

## The pedagogical proposal for Rural Education in the state of Pernambuco: dialogues between Rural Education, integrated curriculum and interdisciplinarity

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**ABSTRACT.** Rural education, as an educational theory and practice, has a history marked by compensatory, discontinuous policies and with a developmentalist bias without commitment to the provision of social quality education. The reflections presented here are the result of a Master's research and reflect on the pedagogical praxis of educators from a rural school, based on the concepts of integrated curriculum and interdisciplinarity in a school unit of the state public system, in the city of Petrolina-PE. The research was anchored in the qualitative approach, through descriptive and exploratory research, with bibliographic review, document analysis, followed by observation, questionnaires and interviews. Data analysis was based on the understanding of Content Analysis, according to Bardin (2009). We conclude that the investigated praxis is based on the pedagogical proposal of Education of the Countryside of the State of Pernambuco, whose principles are based on the concept of integrated curriculum and interdisciplinarity, in the experience of collective planning and recognition of the school context, as articulating elements of the theory relationship, teaching and community practice. However, it presents a superficial understanding as to the understanding of the interdisciplinary movement in practice, in addition to the necessary investment in strengthening the individual and collective training process.

**Keywords:** rural education, integrated curriculum, interdisciplinarity.

## **A proposta pedagógica de Educação do Campo no estado de Pernambuco: diálogos entre Educação do Campo, currículo integrado e interdisciplinaridade**

**RESUMO.** A educação no campo, enquanto teoria e prática educativa tem uma história marcada por políticas compensatórias, descontínuas e com o viés desenvolvimentista sem compromisso com a oferta de uma educação de qualidade social. As reflexões aqui apresentadas são frutos de uma pesquisa de Mestrado e refletem acerca da práxis pedagógica dos/as educadores/as de uma escola do campo, a partir dos conceitos de currículo integrado e interdisciplinaridade em uma unidade escolar da rede pública estadual, da cidade de Petrolina-PE. A pesquisa se ancorou na abordagem qualitativa, através de pesquisa descritiva e exploratória, com realização de revisão bibliográfica, análise documental, seguida de observação, aplicação de questionários e realização de entrevistas. A análise de dados teve como base a compreensão da Análise de Conteúdos, segundo Bardin (2009). Concluímos que a práxis investigada está fundamentada na proposta pedagógica de Educação do Campo do Estado de Pernambuco, cujos princípios encontram-se alicerçados na concepção de currículo integrado e interdisciplinaridade, na vivência do planejamento coletivo e reconhecimento do contexto escolar, enquanto elementos articuladores da relação teoria, prática de ensino e comunidade. Todavia, apresenta uma compreensão superficial quanto ao entendimento do movimento interdisciplinar na prática, além do necessário investimento no fortalecimento do processo formativo individual e coletivo.

**Palavras-chave:** educação do campo, currículo integrado, interdisciplinaridade.

## La propuesta pedagógica para la Educación de Campo en el estado de Pernambuco: diálogos entre Educación de Campo, currículo integrado y interdisciplinaridad

**RESUMEN.** La educación en el campo, como teoría y práctica educativa, tiene una historia marcada por políticas compensatorias, discontinuas y con un sesgo desarrollista sin compromiso con la provisión de una educación social de calidad. Las reflexiones aquí presentadas son el resultado de una investigación de Maestría y reflexionan sobre la praxis pedagógica de los educadores de una escuela rural, basada en los conceptos de currículo integrado e interdisciplinariedad en una escuela pública en la red pública estatal de la ciudad de Petrolina - PE. La investigación se ancló en el enfoque cualitativo, a través de la investigación descriptiva y exploratoria, con revisión bibliográfica, análisis de documentos, seguida de observación, cuestionarios y entrevistas. El análisis de los datos se basó en la comprensión del Análisis de Contenido, según Bardin (2009). Concluimos que la praxis investigada se fundamenta en la propuesta pedagógica de Educación del Campo del Estado de Pernambuco, cuyos principios se fundamentan en el concepto de currículo integrado e interdisciplinariedad, en la experiencia de planificación colectiva y reconocimiento del contexto escolar, como elementos que articulan la teoría, la docencia y la práctica comunitaria. Sin embargo, presenta una comprensión superficial en cuanto a la comprensión del movimiento interdisciplinario en la práctica, además de la necesaria inversión en el fortalecimiento del proceso de formación individual y colectiva.

**Palabras clave:** educación rural, currículo integrado, interdisciplinariedad.

## Introduction

*A rooster alone does not weave one morning:  
it will always need other roosters  
One that catches the scream that it  
and throws it to another; of another rooster  
that catches the scfream that a rooster before  
threw and tossed it to another;  
(Melo Neto, 1966)*

The poem Weaving the Morning, by João Cabral de Melo Neto, brings to light the evidence in his verses, the crowing of a cock alone is not able to bring the light and break through the darkness, the representation of individual and collective dimensions, strength and importance of collective work, of the necessary call for other roosters to invoke the morning, in a gradual and integration process, of calling and attitude towards the reality that presents itself.

It brings us to even think that, breaking the dawn is not an individual or solitary work requires other subjects, other corners, whose completeness is established through the voice, the presence, the attitude to be a voice to break with reality and building a new dawn, in addition to highlighting the importance of maintaining community interpersonal relationships. Thus, we infer that human conquests are established based on the relationships between subjects, practices, contexts and needs, mediated by the dialogicity that allows the process of creation and recreation (Freire, 1987).

Young and old, from the countryside or the city, have attempted to overcome difficulties and overcome challenges of social, cultural, economic, among others, and build new realities for the exercise of citizenship, powered by the collective strength of the dialogic process associative. They live plural experiences which require a different attitude towards knowledge, methodological adequacy, in short, a pedagogical praxis that considers the contexts and subjects in the stage of life in which they find themselves. As stated by Arroyo (2006, p. 23), “they are young people and adults who have a very specific trajectory, who experience situations of oppression, exclusion, marginalization, condemned to survival, who seek horizons of freedom and emancipation at work and in education”.

If we observe the trajectory of constitution of policies for this part of the population, we realize that the world of work and economic relations have always guided their paths and choices, whose ways of being and living have been / are made invisible, as well as the other rights that pervade survival needs. Their voices were quiet for a long time, in the face of subjugation, lack of access to rights, full exercise of citizenship, by other subjects who exercised forms of power. In a way it is necessary to confront against the

wickedness of the neoliberal project that makes education an ideological instrument.

I do not add my voice to those who speak in peace, they ask the oppressed, the ragged of the world, for their resignation. My voice has a different semantics, there is another song. I speak of repetition, indignation, the “just wrath” of the betrayed and the deceived. Their right and their duty to rebel against the ethical transgressions of which they are increasingly suffering (Freire, 2005, p. 101).

In the perspective of full exercise of the right to citizenship, it is the duty of the government to provide social quality education for youth and adults, with continuity of policies, combat the illiteracy and in favor of equal social, as it reiterates the Declaration of Hamburg (1997), result of the 5th International Conference on Adult Education (CONFINTEA):

adult education becomes more than a right: it is the key to the 21st century; it is both a consequence of the exercise of citizenship and full participation in society. Furthermore, it is a powerful argument in favor of sustainable ecological development, democracy, justice, equality between the genders, socioeconomic and scientific development, as well as a fundamental requirement for building a world where violence gives way to violence, dialogue and a culture of peace based on justice (UNESCO, 1997, p. 1).

The conception and proposal of education for young people and adults go

beyond what government discourses establish. We look forward to an education whose main goal is the struggle of workers, whether in the countryside or in the city, to build an education model that takes into account their reality and interests, valuing the different “identity groups”, its production of existence, culture, needs and actions as historical subjects.

When looking at the peasant reality, a space marked by contradictions, conflicts, denial of rights and compensatory policies is evidenced, guided by a capitalist state that guides educational actions due to economic interests, which in the name of development offer to rural areas an education that disregards subjects, ways of being, needs and practices out of context with reality.

The people of the countryside fight for a different school, which recognizes their social subjects and incorporates them into the school, valuing their knowledge, their beliefs, their work and their culture, allowing these subjects to intervene and modify social relations of his group, as defended by Caldart (2003).

This way, this brief dialogical movement, considering the state system teaching practices of Pernambuco to the Education of Young People and Adults from the Countryside, which establishes

the integrated curriculum as methodological axis, we seek, through research, to reflect on the pedagogical praxis of the educators at rural schools, from the concepts of integrated curriculum and interdisciplinary.

In order to achieve such aim, we had as *locus* of the research the state school Dr. Diego Rego Barros, located in Senator Nilo Coelho Irrigation Project, in the rural area of Petrolina-PE. School unity which assists regular high school classes, adult education, in addition to four (04) classes of the Education of Young People and Adults from the Countryside and of 06 (six) classes from the Landless Workers Movement, called *Água Viva*. From the group are research subjects 12 teachers and two pedagogical coordinators, making a total of 14 (fourteen) research subjects.

The study was guided by the principles of the qualitative approach, of the descriptive and exploratory type, and the data were collected through document analysis, observation, questionnaires and interviews. Data analysis was based on the understanding of Content Analysis, according to Bardin (2009). In order to theoretically support the understanding and discussion about educational praxis articulated to the intentions of the proposal of Rural Education and interdisciplinarity,

we take as a main basis the writings of Caldart (2002), (2005), Arroyo (2006), (2012), Fazenda (2002), Freire (1987), (2000), Japiassu (1976), (1993), Santomé (1998), among others.

In this sense, this article consists of three moments. In the first, we begin the discussion by presenting the context of struggles of young people and adults in Brazil and the transition from Rural Education to Countryside Education. In the second, we highlight who are the subjects of Youth Education in the Countryside, doings and teacher training in Education in the Countryside in Pernambuco. Then, we discuss the research findings, perceptions, advances and resistance regarding the integrated curriculum and interdisciplinarity. Finally, we present some findings in the research itinerary.

### **About rural education for Education of/in the Countryside: breaking paradigms**

Our excels up historical journey from the process of Portuguese colonization for the transmission of knowledge reserved and monopolized the ruling classes, whose access to knowledge more elaborate legitimized the maintenance and elevation of leadership status and management of the wealthier class, whereas, the popular working classes were

denied access to the same opportunities, resulting in distancing of the exercise of power and to citizenship.

Silva (2018) points out that,

the occupation of Brazilian territory after European colonization instituted a pattern of political, economic, administrative and cultural domination that territorialized capitalism from a tripod between 'colonialism' - concentration of land, exploitation of labor with the slavery of blacks, the servitude of the Indians and wages for the poor whites; 'racism' — exploitation of the black as a human being and denial of all forms of language and cultural expressions; and 'patriarchy' - male and heteronormative supremacy in social relations, in the sexual division of labor and in political participation (p. 3).

To break with this historically constructed reality of annulment, invisibility and subjugation, is to break patterns of domination of centuries of exploitation of land, labor and patriarchy. Overcoming colonialism required and requires to discontinue the empire of colonialism, slavery and confronting economic projects to strengthen capital, which envisioned the school as part of a totality for specific purposes.

In this perspective, we observe that the schooling process in Brazil demonstrates that, the education system in the country was sustained for a long time,

by educational actions for mercantilist purposes, initially with the indigenous people and, later, with the blacks, carried out by the Jesuits. The purpose of educating this portion of the population was for the aim of meeting the purposes and needs of the Portuguese crown and the Catholic Church.

With the expulsion of the Jesuits from Brazil, in 1759, there was a disarticulation of the educational system, thus incurring a break in the structured educational model. Only almost a century later, in 1854, did the first night school in Brazil emerge with the aim of teaching illiterate workers to read and write. Fact is that it reveals the inattention and lack of interest on the part of the State in offering schooling and overcoming illiteracy.

The 1824 Constitution was an important milestone in the field of legal rights to guarantee primary and free education for all citizens, however it did not bring about the necessary changes. Haddad and Di Pierro (2000) point out that

the law that was born with the constitutional rule of 1824, extending the guarantee of basic schooling for all, was no more than the legal intention. The implementation of a quality school for all has progressed slowly throughout our history. It is also true that it has been interpreted as a right only for children (p. 109).

Still according to Haddad and Di Pierro (2000), in practice, the 1824 Constitution initiated the discriminatory and exclusionary process of the adult population, considering that, during the Empire period, only a small portion of the population belonging to the economic elite had citizenship, which admitted to administer primary education as a right, and to vote, excluding blacks, indigenous people and women.

This situation was also pointed out by Sanz Fernández (2006), when he stated that the school has always been focused on teaching children, adolescents and young people, and not on adult education. In this way, evidencing the State's neglect, in view of the rights of a large part of the adult population, made invisible by the process of exclusion in the participation and effectiveness of public policies.

Over the years, changes in the concept of education were driven, in view of the structuring of the urban-industrial model, with the new configuration in the accumulation of capital, which required training and qualification for labor, so that education was conceived from two teaching models: city - the technical - professional and field - rural / agricultural.

This was a developmental mentality, which prevented from seeing the school as a

space for the production of knowledge, for dialogue between subjects, for the construction of new practices and new dawn. Without time and without a voice, the populations of the countryside, the target of our object of study in this article - lived for a long time, "sustained" by projects and educational campaigns that intended to eliminate illiteracy, considering that this became a "hindrance" to plans for economic development in the country, due to the market impositions that required more effective actions in order to instrumentalize the subjects in attendance to the job market, either in the countryside or in the city. However, such projects did not present a real commitment to the social inclusion of the subjects and disruption of urban-centered practices.

Although in a situation of submission and exploitation, it does not mean that there were no struggles and clashes during the educational paradigm that supported educational projects aimed at rural populations - called Rural Education -, a term understood here as a historical period in which educational practices they stood out for the transmission of knowledge, for the presence of a society project based on the latifundia and agribusiness, which understood the school from the welfare and social control point of view and disregarded the reality and needs of the



field (Alencar, 2010). Period that lasted from Brazil-Colony to Brazil-Republic, until approximately the end of the 20th century.

During this historic journey, social struggles were evident and made it possible to weave many dreams. The main one, the achievement of Education as a right for all, made possible by the 1988 Constitution, was fundamental for other achievements, in view of the fact that it founded the emergence of Rural Education as a subjective right, the recognition as a space that promotes permanence in the countryside, values work, subject and culture, considering that the countryside is defined as more than a non-urban perimeter, it is a territory of possibilities that “dynamize the connection of human beings with the very production of the conditions of social existence and with the relations of society human society” (Parecer CNE / CEB N° 36/2001).

Although still inspired by the urban paradigm, rural education was considered a right that sought to be respected, in view of its singularities. With the publication of LDB (9.394 / 1996), other pedagogical possibilities for Youth and Adult Education in rural areas were opened, recognizing sociocultural diversity and the right to equality and difference, advocating a basic training that

contemplates the regional and local specificities, methodologies and adaptations inherent to the space, in view of the different subjects it encompasses.

It is, therefore, a paradigm of education in construction, which strives for the emancipation of the subject of the countryside and for its participation as a historical subject, in which the rural school is responsible for conducting pedagogical works that surpass the classroom as a unique and central knowledge space and build strategies beyond the fragmentation present in most current teaching and learning processes (Molina & Sá, 2012).

### **Subjects, doings and teacher training**

*“... and other roosters with whom many other roosters cross the threads of their rooster screams so that the morning, from a fine canvas, goes weaving between all the roosters”.*  
(Melo Neto, 1966)

The collective constructions reached in the countryside through the struggles, especially of the social movements, made it possible for several *screams to weave threads of sun* in favor of the construction of a new reality, whose educational paradigm was understood as a space of human, social, cultural experiences, cognitive, political and, above all, dialogical for and “among all the

roosters”. The participation of men and women, peasants, riverside dwellers, quilombolas, among many other rural peoples, in the struggles and actions through social movements brought to light the need to overcome the Rural Education paradigm and underpinned the emergence of Rural Education, envisaging the construction of an education based on the principles and values of the peasants and committed to social transformation.

An education whose defended educational roots are present in Socialist Pedagogy, Popular Education, Movement Pedagogy and Alternation Pedagogy. Also based on Popular Education, the pedagogical proposals designed for Rural Education are endorsed as enabling the construction of knowledge based on reality, in the material production of human existence, so that the principle of participation of all subjects is established as a methodology involved in the act of learning, dialogicity being an essential element in the process of construction and (re) construction of knowledge.

The pedagogical praxis considers beyond the knowledge of reality, the need to insert itself critically in it, so that it is possible to act, transform it from the reflection and action of men, after all, education is a collective act, mediated by the world (Freire, 1987). Therefore,

Countryside Education aims to establish the links between knowledge and the social context of which it is part, in addition to excelling in the dialogical construction of knowledge by and for workers in the countryside, through pedagogies that provide more meaningful practices and emancipatory, with social commitment, considering that in the school context

the school often works with fragmented content, loose ideas, unrelated to each other, much less to concrete life; there are many studies and meaningless activities, outside of a totality, which should be exactly that of a human formation project . (Caldart, 2002, p. 25).

In the face of this context, the need for a curriculum that mobilizes knowledge and deconstructs standards of watertight and hierarchical disciplines among themselves, of memoristic practices, thus respecting the particularities and ways of being of the subjects, emerges. From another point of view it promotes the construction of teaching proposals that consider the peasants as subjects of knowledge and historical and social actors, so that the dialogue allows the intersection of knowledge in the school routine and the resignification of the curriculum. Therefore, overcome the idea of the classroom as a unique and central knowledge space, and build strategies beyond the fragmentation present in

most current teaching-learning processes (Molina & Sá, 2012).

In this perspective, the curriculum has a fundamental role in promoting change, as it is understood as the link between theory and practice, as a constituent element with a socializing and mobilizing function of dialogues, practices, resistance and experimentation among social actors.

Bearing in mind the need to overcome the pedagogical paradigm of Rural Education through pedagogy that enables an emancipatory curriculum, which distances itself from a school model that aimed only at fixing man in the countryside, increasing the productivity of peasant men, based on utilitarian curricular practices and that for a long time understood that in the field “the school curriculum should be aimed at providing knowledge that could be used in agriculture, livestock and other possible daily needs” (Bezerra Neto, 2003, p. 15).

We fight for an education that brings in its core the construction of a school that does not have an end in itself, but in the working class, whose educational environment requires planning considering knowledge with real life, that is aware of its time and feel co-responsible for the changes in your history, which, as advocated by Pistrak (2000, p. 11), move

from “teaching to education, from programs to life plans”

In contrast to the perpetuation of utilitarian curricular practices, the curriculum design for Youth and Adult Education in the Countryside of the State of Pernambuco proposes the curricular integration advocated by Santomé (1998), as “a way of balancing teaching excessively centered on the memorization of contents”, emphasizing that education needs to “include the ability to treat and apply knowledge, estimate its limitations and develop the means to overcome it” (p. 116). Just like the studies about interdisciplinarity which defend the resignification of knowledge, such as Japiassu (1976) understands, viewing interdisciplinary attitude as driving force of curiosity, the sense of discovery of the "new", able to promote the redefinition of knowledge that most of the time, appears so fragmented to and disconnected the student's everyday reality.

Furthermore, we must consider that if we look at the trajectory of the Youth and Adult Education of / in the countryside, in Brazil, we see that and in the name of progress, the peasant man has been "forced" to migrate in search of livelihood, being to the margin of rights and opportunities. There have

been denied specific learning needs, the value of its knowledge and practices, in short, the appropriate schooling conditions conducive to the exercise of citizenship, empowerment, social quality education, a situation that reveals the invisibility of these subjects and practices.

But, after all, which subjects are we talking about? Who is the young, adult and elderly person who attends educational spaces in the countryside? To what extent are educators prepared to work with their reality and needs in mind? There are so many singularities that range from cognitive aspects, to generational ones, to conditions of social class, gender, race / ethnicity, to historical, social, cultural, economic or political contexts that make up the subject students of EJA, whether in the field or in City.

LDB 9.394 / 1996 in accordance with article 37 of the 1988 Federal Constitution identify who are the subjects that make up the EJA:

Art. 37. The education of young people and adults will be aimed at those who did not have access to or continue their studies in elementary and high school at their own age and will constitute an instrument for education and lifelong learning. § 1 The education systems will ensure free educational opportunities for young people and adults, who were unable to carry out their studies at the regular age, considering the characteristics of the students, their interests, living and working

conditions, through courses and exams. § 2 The Public Power will make feasible and stimulate the access and permanence of the worker in the school, through integrated and complementary actions among themselves (Brazil, 1996).

Article 37, though, recognizes the existence of this significant portion of the population, admits somehow the fallibility of the state for centuries, on the other hand, sets out the need for restricted access to the very old to learn, as if it were stipulated a proper period for learning. At the same time, it feeds the speech of compensatory education, showing the lack of knowledge that it is Brazilian youth and adults, who have a very specific trajectory, who experience situations of oppression, exclusion, marginalization, condemned to survival and who seek horizons of freedom and emancipation in work and education (Arroyo, 2006).

Decree 7.352 / 2010, in a more specific way, identifies as populations of the countryside:

family farmers, extractivists, artisanal fishermen, riverside dwellers, agrarian reform settlers and campers, rural wage workers, quilombolas, caiçaras, forest peoples, caboclos and others who produce their material conditions of existence from the work in rural areas.

The document recognizes the diversity of subjects and spaces that the countryside presents. Although, at first, farmers are possibly the most representative group, the others portray the variety of men and women, as well as the geographic and cultural immensity that Brazil has, which in turn require a more unique look on the part of public policies directed the education.

These specificities of life provide the Youth and Adult in the Countryside and the teacher training with significant importance, and a special attention to the creation / maintenance of public policies on teacher training, since we need to train professionals who are able to understand the peculiarities of youth and adult life, considering their singularities, in particular the practices that make up the multiple learning spaces.

According to Machado (2000), the studies carried out show that the training received by teachers, usually through training and lightened courses, is insufficient to meet the demands of Youth and Adult Education. The author also states that "there is a growing challenge for universities to guarantee / expand the spaces for discussing EJA, whether in undergraduate courses, in graduate and extension courses" (Machado, 2000, p. 16).

In fact, it is a situation that expresses concern, given that the majority of teachers, before arriving at the Youth and Adult Education classroom, have already had pedagogical experiences in other teaching stages, a scenario that many times it leads to the reproductive methodological practices of Early Childhood Education or even superficiality of the curriculum, due to the lack of knowledge of pedagogical thinking that directs / justifies the work. When it comes to adult rural education, the reality is even more worrying, given the gaps in initial training and continuing existings.

In this sense, Haddad and Di Pierro (1994) express some concerns about teacher training in the sphere of EJA, considering that

almost all teachers who work in the education of Youth and Adults are not prepared for the specific field in which they work. In general, they are lay teachers or recruited from regular teaching staff. It should be noted that in the specific area of teacher training, both at medium and higher level, there has been no concern with the specific field of EJA; one must also consider the precarious conditions of professionalization and remuneration of these teachers (Haddad & Di Pierro, 1994, p. 15).

Reality that applies to the Education of Youth and Adults in the Countryside, if we consider that they are mostly professionals, the result of a

fixed-term contract in the education network, which come from other day work hours (considering that EJA Campo works basically with classes in the night shift), with little time for investment in study and professionalization, end up facing precarious teaching conditions, as a result, we will have professionals with knowledge gaps in the specific field of performance.

It is important to highlight that the Department of Education and Sports of Pernambuco – through the Rural Education Policy Management - in partnership with the Union of Rural Workers, Federation of Rural Farmer Workers and Farmers Family from the State of Pernambuco - FETAPE, Movement of Landless Rural Workers - MST, among others, promote training moments aimed at teachers who work in rural schools. However, we understand that the gaps in initial training permeate the practices and lack a continuous training process, taking into account the need to strengthen the teaching know-how.

In the face of this scenario, even considering that the Education of Youth and Adults is reaching a growing visibility in the instance of practices and in the countryside of studies and research, it is necessary to reflect on the effective demand for a specific formation of the educator who works with this public, in all

spheres. So that formative proposals can articulate political-pedagogical knowledge, the teaching-learning process, its relations, subjectivities, contexts and worldview of the subjects included in it.

### **Reflections on research findings**

Curricular changes from time to time underpin new practices, the breaking of paradigms and mobilize the construction of “new” possibilities for teaching and learning. Nowadays, the propositions indicate that the integrated curriculum is the teaching concept for the hierarchical and dogmatic overcoming of knowledge. Aiming at achieving a greater integration between the different knowledges, the interdisciplinary dialogue with a view to the resumption of unity / totality of knowledge, as “the most appropriate way to improve the teaching and learning processes”, as defended by Santomé (1998, p. 27) .

In this sense, we seek to analyze the discourses that permeate the practice of teachers and pedagogical coordinators who work with the Youth and Adult Education classes at Dr. Diego Rego Barros Rural School, with the perspective of capturing the existing articulations between the curriculum design and planning practices, with a focus on curricular integration.

In search of answers to the questions that we initially proposed, we sought to guide the analysis through categories that emerged during the readings and organization of the data. The first category - Integrated curriculum and interdisciplinarity - comes from the teachers' understanding of the concept of integrated curriculum and interdisciplinarity as basic elements of the teaching proposal of the State of Pernambuco for the Education of Young People and Adults in the Countryside. The second category discusses the perceptions about collective planning practices, possibilities and challenges in the materialization of an integrating curriculum, however, the last elements are not the target of the discussions in this article.

During the research, reverberated voices in an attempt to describe the practice and express the understanding given to the concept of integrated curriculum and interdisciplinarity.

The subjects surveyed (12 teachers and 02 pedagogical coordinators) expressed ownership during the non-participant observation, regarding the work with an integrated curriculum, however, they showed insecurity regarding the understanding of the term interdisciplinarity. In the course of the

investigation, other staff members came together, showing that the group is going through a moment of curricular adaptation, transition from the disciplinary to the interdisciplinary paradigm.

Asked about the understanding of the concept of integrated curriculum, the narratives of the interview expressed the perception of understanding of the term, from the need to consider the context of the students, whose "wholeness" is given from the connection between the contents, along with the "*applicability in the student's life*", which provides an interaction capable of permeating the practice and making it more integrated, incorporated into a more significant reality. It was notable that, bringing knowledge and approaching it to the students' reality, makes the exchange of knowledge possible, the establishment of dialogue among the peers and produces sense of pedagogical relations as follows reports:

Integrated curriculum is also integrating the student's reality, so it's not just me asking the question to be interdisciplinary ... we have to integrate this whole context in the student's reality, so that this knowledge can have an applicability in the settlement or in its environment. (Teacher Narrative 1, 2019)

The integrated curriculum to be really integrated, it has to integrate

with the student's reality and the work must be integrated with that curriculum as well, the student's daily practices in the community ... Integration happens when this curriculum goes beyond the classroom, it gives the student the opportunity to insert his work, his context within that curriculum. (Coordinator Narrative 1, 2019)

... it is precisely to integrate all the disciplines based on the axis that we have to work on, we create a theme, a unique theme for all teachers and then we integrate, integrate the entire curriculum with the contents that we are going to work on. (Teacher narrative 4, 2019)

They are interpretations that come close to an understanding of the term "integrate" in the sense of completing, incorporating, linking, uniting. They express the need to establish a link between the contents, so that the guiding thread permeates the students' reality, assigns meanings to his daily practice and produces meaning in the act of planning collectively. An understanding that, according to Morin (2008), perceives the world in its entirety, interconnected, and not as the sum of separate parts.

The integrated curriculum "... are understood to be based on the interests and needs of students and the social relevance of the knowledge" (Lopes, 2001, p. 148). This understanding has made it possible to consider the integrated curriculum organization as more

Democratic - ethics, starring and different knowledge and practices, since it is sustained by knowledge and relationships with the daily lives of students, and is permeated by dialogic relations that enable exchanges and other constructions in the face of knowledge.

However, it is essential to understand that integrated curriculum "is not a teaching tool (operational / instrumental / methodological aspect), but a curriculum design and pedagogical practice". (Lima Filho & Machado, 2012, p. 5). It is a concept of curriculum that is in a permanent process of creation and recreation, considering that the subjects who build this practice are also unfinished, unfinished, therefore, in a permanent process of seeking to overcome the fragmentation of knowledge, the traditional curricular model and democratizing access to knowledge.

One of the main characteristics of this practice is the importance attributed to the community, when planning together and keeping the dialogical network open before and during the execution of the planning. In this perspective, it is important to emphasize that the integrated collective work produces more significant pedagogical practices, mediated by the dialogue between the areas of knowledge, which strengthen the importance of



understanding the parts as a whole, and everyone in the process of development of teaching and learning, described as a pedagogical advantage of the work based on the integrated curriculum, as reported below:

It is important because the student, he is not so busy, lost ... as I can say ... because when you work integrated everybody, all the subjects working on the same subject is even easier for the student like this, do you understand me? (Teacher Narrative 7, 2019)

The peak of integration for me was a day in the classroom that when I entered, the Portuguese teacher left the text and I in History took advantage of the same text, did a job and the students were like this: uh?!? Isn't this the same subject? Glad you brought other content within the discipline. (Teacher narrative 11, 2019)

The reports of teachers 7 and 11 express the significant strength that the integration of contents produces in practice and its importance in the construction of knowledge, so that the link between the curricular components resulted in the perception of more connected, interconnected knowledge, which overcame barriers of disciplinarity. In addition to expressing the relevance to the student regarding the understanding and the establishment of interconnections in the teaching-learning process, so that

integration facilitates the assimilation of knowledge, in face of the perception of the content under various parameters, starting from the unit to the totality.

On the other hand, the spell produced by interdisciplinary dialogue leads us to the understanding that “authentic education, let us repeat, is not made from 'A' to 'B' or 'A' over 'B', but from 'A' with 'B', mediatized by the world” (Freire, 1970, p. 48). Therefore, the perception of the other as an essential part of the curriculum construction process provides us with more active, responsible and critical participation in the face of knowledge. Considering the narratives, teachers express awareness of the dialogue between peers as an integrating and strengthening element of individual and collective practice.

This perception of reconnection of knowledge allows us to understand knowledge that distances itself from the fragmentation still so present in our day, so that the subjects involved place themselves in the process of eternal apprentices. According to Reis (2009), education in a contextualized way “takes on the perspective of complex thinking, which tries to reconnect what disciplinary and fragmented thinking separated and isolated” (p. 213).

Furthermore, designing innovative pedagogical practices is a work surrounded by challenges, which, on the other hand, allows for reflections, dialogues, confrontations and, above all, changes in walking. Challenges translate into obstacles that indicate the need for a change in the curricular paradigm, in a process of transition and acceptance of a “new” curriculum design, both for the teacher and for the students. It is a transition for both: subjects and practices.

In this sense, we understand that although official guiding documents (National Curriculum Standards, National Common Base Curriculum, State Curriculum Standards, Operational Guidelines for Youth and Adults of Pernambuco) underscore the importance of education based on interdisciplinary practices, appropriate proposals still find resistance, given that, still in force in Brazilian education guided the educational paradigm in the Cartesian model and the monoculture of knowledge. An archetype that privileges some knowledge over others, legitimizing scientific knowledge as the only and unquestionable, valid and, therefore, what should be privileged by educational institutions.

On the other hand, we understand that some of this resistance to joining the interdisciplinary teaching proposals is

attributed to the very ignorance of what actually is interdisciplinary. For Japiassu (1976, p. 74), "interdisciplinarity is characterized by the intensity of exchanges between specialists and by the degree of real integration of the disciplines within the same research project". Basically translating into attitude, by Fazenda (1994, p. 28), “interdisciplinarity is not a category of knowledge, but of action”, it requires, therefore, from the educator, the development of sensitivity, solidarity among peers, intentionality for the integration and development of knowledge, therefore, more meaningful learning. The understanding of the whole, even if carried out in parts, leads to understanding and the construction of knowledge with much more meaning, which distances itself from the memoristic and abstract learning for both the teacher and the students.

Conditions that bring us closer to the principles of Youth and Adult Education in the Countryside, so desired. Space where the school values different knowledge and subjects, school education is understood as a process of appropriation and development of new knowledge, open to dialogue between peers, capable of building a critical, transformative, emancipatory education, committed to social transformation and full of meaningful practices.

It is worth pointing out that, in the teachers' narratives, when asked about the understanding about the term interdisciplinarity, it took place from the perspective of integration and collaboration between the disciplines. We also found, speeches pointing to a misunderstanding or agglutination of the word interdisciplinarity sometimes, endorsed as a synonym for integrated curriculum as can be seen from the following lines:

For me, interdisciplinarity is also an integrated curriculum, because it is also the same thing, all areas focused on a single subject, that is, for a single theme, it is also an integration. (Teacher narrative 12, 2019)

In my vague idea of what interdisciplinarity is, it is a content that is amp and goes through all the others, ... It is working all together for the good alone, which is the student having the maximum understanding. (Teacher narrative 11, 2019)

Other times, understood as the synonymous of integration:

It is when one or more disciplines are integrated in this integrated planning, then interdisciplinarity happens naturally. You can play the discipline of your colleague without scaring the student and without messing with the colleague. (Teacher Narrative 6, 2019)

Despite being interconnected, considering the methodological

perspective, integrated curriculum is intrinsically linked to the interdisciplinary movement, however, there is not necessarily this interdependent relationship. The idea of interdisciplinarity, as “the ideal goal of all knowledge that intends to correspond to the fundamental requirements of human progress” (Japiassu, 1993, p. 15) which aims “to the totality of knowledge, the only one that will make it possible to promote the humanity of man” (Gusdorf, 1976, p. 27), brings concerns in view of his saving character. Such fact generates concern, considering that all knowledge produces its limitations and potential further science can not account for all the realities in curriculum implementation.

It is important to emphasize that, considering the idea of unity of knowledge presented, Veiga Neto (2005) reflects on the redemptive character of the proposition, considering that interdisciplinarity is attributed to the mission of “rescuing the values and knowledge that were declared lost, whether to save or, at the very least, improve the world in which we live ...” (p. 73).

This mission implies much more than uniting all the contents and working on a single theme, it goes beyond working together on a project. They presuppose deeper connections between school,

curriculum, culture, subjects and knowledge. It requires social commitment, critical thinking, integral training of subjects, emancipatory education that imply new readings of the world and, therefore, the development of more critical consciences.

It is relevant to highlight that, interdisciplinarity as a condition for the reconstruction of the totality of scientific knowledge and its historicity places as a premise that students and educators recognize themselves as protagonists of the whole process of exchanges between different knowledges and in the construction of new knowledge. It is a job that presents advantages not only for students, but also for the collective, growth and a change in perspective is the result of joint actions. As Fazenda (2002) argues, “the logic that interdisciplinarity prints is that of invention, discovery, research, and scientific production, but created in an act of will, in a planned and built freedom” (p. 19).

In an attempt to understand how interdisciplinarity translates into pedagogical work, the research participants were asked: “In what moments of your practice do you perceive the experience of interdisciplinarity?” Like before, the subjects showed some discomfort and

insecurity in presenting examples in practice. Let's see some contributions:

Interdisciplinarity happens more when we work with projects, in the experience of projects. When it is not directed, for example, this month we will not work on any project, each one will work as planned, because here we work on themes, each month is a theme, according to the axis, but then I see that there is a distance from interdisciplinarity. (Coordinator Narrative 1, 2019)

When there is a relationship between my content, my colleague's content, when my math colleague helps me make the timeline with the calculations of history, of the dimensions of geography, when we realize that this exchange of information, the students begin to understand the subject as a whole, then interdisciplinarity is happening at that moment. (Teacher Narrative 11, 2019)

It is precisely within the projects and within the community as well, because we always work, choose a theme for students to research and there each teacher, within that theme chooses what will work within the community and also within the projects, it is the easiest way we have to do this work. (Teacher Narrative 5, 2019)

Both in the teachers' speech and in the observation during the research, we can infer that there is an understanding of the realization of projects as a prerequisite for the experience of interdisciplinarity. When there is no such occurrence, it is as if the work loses its strength and representativeness as a pedagogical

practice. This perception expresses a fragility may be linked to the understanding of the *sine qua non* condition, which incurs a methodological error.

According to Fazenda (2011), a condition for effective interdisciplinarity is interaction, which she understands as “integration of knowledge aiming at new questions, new searches, in short, the transformation of reality itself” (p. 12). Understood not only as integration of the contents or methods, but in the perspective of integration of partial, specific knowledge, aiming at a global knowledge.

Nevertheless, the methodology of projects is a methodological tool widely used in the school space, its representativeness expresses strength that the connection between knowledge, practices, analysis of reality and relationship with knowledge can provide. However, it cannot be understood exclusively as a methodological path to experience interdisciplinarity.

For Gandin (2003 *apud* Carvalho, 2006), “the project methodology is not compatible with the transmission of pre-established content, decontextualized from the students' reality and experiences” (p. 43). Therefore, projects need cooperation between peers, given that interdisciplinarity

dialogue presupposes exchange and partnerships between the subjects involved in the construction of knowledge, but they are not exclusive ways of experiencing interdisciplinarity in the school space.

These are opportunities to exercise the understanding of knowledge as an instrument for understanding reality and a possible intervention in it; an opportunity for the teacher to intervene in the learning process with problematic situations, introduce new information and provide conditions for understanding reality; the content is seen within a context that gives it meaning; the student is an active subject, protagonist of knowledge, can use his experience and knowledge in solving problems (MEC, 1998).

It is observed, therefore, that - interdisciplinarity practices are covered with knowledge and practices, which develop in the community, in the strengthening of the dialogue that involve a variety of possible educational practices. They are constituted by doing in permanent construction, learning to learn and learning to teach, anchored in dialogicity, in collective work integrated with practices that are actually integrative.

### **Study contributions**

*And incorporating on screen, among all, building a tent, where everyone enters,*

*entertaining yourself for everyone, on the awning (the morning) that flaps free from frame. The morning, awning of such an aerial fabric which, fabric, rises by itself: balloon light. (Melo Neto, 1966)*

Education in the Countryside, as an educational theory and practice, has a history marked by compensatory, discontinuous policies and with a developmentalist bias without commitment to the provision of social quality education. It is mainly represented by the struggles of social movements in order to guarantee the full exercise of the right to education and citizenship, which spared no effort to denounce the situation of neglect in relation to the practices of Rural Education, at the same time that it presents pedagogical paths for redefining educational projects designed for the countryside, in all its dimensions (critical, transformative, political, social and pedagogical) and the construction of new dawns.

Each fight was / is in favor of erecting the *tent, where everyone enters, entertaining each other, on the awning*. The marches, movements, resistances express the cries of the excluded, of subjects who are on the margins of social processes and opportunities, it is in favor of the exercise of the right to social quality education for all without distinction, in the countryside

or in the city, understanding education as driving social change.

Therefore, such a conception of struggle gives rise to a proposal of participatory and emancipatory education for the subjects of the field, whose education project is based on collective participation, based on dialogicity, respecting culture, knowledge, singularities, specificities and education as a human right.

The elements obtained from this investigation indicate an educational praxis based on the design of an integrating curriculum, which enables the dialogue between knowledge and subjects, based on collective planning, dialogue, observance of the reality and the needs of students, in research and research, search for the integration of knowledge in the practical dimension, considering the school context of the field.

On the other hand, they reveal the fragility in the formative process (which goes from initial training to ongoing in-service training), unfolding in a superficial understanding of the concept of integrated curriculum and interdisciplinarity, in a way that they expressed as if both terms were synonymous. It highlights our unfinished work and the permanent need to base our practice on moments of action-reflection-action supported by research.

Considering the perceptions revealed by the teachers participating in the research, as well as in the theoretical studies on Rural Education, Integrated Curriculum and Interdisciplinarity, we conclude that, although the discussions and the legal / normative aspect have presented significant advances in the last 20 years, the challenges around the consolidation of a curriculum that takes into account the specificities of this teaching modality are still giants. Challenges that arise from conception / understanding / acceptance and extend to structural and pedagogical factors in rural schools.

We know that interdisciplinary teaching proposals still encounter resistance, because of the guided educational paradigm in the Cartesian model that legitimizes some knowledge over others, so that other forms of production of knowledge are not valued or encouraged, example d knowledges produced and systematized by social movements that are disregarded in hegemonic school practices (Gomes, 2017).

Furthermore, we understand that the practices are in a transition process (overcoming the traditional model of disciplinary education) and are moving towards the construction of more dialogical, integrated practices, in line with

socioeconomic and environmental development, after all the curriculum goes beyond the disciplines and content. Furthermore, considering the change as a necessary crossing, we observed that because it is a recent and challenging pedagogical proposal, the experience with the integrated curriculum reflects a little of the history of education in / in the countryside: it is also a space for struggles, resistances, advances, resignification, but, above all, movement, voices, screams and collective construction of new dawns always.

## Endnotes

This work is the result of reflections carried out in the research entitled: Advances, challenges and resistance in the context of the integrated curriculum in youth and adult education - EJA countryside, defended in 2019, in the Post-Graduate Program in Teacher Training and Interdisciplinary Practices (PPGFPI) - UPE, Petrolina-PE.

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### Nota de fim

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#### ABNT

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