paths to follow a profession."

From the opinions presented, several future perspectives emerge, such as: expanding the discussion on family succession by involving other societal actors beyond just those in the Brazilian CFRs; promoting agroecology as a method for food production; and supporting continuous education in the Brazilian context. There is a concern about the continuity of the work with the pedagogy of alternation, as evidenced in the statements of all the managers who confirm that "each CFR does it their own way." Regarding the youth, there is a difference between Brazilian and French perspectives concerning access to the job market. French youth have no doubt that they will find work after completing their training at the MFR. In contrast, Brazilian youth are focused on the present and lack clarity about the future, especially regarding their future jobs. However, all the young people emphasize the effectiveness of the work done by the CFRs.

## Final Considerations

The alternation educational system, as defined by Gimonet (1998), and developed in both Brazil and France, addresses the challenges of a liquid society from different perspectives, depending on each context. The institutions in both countries were founded on the same principles and are supported by the same pillars. However, they emerged at different times. France has had MFRs since the late 1930s, while Brazil's CFRs have existed since the 1980s. This indicates a longer trajectory in the European country, where the educational proposal has already been consolidated. In Brazil, due to its more recent history, the consolidation of the proposal is still ongoing.

The challenges highlighted in the French context reflect concerns about meeting the demands of a consumerist society, with fewer young people who are, however, more tech-savvy and have various educational opportunities. Therefore, the aspirations of the MFRs are linked to sustainability and the maintenance of their structures, meeting the expectations of young people offering shorter training durations with available technological tools and ensuring quality education to remain an attractive educational proposal, as it was at the beginning of their history.

In contrast, the challenges identified by the Brazilian interviewees, beyond seeking recognition for the CFRs, include expanding the discussion on better conditions for family succession, a lack of financial resources, and the need for exclusive dedication of monitors to the institutions. Brazilian discourse also acknowledges the different profiles of young people seeking education at the CFRs, but this difference seems more associated with their backgrounds. They also emphasize the importance of technology as a characteristic of today's youth, but for urban youths who have already attended conventional or non-conventional schools, there is concern among managers about fulfilling one of the key pillars of the CEFFA: comprehensive education.

Maintaining the standards of comprehensive education developed thus far, which Brazilian managers and directors describe as "preparation for life," raises concerns about the continuity of the proposal in its essence, especially when young people who are not children of farmers seek to access studies at Rural Family Houses. "Preparation for life" seems to be lacking in providing conditions for access to the job market for Brazilian youth. Brazilian youth do not have a clear vision of their role in the job market, nor do they have a clear idea of what they intend to do after completing their education at the CFR. This contrasts with French youth, who express confidence in their entry into the job market because they study at an MFR.

As observed in the discussions, some institutions place greater emphasis on the relationship between education and work, while others focus more on human development. It may be worth

**Challenges in an education of alternation path facing a liquid society scenery** considering finding a balance between these aspects if it is deemed necessary by the stakeholders involved in the decision-making process. This balance seems to be demanded by a liquid society not as its desire, but as a response that individuals can provide. It is a society that centers on individuals and requires them to have the skills to maintain their place within it not just as exclusive consumers (which is what the system expects), but as conscious consumers. These skills are also necessary to access and remain in the workforce not through lifelong employment contracts as in the solid modernity era, but through the ability to relate to others and the knowledge required for professional competence. Today, the system places great emphasis on the "know-how" in work relationships.

This does not mean that schools should merely affirm societal practices. On the contrary, schools are places where this society, of which everyone is a part, should be critically examined. As Almeida, Gomes, and Bracht (2016) have stated, education in times of liquidity assumes a different character from that in times of solidity, as there is no longer an expectation of lifelong education. The school is no longer the sole repository of knowledge, and teachers are no longer the sole authorities on learning. The networked society (Mosé, 2013) has democratized access to information and knowledge, meaning that educational practices developed in solid modernity are not as successful in liquid modernity.

In conclusion, both French and Brazilian CFRs face challenges imposed by contemporary society. The challenges differ from one location to another, but the practices being developed are responding to these challenges by preparing young people through their education. While CFRs differ from one another, they are united by the pedagogy of alternation, which has proven to be an effective educational approach across different times and spaces.

France offers a wide variety of training programs through its MFRs. This diversity has been built locally over time. In the southern Brazilian context, the possibility of offering diverse training programs is being tentatively discussed as a potential future direction. This suggests that the training provided might not be limited exclusively to family farming qualifications. It is not for us to say whether diversification is a viable path in the Brazilian context. There are several steps that could be taken to make a second or additional training offerings viable, depending on demand. Some of these aspects have already been mentioned, such as expanding the involvement of stakeholders in the dialogue aimed at strengthening and recognizing CFRs.

In conclusion, the importance of these institutions in both the Brazilian and French contexts is affirmed, along with the enduring work with the pedagogy of alternation, which has been in place for years. Despite facing changing circumstances, these institutions have managed to maintain their core

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guiding principles: association and alternation as means, and comprehensive education and the development of the environment as goals. It is understood that navigating the evolutionary trajectory marked by spatial and temporal differences involves both losses and gains. In the realm of education, it is hoped that the gains align with the pursuit of a dignified life and the happiness of the human being.

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