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THE EXISTENTIAL RELATIONSHIP WEB OF A PEASANT TEACHER: CONTINUING EDUCATION THROUGH ECO-TRAINING AND TRANSDISCIPLINARITY

ABSTRACT

This article aims to investigate the relationship between practical and theoretical knowledge, life, existential and symbolic experiences that influence the pedagogical performance of a peasant teacher. The research participant was a teacher from a rural school. As far as the methodological aspect is concerned, we took as a base the epistemological and ecosystemic theoretical perspective, which has an ontology and a complex epistemology, and a transdisciplinary methodology. As a result, the look of eco-training and transdisciplinarity enabled the Crioula Seed teacher to perceive herself as a peasant when she reflected on her life story at times when she was stimulated to remember her peasant experiences, her fears and afflictions that influenced her pedagogical work.

Keywords: Peasant teacher. Eco-training. Transdisciplinarity. Existential trek.

EL ENTRAMADO RELACIONAL EXISTENCIAL DE UN PROFESOR CAMPESINO: LA FORMACIÓN CONTINUA DESDE LA PERSPECTIVA DE LA ECOFORMACIÓN Y LA TRANSDISCIPLINARIEDAD

RESUMEN

Este artículo pretende investigar la relación entre los conocimientos prácticos y teóricos, las experiencias vitales, existenciales y simbólicas que influyen en la acción pedagógica de un profesor campesino. El participante en la investigación era un profesor de una escuela rural. En cuanto al aspecto metodológico, tomamos como base la perspectiva teórica epistemológica y ecosistémica que tiene una ontología y una epistemología compleja y una metodología transdisciplinaria. En consecuencia, la mirada de la ecoformación y de la transdisciplinaria permitió a la maestra de semillas de Crioula percibirse como campesina, reflexionar sobre su historia de vida en los momentos en que se animó a recordar sus experiencias campesinas, sus miedos y ansiedades que influyeron en su acción pedagógica.

Palabras Clave: Profesor campesino. Formación ecológica. Transdisciplinaria. Red existencial.

TEIA DA RELAÇÃO EXISTENCIAL DE UMA PROFESSORA CAMPONESA: FORMAÇÃO CONTINUADA SOB O OLHAR DA ECOFORMAÇÃO E DA TRANSDISCIPLINARIDADE

RESUMO

Esse artigo visa investigar a relação entre os conhecimentos práticos e teóricos, experiências de vida, existencial e simbólica que influenciam o atuar pedagógico de uma professora camponesa. Foi participante da pesquisa uma professora de uma escola do campo. No que se refere ao aspecto metodológico, tomamos como base a perspectiva teórica epistemológica ecossistêmica que dispõe de uma ontologia e de uma epistemologia complexa e, uma metodologia transdisciplinaria. Assim, como resultado, o olhar da ecoformação e da transdisciplinaria possibilitou que a professora Semente Crioula se percebesse como camponesa, ao refletir sobre sua história de vida diante de momentos que foi estimulada a relembrar suas vivências camponesas, seus medos e aflições que influenciavam no seu atuar pedagógico.

Palavras-chave: Professora camponesa. Ecoformação. Transdisciplinaria. Teia existencial.

1 INTRODUCTION

This article aims to investigate the relationship between practical and theoretical knowledge, life experiences, and existential and symbolic experiences that influence the pedagogical performance of a peasant teacher. The approaches that support it are eco-training (Gaston Pineau; Pascoal Galvani) and transdisciplinarity, as an epistemo-methodological approach.

Pineau and Galvani propose in their scientific productions a tripolar formation process, that is, three articulated poles in the formation, the self-training, the hetero-training, and the eco-training. Self-training, according to Galvani (2010), consists of a process of awareness and emancipation of the mishaps experienced, as well as of the particular conceptions of each subject, worldviews that are inherited and preconceived in the face of relations with the physical, social, and natural world. Hetero-training, on the other hand, involves relationships within the community, with the subjects that are part of it.

Eco-training, according to Galvani (2010), is related to the influences of the environment on the process of human formation, while transdisciplinarity - an epistemo-methodological approach - proposes the reconnection of knowledge considering the disciplines, uniting and surpassing them.

For this approach, subjects are multidimensional and complex in their relationships, that is, they are the protagonists for being inseparable from the world and for performing acts of knowledge through their thoughts (NICOLESCU, 2005; MORIN, 2014).

From the Eco-training and Transdisciplinarity approach it is possible to understand that we, multidimensional human beings immersed in different levels of reality, are formed, continuously transformed by a web of social, natural (environment), and self relations. Therefore, knowledge must occur in a contextualized manner.

The theoretical basis from these approaches was used in order to understand aspects of eco-training as part of the Tripolar¹ Theory and, of transdisciplinarity, aiming at the development of spaces of intelligibility for the re-signification of the training process of a peasant teacher in the midst of the complexity existing in the social and school context of

¹ The theory developed by Gaston Pineau and Galvani refers to the different levels of consciousness, whose formation of the subjects is conducted by processes that occur in the hetero pole (the influences of family relations, community, culture), in the eco pole (influences of the natural environment, climate, vegetation, etc.) and the awareness of the action of oneself on oneself, on one's own knowledge, the self-training. Then, the Tripolar Theory consists of three poles: self-training, hetero-training and eco-training (GALVANI, 2002).

the countryside. Because, the peasant cognoscenti subjects lack a differentiated look, in an attempt to overcome or minimize the exclusion resulting from the historical helplessness suffered by the people of the countryside.

Eco-training, according to Pineau and Bachelart (2005), follows the complex path to be part of the development of a tripolar theory of formation: self-training (for oneself), hetero-training (the others) and eco-training (the things). Eco-training is one of the three main poles driving the tripolar process of education, which are intertwined.

The tripolar process, as self-training is conceived, as a component of education (GALVANI, 2002). Therefore, for Galvani (2018), self-training emerges from a reflection on what has shaped us, involves understanding how the interaction, the permanent relationship with the physical, social, natural environment forms and transforms us.

The self, hetero, and eco poles that drive education are aimed at studies that involve the different influences and manifestations of the dynamics of life that - with its various physical, social, natural, linguistic forms - enable the self-hetero-eco-training relationship to be worked out together (PINEAU, 2003).

The first task of eco-training comprises opening reflective and dialogic spaces to raise awareness about new practices of relationship with the environment, permeated by the relationship of co-dependence between people and territory, that is, the natural environment (GALVANI, 2010); thus deconstructing the relations of exteriority with the natural world, developed by the dominant economic vision in Western culture, where subject and environment are conceived as manipulable objects.

In this sense, it is important to emphasize that rural people, including teachers, are holders of different knowledge - constituted from the relationship with themselves, with others who are part of the community, and with nature. Hence, it is necessary to valorize the protagonism of these cognoscente subjects in the construction of knowledge and to recognize them as peasants.

2 METHODOLOGICAL APPROACH

This research is qualitative in nature, and we use the ecosystemic theoretical-epistemological perspective, whose ontological, epistemological and methodological dimensions are posited as non-linear, dynamic, woven in subjective-intersubjective, open and evolving relationships (MOARES; VALENTE, 2008). According to Moraes (2018), this perspective is grounded by assumptions that contribute to the rescue of the systemic dimension of life, as well as the relational, ecological, and contextual dimensions.

Therefore, it "proposes the construction of learning spaces in which a freeing ecology of ideas of thoughts, feelings, and actions is cultivated" (MORAES, 2020, p.30-31).

The ontological dimension, in this perspective, implies the relation of the human being with reality, of the subject with the object, comprising a conception of complex nature (MORAES, 2020; MORAES, VALENTE, 2008). The conception of complex nature, according to Moraes (2015), refers to the relationship between subject/object, being/reality that are inseparable, because they are constitutive of each other, the subject brings reality, that is, the multidimensional being is inserted in the world and is part of it, and evolve together.

Whereas the epistemological dimension², also of a complex nature, considers, according to Moraes and Valente (2008), reason and emotion as a single weft woven through subjective-intersubjective relationships, in which, Moraes and Torre (2018) call sense-thinking³.

Based on complexity, "subjectivity, intersubjectivity and the active, constructive, affective and historical character of the learning subject are rescued, as well as its relational dynamics that happens between him and the environment" (MORAES; VALENTE, 2008, p.23). The researcher and the participant being interdependent.

In the methodological dimension, the method has an open, adaptive, and evolutionary strategy of knowledge, supported by complex causality, whose scientific search has a permanent character of uncertainty, being transdisciplinary (MORAES; VALENTE, 2008).

The methodological dimension from transdisciplinarity considers three elements, or three pillars that constitute it: the third included, the levels of reality and complexity (MORAES; VALENTE, 2008). Also, according to the authors, "transdisciplinary research travels through the logic of the third included, for the understanding of what happens at the levels of reality, having complexity, with its cognitive operators, as the founding basis of all these dynamics" (MORAES; VALENTE, 2008, p.59).

From the perspective of complexity, to understand the social context, or any system or structure, we need a complex thinking nourished by the ten guiding principles or cognitive operators, which are: systemic-organizational principle; hologram principle; retroactive principle; recursive principle; dialogic principle; principle of self-eco-

² "Field in philosophy that studies knowledge its nature, its relations, its principles, structures and validity" (MORAES, 2020, p.20).

³ In the book: "SENSE-THINKING: foundations and strategies for re-enchanting education," organized by Moraes and Torre published in 2018, has an in-depth discussion on sense-thinking.

organization; principle of re-introduction of the cognizing subject; ethical principle; ecological principle of action and principle of enaction (MORAES; VALENTE, 2008).

The guiding principles of complexity were the basis for analyzing the data and defining categories. In the thesis there were the main categories and emerging subcategories. Regarding the first, they are: the web of existential relation, the ethics of reconnection, and the reintroduction of the cognizing subject. The emerging subcategories are recursion, self-eco-organization, hologrammatic principle, spiritual dimension, ethical principle, enaction principle, retroactive principle, subjectivity, intersubjectivity, and included third party.

However, for this paper we highlight the category of the existential relationship web, a moment in which the teacher recognizes herself as a peasant and reflects on the several relationships that constitute her.

2.1 Research Participant

This research was developed with a 34-year-old teacher who lives in the rural area and works in a multigrade class of elementary school in a rural school in the city of União dos Palmares - it is an annexed school that is part of a nucleus (main school) composed of five small schools - with a structure that includes: a classroom, a kitchen and two bathrooms. Each attached school is located on different places, with a considerable distance between them.

In this research we use the fictitious name "Semente Crioula" for the participant, because these seeds are the origin of food in agroecology, being an inheritance of wisdom passed on from generation to generation, cultivated by peasant, indigenous, quilombola, and agrarian reform settlers.

3 THE EXISTENTIAL RELATIONSHIP WEB OF A PEASANT TEACHER

Through the category Existential Relationship Web, we focus on the permanent education of the Semente Crioula teacher, since this education covers the various relationships between the being and the environment, as already pointed out by Galvani (2020).

So, investigating from the category Existential Relationship Web of the Semente Crioula teacher, we apprehend its constitution from the existing relationships between the teacher and the complexes: Family-Community-Nature-School Education-Teaching Profession.

We consider these relationships because all the knowledge, interactions, actions build reality and weave the web of life where everything is imbricated (MORAES, 2020).

The teacher Semente Crioula comes from a rural background, and her web of existential relations was formed in a permanent education that went through childhood and youth in the midst of peasant experiences with the practice of peasant family farming. In these experiences, the teacher put down roots with her community and acquired several knowledge coming from this relationship, as well as from the connection with the land, with nature, with the time of nature, learning how to plant, where to plant, and in which period of the year to plant.

In the relationship with her family, with the community, and with nature, the Semente Crioula teacher expressed in her speeches what she learned from her work on the land, which continues until today:

My experiences in the countryside were helping my grandmother in the plantation. She taught me how to plant corn... I kind of already learned how to count through the corn kernels, she taught me... I have already started counting in practice. Then my grandmother was the one who transferred all these teachings to me, in relation to planting in the field. She taught me how to plant corn and manioc and how to cut the manioc. That kind of thing...the branch...the potato branch I would sow.⁴

I also learned many things from my father. With my father, I learned more about theory, like farmers' rights.

But, well... I learned all this in my childhood... and then when I got married I continued, but then when the illness came I had to stop, right? And by the way, I still work, in part, because if I help my husband wash a potato, thresh corn, pluck peanuts... I still help him in these kinds of rural services (Teacher Semente Crioula).

Mas, em meio as relações com a comunidade e diante de sua vida enquanto agricultora no círculo familiar, Semente Crioula aponta as dificuldades vivenciadas e os desafios enfrentados pelo camponês agricultor na sua comunidade. Such difficulties and challenges, according to her, made it unfeasible, and still make it unviable, to guarantee the right to a dignified life.

According to Vilhena Júnior and Mourão (2012) and Alentejano (2012) the inequalities in the Brazilian countryside are caused by the great concentration of land in the hands of large landowners who usurp the lands of small peasant farmers, using force. Therefore, in the Brazilian countryside there is a continuous struggle for land, in which

⁴ Name used by farmers to refer to the stem of the plant that here in Alagoas we call manioc.

peasant farmers fight for agrarian reform aiming to guarantee the right to produce in a sustainable way, for the right to a dignified life, with land being synonymous to life.

As challenges, the Semente Crioula teacher also highlighted the lack of recognition by society of the peasant farmer's work, the lack of investment by the state to contribute to the peasant's subsistence, and the exploitation existing mainly by middlemen.⁵

Because the farmer is very excluded from society, too much! Because I see that, besides not having this inclusion of rights, I don't see the right to family farming.

There is no investment in family farming, I don't see investment Tamires. Oh, like my husband, this year he will lose almost the entire potato crop. A person comes to buy here in the community to sell in Maceió. Do you know how much you want to buy his potatoes for here? \$30.00 reais a bag. For \$30.00 reais, and he said no, stay there in the land. It is really an exploitation... There is no investment, so there is no motivation.

There is an exploitation isn't there? Those who have worked will not benefit at all on top of those who have worked. That is, when there is no loss, because when there is a loss, that's it! What happened to my husband. He planted yams in that pod down there, in the glens... it rained, it washed everything away. So, all the investment that he made, investment like: his time counted as a day, there were some products that he had to buy to put there, and all this he lost, and there was no way for the state to reimburse him, nothing (Teacher: Semente Crioula).

The farmers in the community, according to Semente Crioula, are at the mercy of the middlemen's exploitation because they don't have transport to distribute the food they produce.

Besides these factors, the teacher highlights that even in the 21st century she perceives and feels the prejudice of being a peasant and a farmer:

There is discrimination in relation to the farmer, he has to arrive dirty, with a fingernail full of dirt, with torn clothes to be able to prove that he is a farmer, or the proof of land is no good. Because what you're going to analyze is appearance... because I've been there... Today, the farmer suffers too much... the prejudice of this part exists in relation to the farmer. To be a farmer he has to be illiterate, today in the 21st century, with a nail full of dirt and clothes all dressed badly (Teacher Semente Crioula).

It is these difficulties, pointed out by the teacher Semente Crioula, that make many peasants abandon their community and seek better living conditions in metropolitan regions (work with better wages, higher education, among others), continuing the migration process that began, according to Pires (2012), Ferreira and Brandão (2011), in the years 1920-1930, and intensified in 1950-1960 with the industrialization process.

⁵ These are people who buy products from peasant family farmers for the lowest price and resell them, earning all the profit on the product.

The devaluation of the peasant farmer, the hardships experienced, and the absence of a dignified life, as the teacher Semente Crioula said, have generated demotivation among parents to encourage their children to stay in the countryside. Only a few people in this community choose to remain in the labor on the land, and those who remain seek to acquire another complementary source of income. According to Semente Crioula, in the community, some peasant families complement their family income by working as hired workers for the municipality - as watchmen, bricklayers, general services assistants, teachers -, aiming to obtain resources to have a less hard, less miserable life.

In the community many women can help the family income when hired to work as general services assistants in the municipality's schools, or as teachers, as is the reality of Semente Crioula. About this reality, the teacher participating in the research says: *"If I didn't work, I wouldn't be able to do it, you can barely get the basics from the countryside alone. My husband even does other jobs⁶"* (Teacher Semente Crioula).

In this context, we notice the resistance of some peasants and farmers to continue living in the countryside, even seeking other ways to complement their family income by developing other activities.

In the teacher's speeches, it is evident the concern with nature and the criticism of agribusiness that is depleting natural resources, destroying the environment for the profit of large landowners.

Now agribusiness has investments, but it kills nature, right? I know it brings investment, but it is profit-driven, exploitation-driven. But who will solve the environmental issue? And family farming is no longer like that, it is sustainable (Teacher Semente Crioula).

As it was possible to observe in the teacher's speech excerpts, the peasant farmer is part of the socially excluded and also of the exploited. But, despite all the impasses experienced by the peasant family farmer, and also the prejudice that still exists, teacher Semente Crioula says: "I am proud to be a peasant, to be a farmer" (Teacher Semente Crioula). This speech shows the resistance to remain in the countryside, a resistance that pervades their entire lives in all existing relationships, including the school one.

From the words of teacher Semente Crioula we perceive the codeterminations and co-influences of the processes that occur in her community, as a living system. These co-determinations and co-influences present in the relationship between the community and the teacher constitute her individual and collective subjectivity that is relationally woven.

⁶ Extra jobs to supplement the family income.

In the same way that the teacher was influenced by the co-determinations existing in the community, the community was also influenced by the teacher who, directly and/or indirectly, in her interaction with the other peasant cognizing subjects produced this community, which is understood in the recursive movement, or, in Morin's (2015) and Morin, Ciurana, and Motta's (2003) principle of recursivity.

In this sense, "being" a farmer and peasant is also part of teacher Semente Crioula's self, and the difficulties and challenges faced in the community are also present in her life. From the hologramatic principle, as stated by Morin (2015), it is understood that teacher Semente Crioula is part of the community and the community is part of her, she is in the community and the community is in her, recursively, and it is in this relationship that her self-eco-organization happens, because she and the environment are inseparable.

In the midst of the relationship with family-community-nature, her school education was also developed. This relationship of school education also made it possible for the teacher participating in the research to self-produce herself in her relationship with the environment, that is, it made self-eco-organizations possible as Morin (2015) explains.

When narrating her experiences at school, Semente Crioula points out festive moments at school as memories of happy times, in which she would wear party clothes, have lots of tasty food, and cheer up with dances. But, throughout her narratives and reflections are the difficulties that stand out from her experiences in the schooling process, being present the vision of inferiority and guilt about herself.

When I started, I started studying, right? Particularly in the early grades, I had a very, very hard time getting an education. And literacy, I left with difficulty, a lot of difficulty. But, it wasn't the teacher's fault because I know...it was my fault. Look, I started to study and then I had to stop to take care of my mother who got sick and lived with the landless people, there was no school there. Then I spent a year away from school, then I say that it was my fault, because when I came back, I couldn't remember anything else (Teacher Semente Crioula).

In her speech, the teacher takes the blame for not having learned and developed, when she was still a child, skills in the time established by the educational system, nor the contents set in the curriculum

In the speech above we can see that the teacher has internalized the binary discourse, widespread in the context of a capitalist-neoliberal society (APPLE, 2005), which revolves around the educational system that blames the teacher and/or the student for the lack of learning of the curricular contents.

The harsh reality of Semente Crioula, as a peasant, had repercussions throughout her school education process. And, to overcome the difficulties she needed the support and shelter of her family.

When I finished elementary school, I went to União. At that time we didn't have the transportation that is more modern today, it was a truck and it was very far from home. Then my father would meet me in the dark muddy path at night when it was raining. It gave me strength to continue my studies, because he helped me in this part, in this welcoming, you know, showing that he was with me. And my mother⁷ gave me all the financial support I needed (Teacher Semente Crioula).

In this attempt, this teacher reflected on the importance of the other in the constitution of her subjectivity and intersubjectivity, as Alves (2016) explains, becoming aware that several others were fundamental for her to overcome life's obstacles and to constitute herself as a woman, a peasant, a farmer, and a teacher.

In this reflection there is a recursive movement, in which we are shaped by several others, and contribute to the education of several others in the midst of relationships, i.e., in the face of relationships every being shape and is shaped at the same time (MORIN, 2015).

After finishing the Teaching course, she decided to continue her studies by entering higher education in a private institution in the distance learning modality. But, according to this teacher, the dream turned into a nightmare.

Then I went to college! Very big challenge. I went to college, where the difficulties only increased, even though it was at distance learning, but I had work to finish, I also had to do the school planning all right, and I also had my daughter that I couldn't leave aside.

Unfortunately, I took this terrible blow when I got to graduate in the fourth year, and then the news came out that the college was not registered with MEC, and all the time I invested, all the money I invested, all in vain. And now I continue in the fight... I am still in the classroom trying to do my job the best I can and I hope in the future to go to college, but this time to a public university. I don't want private university, no! I got the trauma of getting hit again (Teacher Semente Crioula).

Despite the mishaps experienced, the teacher participating in the research tries to research and rethink her professional performance in the classroom context, but in this professional relationship the feeling of guilt has persisted. Where the referred teacher says, she doesn't know how to develop the inclusion, especially of students with disabilities, because these students don't acquire the skills and abilities stipulated by the educational system in the given time.

⁷ She was raised by her grandmother, so she called her grandmother her mother.

In this way, it is possible to observe that the process of self-blame that started in childhood remains in adulthood, present in her professional relationship, in which the blame for the school gap, for not developing skills and abilities is no longer the student's but the teacher's, as we can see in her speech: *"This blaming myself, it's happening to me, especially when it leaves for the students with disabilities I blame myself too much, too much."*

This feeling of guilt was so ingrained in the self of teacher Semente Crioula that it took her a while to notice "the absences" at school, since there was no technical support from SEMED, no resource room, no specialized educational services, and no didactic resources. But when the aforementioned teacher talks about these absences, she becomes aware of the demands she has been receiving without any subsidies and understands the challenges she has been going through as a teaching professional.

*There is no multi-functional resource room, no specialized educational assistance, no support from SEMED, and no didactic resources for the assistance of these subjects. There is just a lot of pressure.
Being a teacher is being a challenge, not only is it now pandemic time no... so, but you also have to perform a miracle (Teacher Semente Crioula).*

In this sense, the threads were weaving the permanent formation of teacher Semente Crioula, and the meeting points between each thread of this web, made up of the experiences with the family, the community, nature, and school formation, are intertwined with the professional relationship.

Thus, in the professional relationship, the teacher highlights in her speeches and reflections the organization of the educational system where the subjects are still outside the school learning process, in which the teachers are mere executors, meeting the demands of the system based on the logic of the market, in the preparation of labor, with skills and abilities that meet its demand. We run into the structure of the neoliberal capitalist system according to Apple (2005).

*There are teachers who don't have the autonomy to create their own routine of inserted contents, with the contents that they think are more pertinent to be worked on. There is coordination that is ready-made and you can't insert or change anything, it's that and that's it. Then, that's what's bad enough, it gets worse. Thank God I have the autonomy to do this, I change the content if it doesn't fit my class, I put in what I think can be worked on, but I have a coordinator who understands it. When you don't have one, you must follow that system.
Those who are there (at the school in the administrative position) want to be in charge, but in reality, that can't be it (Teacher Semente Crioula)*

As we can see in the reports of teacher Semente Crioula, teachers are still continually deprived of their creativity, criticality, and freedom to think, propose, and share strategies that involve the reality of the students. Because they need to follow what is laid out in the continuum curriculum with the priority skills from the focus map⁸ and the skills related to each content that students need to learn according to the educational system.

In this attempt, we find the antagonism of the individual/society dialogic, in which the State not only emancipates the subject but also subjugates it (MORIN, 2012). Teacher Semente Crioula and the other teachers in the community have been subjugated.

Thus, the teacher in the moments of study was always self-organizing because she performed the movement of studying the theory and reflecting her professional and social reality.

Regarding the form of planning, according to data from field observations and the reflections of teacher Semente Crioula, the planning does not occur with the active participation of the collective of teachers, because the curriculum is prepared by the coordinators who pass it on to the teachers to build their routines following what is set in that curriculum.

According to teacher Semente Crioula, in her reflections, this form of planning does not stimulate the development of student learning, because, for her, a good planning should be done collectively, only in the collective is it possible to think and develop strategies that enable the development of student learning and the relationship between school and community:

Planning must be collective to bring results. So how is it going to be? Already sending everything ready, what's up? I don't like anything ready-made. Everything is ready to tell me execute. There is no way, because I have to take into account the heterogeneity of my class, even if another teacher teaches 1st to 5th grade like me, but they are different classes, different experiences, different learning rhythms, and there is also the issue of age, because I may have an older student that another class doesn't have, I have to consider this in my planning. That vision I believe, that has to be hit, that has to be seen. It is not to say take this simulated and ready to apply to your class. No, not quite like that. It is necessary to see how it will work according to one's class, even if it is a single school. I think that if there are ten classes in the school, even if they are all in 5th grade, they are all different, so there is no way to have a single plan for everyone. (Teacher Semente Crioula)

⁸ This focus map is based on the Common National Curriculum Base (BNCC) and was elaborated based on the need for remote activities containing the main skills and content that students need to learn, as stipulated by the educational system. The priority skills to be developed in students are present in the BNCC. This site contains the aforementioned map: <https://institutoeuna.org.br/projeto/mapas-de-foco-bncc/>.

When teachers are considered mere implementers, without active participation in planning, it is not possible to develop the proposal of education of/in the field, nor of inclusion in this school context.

When the teacher criticizes the way planning is done and calls attention to the need for active participation of teachers organized in a collective, she is concerned about the inclusion of the subjects in the school context, concerned about valuing those who are part of the school, of the community in general. The students' parents have already been denied the right to education during their childhood, as Semente Crioula states.

Education for the students' parents has been stolen. All the rights, because back there there are many gaps in relation to education, rural education, and most of them don't know how to read, there are few of them (Teacher Semente Crioula).

Therefore, Semente Crioula is concerned with the development of the students and, within its possibilities - even in the face of the scrap of the school - tries to ensure an educational process that develops the alphabetization and literacy of the students, as well as criticality. However, their attempts come up against the difficulties of working on inclusion articulated with the proposal of education in the countryside, especially for students with disabilities.

Even in the face of difficulties, demands, impositions, based on a system that still disregards the knowledge and experiences of the cognizing subjects involved in the school process. The teacher tries, within her possibilities and knowledge, to develop inclusion in her classroom.

Look I try... to make my classroom inclusive, because I have my classroom as an experiment laboratory for myself. I try to do that as much as possible. Because regardless of whether the child is disabled or not, it has the right to an education. That's why I have my classroom as a laboratory of experience because I think this way, I see that education is a right for everyone, so if it is a right for everyone, it doesn't matter if the person is disabled or not. So that child will have the right to receive that same knowledge, even if it is in a differentiated way according to his or her potentiality (Teacher Semente Crioula).

From the teacher's speech, we can see that her professional performance is based on the ethical principle, as set by Morin (2017), with respect for the other who is part of herself, the appreciation of beings and their relationships, the inclusion of all cognizing subjects, thinking about how to value life.

By telling her life story, and reflecting on her reality during the study moments, the teacher got to know herself, and consequently recognized herself in the other. By recognizing herself and the other, there was the overcoming of the fragmentation of life

performed by science, and thus the teacher moved into the opening process of thought transformation. This movement of thought transformation, based on Morin's studies, is interconnected with the complexity of life, and therefore it occurs with the permanent formation of the subject, which is why it was necessary for the teacher to know her existential relationship web, reflecting on the difficulties experienced.

4 FINAL CONSIDERATIONS

In this research, we consider the interconnections between the several relationships of teacher “Semente Crioula” that influence the pedagogical act. Thus, we highlight the web of the existential relationship of this teacher, which involves her permanent education.

In the face of her permanent education, the co-determinations, and co-influences present in the relationship between the community and the teacher were perceived, permeated by numerous social and financial difficulties, besides the exclusion for being a peasant and a farmer due to the social stigmas of interiorization of rural people.

The difficulties and exclusion remained in the life of teacher Semente Crioula and, with them, the feeling of guilt for all the misfortunes experienced, especially in the school context and in the professional relationship.

From the awareness of her web of existential relations, the teacher has been reflecting and at the same time getting to know herself, recognizing herself as a farmer and peasant, as well as a professional teacher.

The continuing education aimed at teacher Semente Crioula, based on eco-training and transdisciplinarity, considered the interconnections of the several relations of her permanent education and the reflection process articulating the theoretical knowledge in the rethinking of her reality experienced in the community and, mainly, the professional context, considering the whole educational system.

In this process, she got to know herself, and consequently recognized herself in the other. Thus, the overcoming of the fragmentation of life accomplished by science and the opening process of transformation of Teacher Semente Crioula's thinking occurred when she began to recognize herself and the other.

To do so, it was necessary, first, to deconstruct the stigmatized vision of oneself and the other (peasants), to then stimulate creativity in thinking strategies to break through and thus create through the gaps in this educational system of control, which fragments knowledge and beings. Then, the first change comes from us, the education of oneself

about oneself, for how are we going to stimulate change if we are still caught in the chains, of prejudice, of the vision of inferiority and fear?

In this research, we have tried to connect the several dimensions of life and the several knowledges of teacher Semente Crioula, not only sticking to scientific knowledge, but also going through the interrelationships of the experiences and plural knowledge found in the social context.

The look at eco-training and transdisciplinarity made it possible to perceive the importance of relationships permeated by reason and emotion in the constitution of intersubjectivity and subjectivity of the Semente Crioula teacher, and to rethink her pedagogical practice in the face of the inclusion process, where she saw herself as a peasant when she reflected on her life story during moments when she was stimulated to remember her peasant experiences, her fears and afflictions that influenced her pedagogical work.

By perceiving herself as a peasant in synergy with the community, the teacher realized that the subjects that are part of the school, just like her, are subjects of relationships with the community. And these relations with the community must enter the school context because this rich knowledge will enable these subjects to develop in a critical way by reflecting on their reality, the existing social context, understanding the social exclusion mechanisms that exclude them, valuing the collective and, within this collective, forming a movement to fight for the guarantee of their right to a dignified life in the field, in their community.

It is important to point out that the difficulties in this research consisted in apprehending reality, which is in continuous movement, and putting it in a static form through writing, because it is a complex action to perform. In this sense, teacher Semente Crioula was, is, and will be in a continuous process of self-production, self-hetero-eco-training, so that she is no longer the same as she was in our last meeting at the end of the research.

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