



THE PROCESSES OF DEMOCRATIC MANAGEMENT AND THE RESEARCH-TRAINING MOVEMENTS FROM THE PERSPECTIVE OF THE ECOEDUCATOR

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ABSTRACT

The text addresses Environmental Education (EE) in Brazil, highlighting ProFEA (2006) and Law No. 9795/1999, which integrate the environmental dimension into school curricula. Although 94% of schools practice EE, actions are often disjointed, limited to simplistic visions of preservation, distancing themselves from a project of social change. A critical EE is proposed, integrated with the School Pedagogical Project, which articulates popular and scientific knowledge to promote sustainability and citizenship.

Keywords: Environmental Education. Sustainability.

INTRODUCTION

In the context of training processes, the National Program for the Training of Educators *for an Educated Brazil and Educating Environmentally for Sustainability* (ProFEA, 2006) prepared by the Ministries of Environment and Education that constitute the Managing Body of the National EE Policy (OGNEA) stands out.

In spite of OGNEA's initiatives to stimulate and support training processes to promote the rooting of EE in the country. On the other hand, due to the structure of the State, those who execute public policies in basic education, for the most part, are the States and Municipalities. At the same time, Law No. 9795 of 1999, art.11, establishes that "the environmental dimension must be included in teacher training curricula, at all levels and in all disciplines".

In 2006, a survey by Inep/MEC found that 94% of Brazilian schools practice Environmental Education. However, researchers such as Guimarães (2004) and others find that the practices carried out in EE in formal education, in general, are projects disconnected from the pedagogical project and the curriculum, proposed and executed by a professional "related" to the theme.

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However, such actions are affirmed and developed under a diversity of pedagogical practices and diverse conceptions, limiting EE to the common sense of "green", of the preservation of nature through good individual actions and, consequently, moving it away from the possibility of being used as an instrument of the project of social change. A group of activists and researchers argue that EE should be developed in such a way as to lead the individual to make explicit the contradictions experienced and point out possible socio-environmental overcomings and change the environment in which he lives through collective processes, not only to conceive the merely utilitarian nature, that is, as a mere resource to be exploited and dominated, as it is marked in textbooks, in the booklets and, in the initial and continuing education, oiled by a managerial model of management, contrary to what is provided for in the Citizen Constitution of 1988, that is, "democratic management of the public school" as one of the principles of national education.

Thus, the EE conceived by the teaching collective as a premise of the School Pedagogical Project will guide the entire curriculum lived with the culture of sustainability and by dialoguing with the non-formal spaces of the territory, therefore what is called "non-formal education" will contribute to the production of sustainable scientific knowledge to the extent that it acts in the field where individuals operate as citizens. In other words, it can be said that the synthesis of popular knowledge with sustainable scientific knowledge will occur.

OBJECTIVE

In view of the complexity announced between the end of the twentieth century and the beginning of the twenty-first century, there is an urgent need to reconstruct another societal project, and, within it, a new educational project in the sustainable perspective. In this sense, teachers, communities, researchers and managers and other living beings are called upon to review the *modus vivendis*, as well as the forms of organization and institutional functioning in order to guarantee the right to education for all, as well as to make accessible the school scientific knowledge historically produced in the face of the inexorability of ICTs, in times of pandemic and the neoliberal offensive emptying public and social policies. In addition, the initial and continuing education made available to undergraduate courses and bachelor's degrees, in general, the current paradigm is consistent with the model of development and progress.

Thus, the challenge is concrete and enormous due to the urgency of establishing a culture of sustainability of life, that is, promoting a rereading of the world where life in all its relations and contradictions is central. In Brazil, evidence of the discussion of the culture of



sustainability in formal education occurs, according to the INEP/MEC survey (2007), in the 1990s, mainly influenced by the event of Eco-92 (United Nations Conference on Environment and Development) formulating in this event "Treaty on Environmental Education for Sustainable Societies". This event takes place in the city of Rio de Janeiro, with the participation of 170 countries, inaugurating there the commitment to consider essential the promotion of educational programs aimed at environmental education (EE) in order to meet local problems.

Thus, in 2021, we implemented the Extension Course entitled Training of eco educators from the Living Laboratory, which was carried out within the scope of the Living Laboratory Extension project: proposals for sustainable scientific education. (PROEX-Ifes, 2020). Initially approved to be held in person from 2020-2021, the executing team met and decided to adapt to the remote mode that, due to the exceptionalities imposed by the Covid-19 pandemic moment, were carried out remotely, through the web conferencing platform by video calls Google Meet.

METHODOLOGY

The work focused on the process of planning, execution and evaluation of the actions of the aforementioned Extension course "Training of Eco educators from the living laboratory" composed of ten thematic workshops, as shown in the table below.

The logic of the sequence of the workshops was guided by the trilogy sun-Earth-territory lived. It aims to establish a dialogue between popular and scientific knowledge, showing with Lefebvre (1987) that traditional (popular) knowledge is not non-scientific, but a stage of scientific knowledge, it also aims to awaken to the local belonging historically situated, dialectizing with global issues, indicating the urgency of conceiving the environment in a vision of the totality environment.

In this sense, some challenging notes are announced: having professionals for a reflective-critical practice; to train professional researchers and investigators; create spaces for socialization and appropriation of knowledge; exercise an emancipatory practice. In response to these challenges, the path is the recovery of thinking subjects, through knowledge.

Thus, training should prioritize the inseparable character of theory and practice, with the emphasis on the planning of training, starting from real demands, practical actions and epistemological issues. Starting from the principle that in order to train someone there is a need to correlate theory and practice, in the sense of pedagogical praxis, and for this the teacher would need to have experienced this practice. Overcoming the theory-practice



dichotomy, correlating them in a dialectical way, becomes a founding value for thinking about the student's education in higher education. In this adjustment, theory and practice are dimensions valued in a relationship where one feeds the other. For Veiga Neto (2003, p.4)

[...] Without a schema or theoretical framework, what we call the world of practices – or, simply, practices – makes no sense and, therefore, is neither even observed or seen, nor much less measured or recorded. Conversely, the same thing happens: without some experience, some event in what we call the world of practices, there is no way to think, formulate or develop one or more theories.

The planning and feedback meetings of the executing team were also held every two weeks, on Thursdays of the week following the application of each workshop, from 6:30 pm to 9:00 pm. While the thematic workshops took place every 15 days, usually on Thursdays, at 6:30 pm - a time defined in line with and consultation with the participants through information collected in forms applied by Google Forms to the subjects involved. In them, key issues and concepts of environmental education were addressed, using the trilogy "Sun-earth-lived territory", conceived, planned and carried out virtually through the VLE-Cefor. Course, following and adapted to a script according to the book Planting knowledge, harvesting citizenship. (2004), as well as the theoretical, methodological and epistemological references, related to research in the field of EE and Education.

DEVELOPMENT

The course had a total of 11 thematic workshops where a researcher from the EDUCIMAT Program registered to compose her field of research intervention with the objective of analyzing the Training course.

The initial general objective of the Project in question was "To promote transversal and integrative educational actions of knowledge from the garden and the meliponary converted into a living laboratory, a space for Teaching, Research, Extension and training for citizenship". And also, to develop and apply a methodology capable of transforming the garden and the meliponary into a living laboratory based on transversal themes related to the environment, citizenship and science and technology.

It is never too much to emphasize that even if all one's trust is placed in education, as a transformer of conscience and with this the individual solves the problems of humanity, it has limits, that is, it is not enough in itself to carry out a citizen educational praxis (LOBINO, 2007), participatory and revolutionary, if this is not directly related to other spheres of life. It is naïve and simplistic idealism to credit education with "saving the planet". Because it is a process of learning from the other and by the other, mediated by the world,



and, therefore, something intrinsic to the realization of human nature, it is fundamental and primordial, however, its centrality only gains concreteness as we understand it in its movement of definition and objectification in history.

Thus, according to the contributions of Lobino (1999), school councils seem to us to be a fertile field for the promotion of a sustainable territory. Thus, the general objective of this debate was to analyze the possibilities and limits of implementing the training of eco-educators in the context of democratic management, from the school and local community. This has been the proposal of the Environmental Educator Collective as a possibility to strengthen EE as an articulating axis between the school pedagogical political project and the school councils, identifying the limits and possibilities in the formation of eco-educators. In this aspect, we understand that school councils are potential spaces in the promotion of democratic management, this is articulated with an inter/transdisciplinary knowledge to be built by the democratic confrontation of ideas, fostering knowledge that problematizes and sharpens the curiosity and interest of different subjects, making it more legitimate and representative of the real needs of the environment in its interrelations and complexities. These Councils allow the meeting and/or confrontation of the interests present in the performance of the representation of the different social subjects, therefore bearers of rights and different knowledge that, in theory, participate in the decisions and referrals in the management of the school.

FINAL CONSIDERATIONS

The school should be considered as a privileged *locus* of intervention in the lived territory, from the School Council as a space for the relations of different knowledge and practices based on its legitimacy and representativeness, capable, therefore, of promoting articulation in its lived territory, enhancing the different non-formal spaces with the expansion of lived scientific knowledge. Therefore, we conclude that if the environmental issue was in the discourse of intellectuals of the last century, this was no less distant in the political struggles of the present, as we have pointed out in this article. The neglect with which countries worldwide highlights the socio-environmental issue is evident, resulting in the increase in the global crisis.

That is why, when we approach the formation of the *critical eco-educator* as an organic intellectual, this idea is not a paradigm, because on the contrary, we seek to unveil it in its entirety, without it remaining an eternal mystery. And, more than that, the defocusing of structural struggles within the ecological discourse is discussed, not presenting the environmental issue dissociated from the other problems existing in socio-politics arising



from neoliberal ideology.





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