



The formation of teachers at “Sítio Barra da Espingarda” in “Caicó - RN” in favor of Human Rights

A formação dos docentes do Sítio Barra da Espingarda em Caicó-RN em prol dos Direitos Humanos

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ABSTRACT

Collaboration of the Education Studies and Research Group in Paulo Freire (UFRN, 2022) in service formation of teachers at the *Severino Paulino de Souza* Municipal School, in *Barra da Espingarda* Community, located in the rural area of Caicó - RN. Explain the intercultural pedagogical practice through in service formation for teachers in favor of more humanizing pedagogical practices, according to epistemological curiosity: How to promote in service formation for teachers in favor of more humanizing pedagogical practices? The methodological contribution was participant research (Brandão, 2007), with the methodological instrument of critical analytical/reflective narrative. Theoretical basis: Freire (1982); Fiorin (2008); Melo (2020) on the categories: Teacher formation, interdisciplinarity and intertranscultural curriculum. The intertranscultural curriculum pedagogical workshop enabled us to verify that in service formation is very important, because it favors teachers to reflect on their knowledge/doing in the school context, thus recognizing that in practice they accomplish what they do not know in theory. Therefore, we believe that this action was essential to bring the University closer to the Basic School, contributing for the inseparability between theory and practice can occur both for the students/monitors of the action and for the teachers in the classroom.

Key-words: Teacher training. Interdisciplinarity. Human rights.

RESUMO

Colaboração do Grupo de Estudos e Pesquisas da Educação em Paulo Freire (UFRN, 2022) na formação em serviço de professores da Escola Municipal Severino Paulino de Souza, Comunidade Barra da Espingarda, localizada na zona rural de Caicó - RN. Explicitar o fazer pedagógico intercultural por meio da formação em serviço de professores a favor de práticas pedagógicas mais humanizadoras, conforme a curiosidade epistemológica: como promover a formação em serviço de professores a favor de práticas pedagógicas mais humanizadoras? O aporte metodológico foi a pesquisa participante (Brandão, 2007), com o instrumento metodológico da narrativa analítica/reflexiva crítica. Embasamento teórico: Freire (1982); Fiorin (2008); Melo (2020) sobre as categorias: formação de professores, interdisciplinaridade e currículo intertranscultural. A oficina pedagógica currículo intertranscultural nos possibilitou constatar que a formação em serviço é muito importante, porque favorece aos professores refletirem sobre seu saber/fazer no contexto escolar, reconhecendo assim que na prática eles realizam o que desconhecem na teoria. Portanto, consideramos que esta ação foi elementar para aproximar a Universidade da Escola Básica, contribuindo para que a indissociabilidade entre a teoria e a prática possa ocorrer tanto para os discentes/monitores da ação quanto para os professores em sala de aula.

Palavras-chave: Formação de professores. Interdisciplinaridade. Direitos Humanos.

Introduction

The educational process takes place through dialogue, which is “[...] the loving encounter of men who, mediated by the world, pronounce it, that is, ‘it transform’, and transform it, humanize it for the humanization of all” (FREIRE, 1982, p. 43). Having said that, it’s highlighted that the dialogical encounter between human beings enables the change of reality, because the subjects become critical and reflective. In this way, we will reflect on the intertranscultural dialogue, expanding the reflections about the intertranscultural curriculum with regard to the formative process, in a double movement: students and teachers.

The cross-cultural curriculum comes from intercultural education, which permeates the conception of Paulo Freire, which encouraged thinking of a more curious school that valued individual subjectivity. In this sense, an intercultural curriculum is not a single and modeling curriculum, but a curriculum built on an open, reflective and dialogical process among the social actors of educational establishments.

Considering the importance of the theme for academic education and teacher education in an interdisciplinary practice, this writing seeks to reflect the following problem: How to promote in service formation of teachers in favor of more humanizing pedagogical practices?

For this, the study has as a general objective: to explain the intercultural pedagogical practice through the formation in service of teachers in favor of more humanizing pedagogical practices, as well as to report the experience about the in service formation of teachers in the *Sítio Barra da Espingarda* in an intercultural perspective, describe the statements of teachers from the pedagogical workshop experienced and present the intercultural utterances that cross the interdisciplinary teaching practice in the human formative dimension, corroborating the scan of Human Rights. These objectives are the epistemological curiosity that constitutes this research is: How to promote teacher formation in favor of more humanizing pedagogical practices?

The theoretical-methodological contribution is based on some authors who dialogue on the enunciative categories of teacher formation, interdisciplinarity and the intertranscultural curriculum, such as Freire (1982); Brandão, Borges (2007); Fiorin (2008); Melo (2020) and other authors. Our methodological approach was action research (Brandão, 2007), with the methodological instrument of critical analytical/reflexive narrative.

We start from the assumption that the teacher is the character who plays the non-transferable role in the formation of individuals, because their pedagogical practices in daily life have the power to build knowledge in a critical-reflexive perspective about the social and cultural reality that surround us. Thus, knowing the sensitivity of those who experience the

diversities present in teaching environments helps to think new ways for a more democratic advance during the teaching exercise.

Theory and practice meet: The pedagogical workshop on intertranscultural curriculum

The collaboration of the Group of Studies and Research of Education in Paulo Freire (*Grupo de Estudos e Pesquisas da Educação em Paulo Freire*) (UFRN, 2022) in the in service formation of teachers of the Municipal School *Severino Paulino de Souza*, in *Barra da Espingarda* Community, located in the rural area of *Caicó – RN*, happened through pedagogical visits with interviews with the manager, coordinator and teachers of the school on issues pertinent to the daily life of the school, then problems such as prejudice, discrimination, racism, social inequality, school access, interdisciplinarity were presented by the participants as challenging issues in their day-to-day life. By appropriating the difficulties existing in the daily school life of this community, we carried out the pedagogical intervention, corroborating, therefore, the indissociability between theory and practice.

Thinking about the best way to put into perspective the importance of the intertranscultural curriculum, an action plan was elaborated to establish communication between theory and practice through the execution of a pedagogical workshop, entitled “Intertranscultural Curriculum”, offered as continuous formation for teachers from early childhood to elementary school II. Thus, the methodological approach chosen was action research, or participant research, which:

one must always start from the search for unity between theory and practice, and build and re-construct theory from a sequence of critically reflected practices. Participant research should be thought of as a dynamic moment of a process of community social action (BRANDÃO, BORGES, 2007, p. 54).

Brandão and Borges also allow us to justify the choice of our investigative locus, by noting that “participant research is a time of popular education work carried out together with and at the service of communities, groups and social movements, in general, popular” (2007, p. 55). Thus, the Municipal School *Severino Paulino de Souza*, in the *Barra da Espingarda* Community, located in the rural area of *Caicó - RN*, integrated an important part of the process, both the physical space that received the action, as well as the group of employees who collaborated as an active part and participant of the research, which in all were twelve (12), among them were teachers of both early childhood education, fundamental I - 3rd, 4th and 5th years -, as of the fundamental II - among them teachers who work with the disciplines of Portuguese, Mathematics, History and Geography - as well as employees who occupy other roles besides teaching, such as the doorman, the supervisor and the school manager. Therefore,

we have here the effective approximation of the university with the school community, located in the rural area, locus practically invisible in the scenario of research and extension practices, but that we have for current political and social commitment in these spaces, because the purpose of our study and research group is to promote the formation of teachers in the most varied formal and formal spaces in favor of human rights, that is, more humanizing pedagogical practices that can combat racism, prejudice, symbolic violence, discrimination, social and territorial inequality, as well as all forms of social injustices.

The action came from research projects “Teaching-learning processes: decolonizing pedagogical practices” (*Processos de ensino-aprendizagem: descolonizando as práticas pedagógicas*, UFRN, 2022) extension “Articulation of integrated actions in integral education with interface in decoloniality” (*Articulação de ações integradas em educação integral com interface na decolonialidade*, UFRN, 2022), and teaching Interdisciplinary pedagogical practices: teacher education in Caicó - RN (*Práticas pedagógicas interdisciplinares: a formação docente em Caicó - RN*, UFRN, 2022), which are in line with the pedagogical actions of the Group of Studies and Research of Education in Paulo Freire (*Grupo de Estudos e Pesquisas da Educação em Paulo Freire*, UFRN, 2022), under the coordination of teacher Maria Melo. Initially, some visits were made to the school, to observe the space and communicate with the school community, thus establishing a dialogue between the action team (Coordinator and monitors) and the educating professionals (supervisor and manager) so that together they could identify problems, gaps or deficiencies that interfered in the teaching work. Through this contact, it was found that teacher education, curriculum and interdisciplinary pedagogical practice presented themselves as major challenges. Thus, the proposal of pedagogical intervention was elaborated by the action team: 'Pedagogical workshop: Intertranscultural curriculum', which dealt with the themes: decoloniality, integral education, interdisciplinarity, categories that focus on the construction of an intercultural curriculum, which may come to address some of the needs presented by the school community.

With an action team composed of five participants (Figure 1) - Laize Fernandes, interdisciplinarity monitor, Katiane Silva, full education monitor, Joseane Santos, decoloniality monitor, Maria Aparecida V. de Melo, project advisor, and Guilherme Costa, full education monitor and photographer of the activity - the workshop was organized in four moments: awareness dynamics, dialogued exhibition presentation of theoretical contents, integrative practical activity and moment of self-evaluation.

Then the team that developed the pedagogical workshop: Intertranscultural curriculum systematized with planning the actions to be developed. In this case, there were meetings before the visits to teachers at school and through the announcements and complaints that they made we thought about how to perform the pedagogical intervention, so that it met the

demands put by them and the themes that we would like to bring to them, such as interdisciplinarity, decoloniality and integral education, here is the team:

Figure 1. *Action team*



Source: Guilherme Augusto da Cruz Costa (2022).

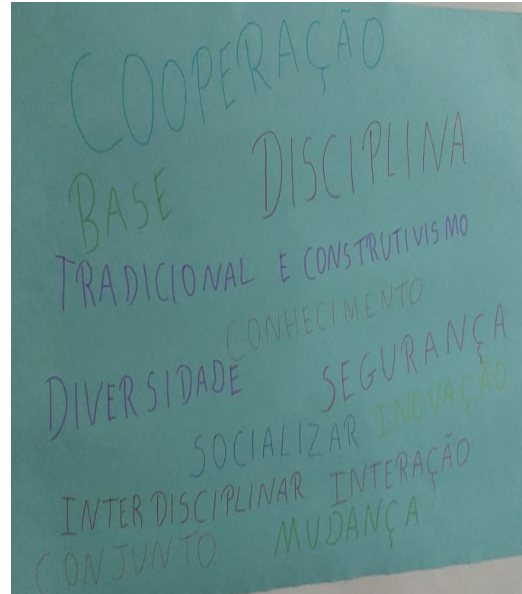
The pedagogical workshop Intertranscultural Curriculum was initially developed by a dynamic that would provide the presentation of the participants, in addition to the socialization of their previous knowledge on the subjects that would be discussed. It was through questions, elaborated by the monitors, which touched on the proposed themes, which were drawn from a box (Figure 2) by the teachers who were to present themselves and then answer the question with just one word, then choose a colleague to present themselves and answer the next question, so successively until the twelve (12) presented themselves. The answers of the previous knowledge of the participating teachers were recorded in a poster (Figure 3) and displayed on one of the walls of the room.

Figure 2. *Question box*

Figure 3. *Poster*



Source: Guilherme Augusto da Cruz Costa (2022).



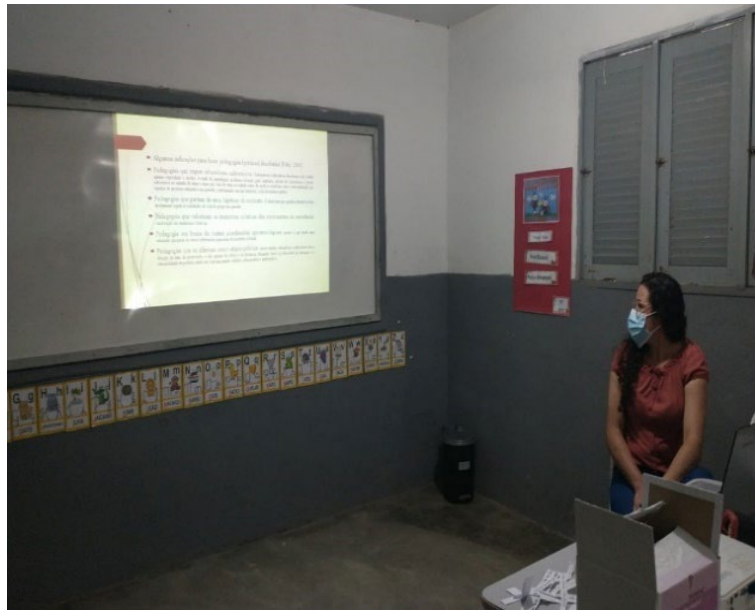
Source: Guilherme Augusto da Cruz Costa (2022).

As can be seen in these images, the questions were inside the box and as he passed it on to each teacher, he took the question and answered only one word. A very relaxed moment and at the same time, complex because it required the teachers objective answers that could be problematized in the school routine. Therefore, this presentation movement is responsible for the previous knowledge of teachers about the themes addressed in the workshop: interdisciplinarity, decoloniality and integral education.

The second moment, reserved for the theoretical discussion of the proposed themes, aided by the use of slides (Figure 4) elaborated by the monitors was quite significant, given that it was found that teachers are unaware of the theory, but in practice they account for epistemological approaches that are raised in daily school life, such as the issue of prejudice of origin, racism because of hair and skin color, discrimination because the child is poor. Thus, we were dialoguing with the teachers as we shared the categories that were being put into circulation.

At this moment, the approach applied was the dialogued exhibition, obtaining very satisfactory results regarding the participation of teachers and other school officials (Figure 5), who contributed with doubts, examples, knowledge and testimonies.

Figure 4. *Theoretical presentation*



Source: Guilherme Augusto da Cruz Costa (2022).

In the course of the explanation about the categories exposed around the intertranscultural curriculum was approached in a conversational way, that is, there was a dialogue between the *oficineiros* and the teachers to position themselves according to their experiences in the classroom, both with early childhood education to the initial and/or final years, as we can see in the following image.

Figure 5. *Participating teachers*



Source: Guilherme Augusto da Cruz Costa (2022).

It was at this moment that we had the opportunity to hear their experiences much more as teaching professionals and members of a rural community, here are some of the issues

raised by the participants: the existence of a prejudice with the peasant communities regarding intellectual and linguistic capacity; the occurrence of moments of discrimination in the classroom, the culture of bullying and the reproduction of racism and standards of beauty by students; the nucleation of the schools, that is, the attempt to the payment of the rural in front of the prioritization of the urban; the importance of taking into account diversity, especially in a country as culturally diverse as Brazil, for a humanized education that guarantees human rights to students.

After this long and heated debate, a moment was reserved for an integrative dynamic, where a tree representation was placed in the center of the room (Figure 6). The participants were divided into three groups (Figure 7), each received a sheet of paper color and a theme of those presented - pink group with decoloniality, white group with interdisciplinarity and yellow group with integral education. The purpose of the activity was to produce the fruits of the tree, that is, to write in a few words on the colored papers what they had seized during the workshop on the theme we had worked on.

Figure 6. *Knowledge trees.*



Source: Guilherme Augusto da Cruz Costa (2022).

The tree waiting for the fruits built in the dialogical moment between the offenders and the participating teachers, who were active at the time of listening, reflecting on their

pedagogical daily life and positioning themselves critically through the problematized reality, as we can see in the following image:

Figure 7. *Execution of the integrative activity.*



Source: Guilherme Augusto da Cruz Costa (2022).

After internal socialization among the participants, it was possible to reap the fruits of the workshop, and the tree received several (Figure 8), which were presented by their respective groups, allowing us to make a critical/analytical reflection on what they already knew and what was added in the dialogical moment. That is, the knowledge put by them in the first dynamic (Figure 3) and put in the last. Thus, we can see how much our pedagogical intervention was welcomed by the class of teachers who cooperated and collaborated by fostering a very significant afternoon of knowledge resignification, as can be seen in the following image:

Figure 8. *Filled tree.*



Source: Guilherme Augusto da Cruz Costa (2022).

Finally, as a closing moment, the participating professionals were asked to reflect on the moments lived in the workshop and, as in the first dynamic, to choose only one word to describe the experience, so a single word was requested to evaluate the pedagogical intervention. Thus, it was possible to evaluate how the action with the team impacted the educators, and it was possible to conclude, due to the unanimity of positive responses, that the action was productive and reached the proposed objectives.

The enunciative unfolding of intertransculturality: human rights, cultural diversity and teacher formation

The subjectivity of each individual is what makes up society, each person has in itself different ways of being. At birth, we are immersed in a pre-established way of life throughout a social context that already exists and has its culture, customs and beliefs already established. Therefore, every teaching we receive contributes to the formation of our cultural identity. In the case of the teacher, it's up to him to establish this link between the different cultures that gives life to the school environment. Thus, it's up to the teacher formation courses to enable these professionals fully, aiming at their active practice in the face of this cultural diversity.

In defense of this agenda, several theorists reinforce the importance of teachers' actions based on a vision that gives visibility to students who, because of the Eurocentric model that is present in textbooks and in the school space, end up being disregarded in the themes that are worked on in the classroom, such as cultural diversity. Moreover, it's evident that an education that promotes diversity, the valorization of different cultures and defends human rights is essential to train individuals who respect the various forms of experiences and is aware of the importance of the different for a mute without prejudice. In this sense:

Interculturality exists in the midst of diversity where unity is sought in the objective of the collective, in the sense of conforming the subjects in the representation of themselves, that is, respect for diversity and culture of the way of being and being of the peoples of the countryside, in general they are constitutive elements that promote the epistemological turn of the paradigm of Rural Education for Country Education, of scientific knowledge to know, from the sociology of absences to the sociology of emergencies (SANTOS, 2019 *apud* MELO, 2020, p. 25).

Thus, understanding diversity and giving visibility to it has been a challenge for those who seek to promote an education with equity. Even if there is a support by law, based on human rights, it's not enough is not only established in a role, but it must be in practice, in daily life and in the collective that this right is actually put into practice. Candau (2008 as quoted by MELO, 2020, p. 25) help us understand that interculturality is a dynamic and

permanent process of relationship, communication and symmetry, learning between cultures in conditions of respect, mutual legitimacy, and equality.

In view of this, we see the importance of the dynamic process in the classroom, because for students, the class becomes more attractive when the teacher uses examples or objects of his daily life to explain certain content, going beyond what is put in the textbook that carries a lot of Eurocentric content and that needs to be confronted in debate in the classroom, and to compare through a historical analysis, between past events that have a positive or negative impact on the structure of society today, helping students to understand that certain cultures, religions and social classes have been subordinated over time.

For this, it's necessary that there is a relationship between teacher and student, where there is a dynamic that promotes the communication of different cultures, through research and debates in class, which will result in respect between colleagues and the formation of subjects who fight in defense of equality and the disruption of prejudices that are constructed in children unconsciously and that is reproduced on a day-to-day basis, without this one noting. In view of these discussions, we see that in the course of this process of intercultural learning, it's necessary that teacher formation courses have a theoretical basis that works on this theme so that they can acquire methodological knowledge to serve as a pedagogical tool.

The interdisciplinarity of human rights in teacher formation

Interdisciplinarity is understood as a fundamental action in promoting dialogue between knowledge. For Fiorin (2008) interdisciplinarity as a connector of methods and theoretical concepts that interrelate, so it allows students to have their critical sense expanded.

As we know, learning is a process that has been improving as historical periods pass, and remains in a constant improvement, and now, in the 21st century, with interdisciplinarity in education, we can encompass several themes with greater flexibility and in an easy way. Interdisciplinarity in education is essential for the integral formation of students, and it's of great importance for this construction of essential skills for the present day. It also allows the student to learn how to make connections between ideas and concepts across different disciplinary boundaries, improving their intellect, allowing the student to connect different areas of knowledge.

The discussion that revolves around interdisciplinarity permeates the great approaches, epistemology and pedagogy, which encompass diverse concepts and complement this interdisciplinary axis. This movement of connected knowledge, and a historical movement that has been marking the articulation of interdisciplinarity in a broad and complex context of changes in the form of teaching-learning, encompassing not only education but also other

sectors of social life, such as politics, economics, among other sectors. This articulation of interconnected knowledge is a major change of pattern that is in full swing in society.

Several authors perceived interdisciplinarity as a necessity for the production and socialization of knowledge in the field of education. In general, it seeks meaning, the need to overcome the fragmented view of the processes of production and socialization of knowledge. As proposed by Michael Gibbons (1997) and several other authors, it's a movement that moves towards new forms of knowledge organization or to a new system of its production, dissemination and transference.

In recent years, the discussion about the formation of teachers in the face of educational problems nowadays has been increasingly amplified, a theme that is highly based on the experience and transformations that have occurred in societies. These transformations, which have brought with them several challenges and problems that present themselves and need a solution. The progress generated by technologies and the advancement of science, have brought the need for advances in the education of teachers, who educate the human being, forcibly considering these challenges, requiring the constant improvement of the educator.

When we think about teaching, we highlight the importance of understanding its social functions, that is, a complex social practice inserted in a society that does not observe human rights, effected by teacher - student - knowledge interactions, in the teaching and learning processes (CORTELLA, 2014). In this sense, interdisciplinarity, teacher education and human rights are contained as important tools for teacher education and for the students' learning, which both being fully aware of these rights provided for in the Magna Carta and complementary legislation can change the reality to their surroundings and also from interactions in daily school life and contribute to the relationships established in society.

The lack of participatory education, the lack of appreciation of human rights education, has undoubtedly caused in our country a huge injury to fundamental rights, and a continuous disregard for the most elementary guarantees of the free citizen. The lack of the institution and the appreciation of human rights education consistently may have contributed to the fragility of the citizen's formative processes, of obsolete bases. (RAMOS, 2009).

Today, the importance of the realization of human rights occurs because it's directed to the restoration of a moral and social balance, seeking to institute principles such as equity (justice) and equality, focusing on the good of the collective and social harmony. Constitutional thinking sets limits and protects human freedom in spaces where it has been most raped, assaulted and ignored. What is sought in our Constitution, therefore, is equality, dignity, rights and guarantees, provided for in the form of the law and its application in the social environment (SAMPAIO, 2013).

It's therefore necessary to discuss the teacher's education in human rights, especially that of pedagogues and teachers working in basic education, considering that this is a stage of life in which the subjects are in the process of transformation, and, being these educators individuals who mediate the educational processes and opinion makers, raising discussions about themes leading students to being transforming subjects of society.

These past values can lead to the construction of a new citizen, critical and reflective, with knowledge of human rights, citizenship and democracy. This knowledge should be the leading axes of all school practice and not, on the contrary, be mere breeding themes of outdated ideas.

Dias and Porto (2010) suggested that the curriculum of the formation of educators in human rights addresses multiculturalism, which allows, through the recognition of cultural diversity, the contextualization and transformation of reality. In view of the formation of this new teacher, it's evident the need to modify this curriculum with traditional parameters, and it's clear the need for interdisciplinarity in human rights in teacher education.

Cross-cultural curriculum: practice beyond what is prescribed

With regard to the school curriculum, it's essential that in the globalized world, which we are living in, the school can provide students with an exciting, pleasant environment that allows coexistence with the cultural diversity existing in Brazil. Thinking about the curriculum in the cross-cultural perspective is an urgent and necessary task to break with pre-established paradigms that permeate society and pass through the walls of the school. A great national reference in this subject is the educator Paulo Freire, who was concerned with raising the flag of education against the oppression of marginalized peoples, who not only theorized, in his books, but practiced through his acts, like the revolution, which he carried out in a village in the backwoods - Angicos, Rio Grande do Norte -, where together with a group of teachers involved in the fight against illiteracy, he taught 300 illiterate workers to read and write, this shows that when there is unity in pedagogical thinking it's possible to overcome challenges.

We know that thinking about a curriculum that includes cultural diversity and breaks with the social exclusion of social groups is challenging, because the guiding documents both national and regional, for the most part are insufficient in this respect, but in addition to the weather it's necessary that teachers leave the area of conformism and take the place that is rightly theirs, which is that of an educator committed to social causes, and to present himself:

[...] influencing, guiding and defining public educational policies. It's, therefore, a school in which everyone can research, think, practice, reflect, feel, deliberate, be, plant, act, cultivate, evaluate about what they did and start again this cycle, discussing and debating about the possibilities of overcoming, together, the difficulties and problems arising in school and education, in its broadest sense (PADILHA, 2001, p. 141).

When there is this teaching practice, the school comes to be seen as a place of resistance, humanization, forming critical citizens and who knows their own culture, that of the other, values and respects cultural diversities. And thus, it's possible to go beyond what is prescribed in the official documents, such as the Political Pedagogical Project (*Projeto Político Pedagógico* - PPP), The Common National Curriculum Base (*Base Nacional Comum Curricular* - BNCC) - which bring in their third general competencies of basic education, the perspective of intertransculturality by noting that: "Valuing and enjoying the various artistic and cultural manifestations, from local to world, and also participating in diversified practices of artistic-cultural production" - and other documents that serves as a basis for guidance for pedagogical actions in school. Since, although some documents bring cultural issues as a subject to be worked on, many do not realize the issues that are necessary to be discussed with students, because it's not enough to be prescribed, it's necessary that teachers be formed in favor of socially just inclusive pedagogical practices.

Thus, the teacher needs to go beyond what is placed as "necessary", because it's he who daily lives with the students and realizes what is necessary to be discussed, the educator committed to education, considers the cultural diversity existing in the classroom as a source of inspiration for their pedagogical practice, which will give visibility to the different ways of being, make and think about the school floor, as the pedagogical workshop intertranscultural curriculum was carried out.

Conclusions

This writing aimed to explain intercultural pedagogical practices through continuing formation in defense of human rights, reporting the experiences of in the service formation of teachers from an intercultural point of view, describing the testimony of teachers through interdisciplinary pedagogical practices, defending human rights and presenting intercultural statements in all teaching practice in the dimension of human formation, as well as enabling interdisciplinarity and integral education as pedagogical artifacts for a humanizing and contesting formation of the current reality.

Moreover, it's evident that in service formation of teachers in favor of pedagogical practices in favor of human rights is seen as an important tool for their formation and for the learning of students and, at the same time, fully aware of these consecrated rights can change the reality around them, as well as daily interactions in school life and, contribute to the relationships established in society.

Finally, it should be noted that the action carried out as a result of research, teaching and extension activities has the responsibility to facilitate the sharing of academic knowledge with the community, in order to develop and build an egalitarian education and, at the same time, communicate that the university needs to reach basic schools in rural communities, because many teachers need to update their knowledge around contemporary education theories.

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