


## Re-educating for a Culture of peace: an experience in Basic Education in the northeast of Pará<sup>1</sup>

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### Abstract

With the purpose of propagating ideas and values that support human relationships, under the influence of the reality of the post-pandemic context permeated by conflicts, the question was: what actions can reflect positively on interpersonal relationships in the school environment? The proposal aimed to promote a more harmonious approach between teachers, students and school management in a school context of violence and personal conflicts present in educational institutions in some municipalities in the northeast of Pará. This is an explanatory research, of a qualitative nature, developed through lectures and dynamics on reflective themes regarding divergences that occur in everyday school life, based on López (2007), Reeve (2019), Diskin and Roizman (2021), among others, who lead reflection about the theme. To collect information were used, videos, slides, dynamics, music and stories. As a reflection of the actions, self-recognition, change of attitude, acceptance of differences, dialogue and improvements in coexistence.

**Keywords:** Reeducation. Interpersonal Relations. Culture of Peace.

### Cultura de paz: uma experiência na Educação Básica no nordeste paraense

### Resumo

Com a finalidade da propagação de ideias e valores que sustentam as relações humanas, sob influência da realidade do contexto pós-pandêmico permeado de conflitos, indagou-se: que ações podem refletir positivamente nas relações interpessoais no ambiente escolar? A proposta objetivou promover uma aproximação mais harmônica entre professores, estudantes e direção escolar em um contexto escolar de violência e de conflitos pessoais presentes em instituições de ensino de alguns municípios do nordeste paraense. Trata-se de uma pesquisa explicativa, de natureza qualitativa, desenvolvida por meio de palestras e dinâmicas sobre temáticas reflexivas a respeito de divergências ocorridas no dia a dia escolar, tomando como base López (2007), Reeve (2019), Diskin e Roizman (2021), dentre outros, que conduzem a reflexão sobre o tema. Para a coleta de informações utilizou-se vídeos, slides, dinâmicas, músicas e relatos. Como reflexo das ações,

<sup>1</sup> Curricular intervention in SOME and SEI at DRE Castanhal/PA.

destacaram-se o autorreconhecimento, mudança de atitude, aceitação das diferenças, diálogo e melhorias na convivência.

**Palavras-chave:** Reeducação. Relações interpessoais. Cultura de paz.

## 1 Introduction

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As Diskin and Roizman (2021) point out, thinking about a culture of peace, given the diversity that exists in this century's society, means reaffirming the role of education in shaping contemporary man. This formation implies the need to re-signify principles and values that guarantee inner peace and, at the same time, peace between men and with the society that surrounds them.

Thus, dealing with the culture of peace in the territorial and cultural context of the Castanha/PA Regional Education Directorate (DRE Castanha/PA), under the jurisdiction of the Pará State Department of Education (SEDUC/PA), made up of 10 municipalities, involving 44 schools and seven annexes, and which are advised on administrative, pedagogical, curricular and organizational aspects, serving a number of approximately 24,578 students, requires rethinking plans and actions to meet the expectations of its public. This includes promoting good relations between staff, students and families, which implies curricular actions aimed at humanistic education.

The stages, modalities, programs and projects developed by the DRE are: Full-Time High School (EMTI); Rural Education; Physical Education Center; Elementary School; High School; High School for Young People and Adults; Special Education; Education and Family Program; Brazil at School Program; Learning Value Program; the Modular Education Organization System (SOME), coordinated by SEDUC/PA, this system serves high schools in locations far from municipal headquarters, covering the municipalities of Curuçá, Marapanim and São Domingos do Capim; and the Interactive Educational System (SEI), currently known as the Technology-Mediated Education Coordination (CET), which is a methodology for face-to-face secondary education with technological mediation, through which SEDUC provides regular secondary education in rural communities in the municipalities of São Miguel do Guamá and Inhangapi.

The SEI and SOME coordinators faced significant concerns about the reality that was emerging in the schools in the first semester of the 2023 school year. Due to the dynamics of their functioning (classes in spaces/institutions provided by the partner municipal networks, in which different types and levels of education operate, whose spaces accommodate students in different age groups and diverse socio-economic and cultural situations), and under the effect of the post-pandemic context due to the manifestation of interpersonal conflicts, students routinely rebelled against each other or against their teachers, generating a climate of disharmony and social discomfort.

Similarly, the teachers in these systems, specifically the SOME teachers, faced unique challenges due to the dynamics of their structure. The need for distribution and allocation to different communities in the form of modules/circuits meant that many felt alone in their practices or uncomfortable with the curriculum changes. Teachers expressed dissatisfaction and even shirked some demands, such as the development of interdisciplinary and cross-curricular projects. According to the teachers, factors such as time, the distance between schools and the rotation of modules in the sectors compromised the quality of teaching and learning.

So, in an attempt to alleviate this situation, which was taking on greater proportions every day, under the influence of the post-pandemic context permeated by conflicts, the coordinators of the above-mentioned modalities came together to support the cause with the support of a Special Education technician and a DRE technician, motivated by the question: What actions can positively reflect on interpersonal relationships in the school environment? To this end, a proposal was developed for training meetings, involving themes that provided reflections and discussions on the reality experienced, prioritizing the schools with the highest incidences.

The proposal aimed, in a school context of violence and personal conflicts present in educational institutions in some municipalities in northeastern Pará, to promote a more harmonious approach between teachers, students and school management. This objective would be achieved through work focused on aspects of life in society, with a view to implementing a "Culture of Peace" in schools, considering that one of the greatest

complexities of schools is the management of human relations. There is a need for the "Culture of Peace", as a concept with a psychological and social approach (Diskin; Roizman, 2021), to overcome the conscious need to prioritize dialogue and mediation in dealing with conflicts. These actions must take place through a movement to unify objectives and purposes that strengthen respect and harmony between groups, considering emotional intelligence as a person's ability to manage their feelings (Goleman, 2011).

To this end, this production is based on a theoretical-critical reflection in the sociological, psychological and pedagogical areas, so that the intersection between these areas and the findings in the experiment underpin the conclusive statements, guiding new thinking and changing attitudes. The aim is to improve interpersonal relationships in schools and, at the same time, develop teaching and learning.

## 2 Methodology

The experience was carried out by means of an explanatory type of social research with a qualitative approach, which, according to Minayo (2007, p. 21), is research that "works with the universe of meanings, motives, aspirations, beliefs, values and attitudes". These phenomena are understood as part of social reality, which enriches the interpretation of the actions experienced and shared.

According to Gil (2008), explanatory research seeks to explain the factors that influence phenomena, enabling knowledge of social reality - conflicts - which characterizes the research as phenomenological. This is because it deals with a social phenomenon common to many educational spaces and which interferes with development.

According to Gil (2008, p.15) "the phenomenological approach seeks to recover the meanings attributed by the subjects to the object being studied". In this case, it is about understanding the factors that interfere with interpersonal relationships, with a view to maintaining relational harmony and, consequently, student attendance and the

development of learning, since it was noticeable that conflicts reflected on this process, even distancing students from the school context.

As this is a curricular intervention, the activities were carried out in two styles: 1) In the classroom context, following the school calendar, with teachers, students and other school professionals as participants, based on the guidelines received from the coordinators; and 2) In an in-school and out-of-school environment, following a thematic and formative program with teachers, coordinators and school management, under the guidance of the SOME and SEI coordinators, as well as techniques from the Special Education Center (NAEE) and the Pedagogical Center of the Castanhal DRE, whose style is outlined in this production, highlighting the most relevant aspects. The tools and strategies used to carry out the activities and collect the information were video screenings by the teachers during lessons and discursive moments with the students, as well as slide shows and dynamics with music during the lectures given by the DRE Castanhal/PA technicians.

Dialectical materialism was used to analyze the formative moments, as well as the information collected during the actions through reports and testimonies. This was due to the interpretation of reality and the complexity of the conditions of the relationships and actions/reactions manifested in the process, considering the Negation of negation as a principle, whereby "Change negates what is changed and the result, in turn, is negated, but this second negation leads to a development and not a return to what was before" (Gil, 2008, p. 13). In this way, change, because it was neither understood nor explained, continually provoked conflict. Hence the need for an intervention in relationships, whose action made a significant contribution to each other.

With regard to ethical aspects, a Free and Informed Consent Form (FICF) was drawn up to identify the institution responsible for the proposal. With regard to those involved, although photographic records were taken to preserve the integrity of the students, they have been suppressed from this production, as have the reports and testimonies, which are identified by pseudonyms. The aim was to present the essence of the ex-

perience as a socio-educational contribution to curricular intervention and the transformation of the educational and social process in a meaningful and evolutionary way.

### 3 Results and Discussion

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In order to discuss the "Culture of Peace", it was necessary to go back to the year 2000, celebrated as the International Year of the Culture of Peace. In that year, the United Nations Educational, Scientific and Cultural Organization (UNESCO) demanded compliance with six basic principles: "respect life; reject violence; be generous; listen to understand; preserve the planet, and rediscover solidarity" (Diskin; Roizman, 2021, p. 9). These principles guide a rethinking of experiences and the reconstruction of attitudes from a humanistic and human rights perspective.

There were so many expectations for the turn of this century. Among them, mastery of technological tools was what most motivated people to consume resources and services that promoted interactivity. However, at the same time as people have become closer through connectivity, they have also become more distant in emotional terms, which has led to a process of disaffection and social distancing. After two decades of this process of mutation in social, emotional and cultural behavior, the pandemic caused by the Covid-19 virus, which has become a necessity for prevention and survival, has led to an emotional crisis.

The school, as the locus of education and human formation, oppressed by the weight of this function, felt the need to deconstruct some plastered values and reinvent innovative and dialogical actions in a process of human reconstruction. This was made possible by a number of initiatives, including the training course, which listed aspects that became evident during the intervention activities, defined as axes of analysis discussed sequentially.

### Theoretical background

For the formative support of the Modular Organization System (SOME), which is structured at secondary school level by modules and covers the four areas of knowledge of Basic Education (Languages, Codes and their Technologies, Mathematics and its Technologies, Natural Sciences and their Technologies, and Applied Human and Social Sciences and their Technologies), as well as support in the classes of the Interactive Teaching System (SEI), currently called Technology-Mediated Teaching Coordination (CET), which also includes secondary school students.

We relied on Fazenda (2008), Galvão (1995), Freire (1996), Diskin; Roizman (2021) and the Pará State Curriculum Document (DCEPA). The choice of the aforementioned theorists/authors and documents, and of educational praxis focused on dialogic and affective relationships, was due to the need for motivation to value the "I and the Other", to deconstruct the lack of empathy in coexistence and relationships between educator, student and school community. Galvão (1995) points out that affectivity involves emotions, which are biological in nature, feelings, human experiences and the development of speech, which makes it possible to convey what one feels to others. From this perspective, the focus is on affectivity as a contribution to the development of the teaching and learning process.

For a more precise approach to affective and relational issues, it was necessary to rethink the curriculum, considering what Moreira and Candau (2007) define as the curriculum being a device that contributes to the construction of identities. The school, as an institution that trains men, through its curricular organization, exerts a strong influence on the political, economic and cultural development of society. The school is expected to promote the quality of life of the new generations.

In the same way, through the curriculum, knowledge is constructed based on cultural, gender and racial identities, etc. It is through the curriculum that personal, social and cultural personalities are defined, by what each person presents, as well as by what they allow themselves to be, based on the process of cultural production and reproduction (Silva, 2001). The interwoven process of constructing and reconstructing knowledge and practices expressed in the school curriculum follows an interdisciplinary

logic or principle, due to the need for dialog between subjects and areas of knowledge. The interweaving of these elements contributes to unification or distancing, as they occupy their own spaces, interpretations and meanings.

The interdisciplinary approach leads to a reflective teaching practice, based on a contextualized, constructive and meaningful teaching and learning process in which the curricular components converge. In this methodological process, it is not necessarily necessary to replace the "old" with the "new", but to analyze its potential, in order to re-signify it in another context, with another look, for a new situation, because "Denying the old is an authoritarian attitude that makes it impossible to carry out interdisciplinary teaching and research" (Fazenda, 2008, p. 16). To innovate and reinvent oneself is not to deconstruct what has been put in place in a utilitarian way.

Fazenda (2008) differentiates school interdisciplinarity from academic interdisciplinarity. While the former relates to didactics and is linked to teaching practice, the latter focuses on research, the study of/in practice. In this way, pedagogical praxis is constituted in a direct relationship between knowledge and lived experience through knowledge. Teaching, from this perspective, becomes dynamic, constructive, creative and allows those involved to feel that they are protagonists in the process, realizing the need for an empathetic relationship of respect, exchange and sharing.

In this process of reconstruction, teachers' memory plays a fundamental role. By going back in memory, knowledge is touched through self-analysis, and change occurs when it is taken up again. Thus, in the interdisciplinary spiral mode, didactics and research are always touching each other, merging, complementing each other, as the author infers: "In school interdisciplinarity, the notions, aims, skills and techniques are aimed above all at favoring the learning process, respecting the students' knowledge and its integration" (Fazenda, 2008, p. 21).

The knowledge that emanates from the contextual relationship leads to meaningful learning. This is characterized by the interaction between previous knowledge and new knowledge, which is non-literal and non-arbitrary. In this process, new



knowledge acquires meaning for the subject, and previous knowledge acquires new meanings or greater cognitive stability (Moreira, 2010, p. 2).

## Challenges along the way

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Traveling to and from the localities of bela Vista do Jeju in São Miguel do Guamá and Perseverança in São Domingos do Capim presents challenges during periodic visits. These localities are located on stony stretches of land, at a distance of approximately 70 to 72 km from the seat of the municipality of Castanhal. In addition, the communities of Matapiquara in Marapanim and Abade in Curuçá are the same distance away, albeit with better access, but due to the daily demands and limited transport, with only one car to serve all the programs and modalities of the 44 schools in the ten municipalities of the jurisdiction, it becomes unfeasible to offer more effective support. The practice of mediating communities through pedagogical advisory services is one way of monitoring the educational process.

According to Freire (1996, p. 29), "I research in order to verify, by verifying, I intervene, by intervening I educate and educate myself. I research in order to know what I don't yet know and to communicate or announce what is new". The author's argument takes us back to an analysis of what we have found in order to intervene. In other words, by knowing and analyzing, we arrive at the expected results, achieving the proposed objective. For example, conflicts between students were reduced, and teachers began to behave differently towards students and their peers. Thus, although the journey was tiring, it was relevant to the reality of rural education, especially the SOME and SEI modalities.

To this end, the experiences were developed with the collaboration of four educators: the SOME Coordinator, the SEI Coordinator, a Special Education reference technician, and a technician from the DRE's Pedagogical Sector. In the intertwining of knowledge and practices, they contributed to affective and pedagogical guidelines, as well as strengthening good human relations and, at the same time, sustaining a culture of peace in schools.

## Dialogical relationship

This theme was addressed in a clear and forceful way, enabling a range of reflections related to pedagogical praxis in the context of the teaching and learning process of rural students, young people and adults who are the providers of their lives. For this moment, the use of slides with reflective images led teachers to self-reflect on their knowledge, the knowledge that students bring to school and how this knowledge is interwoven into the school curriculum. In addition, a question-and-answer dynamic with musical clippings, in which the teachers responded to the chorus of a song, prompted a "call to attention" and a change in teaching attitudes, especially about the practice of dialog, considering that dialogic relationships are present in all discourses, an inherent characteristic of language.

And following Freirean thinking, dialog becomes the encounter between men, who are mediated by the world, in order to designate it. In this way, through dialog, men are transformed and find themselves humanly, and dialog is therefore an existential necessity (Freire, 1980). This analysis only reinforces the fact that communication is based on relationships through language, which reflects the peculiarities experienced by the subjects, present in the various spaces of coexistence, with the classroom being a place of this dialogical richness.

From this perspective, during the dialog with educators, management and pedagogical coordination, which took place in São Domingos do Capim-PA (Perseverança), the SOME and NAEE specialists discussed the importance of meaningful learning. They mentioned diagnostic assessment, which guides educational praxis and helps to identify the student's previous knowledge, enabling the subject to interact through this knowledge and new knowledge.

The diagnostic assessment was promoted according to the reality of each location, and the activities applied proved to be significant, demonstrating potential for the teaching and learning process of the students. According to the teachers, they felt

instigated to learn. Knowing the students' reality, the teachers felt challenged to develop activities that provided opportunities for experimentation, reporting, debate, model-building and role-playing, among others. The dialogic moments experienced in the training experience fostered the praxis of educational practice in a meaningful, constructive and fruitful way for both teachers and students, giving them the opportunity to review their actions in a meaningful way.

## Affectivity

In order to address the issue of affectivity, a situation of conflict between some students was taken as a starting point, creating a special moment of concentration, reflection and almost mysticism, involving teachers, students from Regular Education, the SOME and SEI Projects, management, coordination and other school staff, with a total of approximately 100 participants. Initially, under a relaxation dynamic, those involved were led to close their eyes and, to the sound of acoustic music, exercise a mental journey to a peaceful place where they could spend time with family and friends. They were encouraged to revisit a feeling of nostalgia, longing, desire and inner fulfillment, creating an emotional, reflective, self-evaluative atmosphere of inner peace.

This was followed by the showing of the video "One human Family. Food for all" clearly showed the importance of mutual help, the spirit of solidarity, sharing and collaboration, feelings that are manifested through affection between people. The idea was to sensitize the participants to practicing these aspects, so that everyone could live together harmoniously, collaboratively and in solidarity.

Next, with the "Inner Strength" dynamic and the recording on paper dolls (see Figure 1), two questions were worked on: on one side, each student answered "What are my positive strengths?" and on the reverse side, "Shall we remove the labels and highlight the qualities?". The puppets were joined together and, in the end, formed a large circle of ideas. The aim was to awaken the students' self-worth and self-esteem in order to maintain the flow and improve learning.

The activity ended with the showing of the music video "A paz (cover roupa nova) - Lyric video<sup>2</sup>, whose lyrics present a message about peace. This was a significant moment for emotional expression, culminating in an unexpected action on one of the conflicts that motivated the event: one of the students involved asked for the microphone and spoke out in public about the misunderstanding about her. Her words touched the audience, and everyone shared a hug of peace, an action that came naturally and represented the beginning of a harmonious relationship between everyone.

From the same perspective, in order to strengthen the affective relationship between the SOME educators at the Matapiquara (Marapanim/PA) hub, who were showing dissatisfaction with teaching, a training session was organized on the theme "Living and Living Together: what's your job?". Seven teachers from the curriculum components Mathematics, Physics, Chemistry, Biology and Physical Education, Philosophy and Geography took part, as well as a Pedagogical Coordinator.

It should be noted that the same puppet dynamic was also used in the Abade community in Curuçá and Perseverança in São Domingos da Capim. Reflecting on the theme "Relationships in the School Environment" based on the questions "What kind of man do I want to form? What elements are necessary for my practice?", the answers emerged collectively and were then recorded on each part of the puppet (see Figure 2), which was then assembled by the group.

The answers showed the teachers' expectations and commitment to the students' education, demonstrating that they were sensitive to them and that this brought them closer to the students' reality. As one of the teachers emphasized: "When we get to know the students' daily lives, we feel more confident in our approach in the classroom. They also feel more at ease with us".

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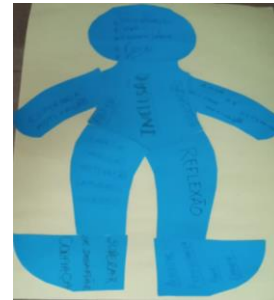
<sup>2</sup> Available at <https://www.youtube.com/watch?v=XM7WzUGTRJU>

**Figure 1:** Dynamics with the students



**Source:** Researchers' archive

**Figure 2:** Dynamics with the teachers



**Source:** Researchers' archive

For reflection, we used excerpts from the book "The Golden Rules - The Lost Texts" by Napoleon Hill (2021), which deals with the difference between suggestion and autosuggestion in just one aspect: we use suggestion to influence the minds of others, while we use autosuggestion to influence our own minds.

Suggestion is one of the most subtle and powerful principles in psychology. Science has proven that through the destructive use of this principle, life can actually be extinguished, while all forms of disease can be eliminated through its constructive use. Suggestion is a principle of psychology through which we can influence other people's minds, and this principle works constantly, whether we are aware of it or not.

Through this principle, as immutable as the law of gravity, we constantly influence those around us, making them absorb the spirit we radiate and reflect it in everything they do. Autosuggestion, on the other hand, is the first principle we use to form new habits.

According to Napoleon Hill (2021), there are some important steps to mastering the law of retaliation. You must learn to face all kinds of punishment and abuse without retaliating in the same way. This is why you need to follow a few steps: 1- Cultivate self-control; 2- Be cordial; 3- Be considerate; 4- Be kind. As well as getting rid of "pride" and "stubbornness", in order to use the law of retaliation in a constructive way, thus contradicting anger and disharmony between people.

In addition, if bad feelings such as anger are renounced, one must keep one's composure and remain calm and serene, in order to retain all the ordinary faculties of

reasoning. This is how retaliation occurs with a weapon that you don't know how to use and, consequently, you allow yourself to be easily dominated (Hill, 2021).

Still within this psychological approach, Reeve (2019) deals with Motivations, from which changes in attitudes are based, whether towards the person themselves or towards others. To this end, Reeve (2019) presents internal motives as needs (biological, physiological, social and cultural), cognitions (perceptions and interpretations) and emotions (variations in feelings); and external motivations as everything that is captured from the natural and social space, which can converge positively for good coexistence.

According to Reeve (2019), all communicative actions carried out in the school space must take these aspects and motivations into account, in order to understand that some behaviors reflect experiences beyond the school. It is up to the school to redirect these actions in a meaningful and harmonious way between the segments, especially between teacher and student, the main subjects of the educational process.

López (2007), when dealing with the aspects that influence and cause affective and behavioral problems in the classroom, lists a list of contents and variations (personal, intellectual, emotional and behavioral) that can help change attitudes for good social coexistence, as shown in Table 1:

**Table 1:** Emotional and social content for the well-being and assistance of students with school problems

| Personalidade                                       | Cognitivos                                  | Afetivos                    | De conduta                     |
|---|---|-----------------------------|--------------------------------|
| – AUTOESTIMA<br>geral e escolar                     | – VISÃO POSITIVA<br>do ser humano           | – EMPATIA                   | – HABILIDADES SOCIAIS          |
| – AUTOEFICÁCIA<br>geral e escolar                   | – JUÍZO MORAL<br>pós-convencional           | – AMIZADE                   | – HABILIDADES<br>INTERPESSOAIS |
| – LUGAR DE CONTRO-<br>LE<br>interno geral e escolar | – VALORES: diversidade,<br>tolerância, etc. | – REDE SOCIAL               | – CONDUTA<br>PRÓ-SOCIAL        |
|   | – PLANEJAMENTO DE<br>METAS REALISTAS        | – RELAXAMENTO               | – CONTROLE DE<br>AGRESSIVIDADE |
|   |   | – AUTOCONTROLE<br>EMOCIONAL |                                |

**Source:** López, Félix (2007)

The emotional contents defined by the author converge with the ideas of Goleman (2011). When interwoven into everyday actions, they generate a climate of inner and outer peace, in such a way that people and environments become light and pleasant.

## Being and doing

Education points to an organization based around four fundamental learning areas that will be the pillars of knowledge throughout human existence. These pillars were reported by Jacques Delors (1998), who took a strong look at them when he mentioned them during the creation of the International Commission on Education for the 21st Century. This was a specific approach for a dialog with management, coordination and educators about "Learning to know", which involves understanding knowledge and, at the same time, overcoming the complexities and challenges of pedagogical practice.

The process of teaching and learning knowledge is unfinished and can be enriched by any experience. Another educational proposition mentioned is related to "Learning to do". This discussion led to a reflection on the way in which the authors of education act on the environment in which they are inserted, in a commitment, with the aim of acquiring not only a qualification in the area of professions, but, in a holistic way, the skills that make the person able to deal with complex situations and work in a team. This implies reflecting on the peculiarities of life experiences in social or work contexts (Delors *et al.*, 1998).

During this approach, relevance was given to training for the world of work, which at that time was part of the nucleus of the New High School curriculum. Similarly, the third pillar, which consists of "Learning to live together", helped to reflect on participation and cooperation with others in all human activities, developing an understanding of others and a perception of interdependence, carrying out common projects and preparing for conflict management, as well as respect for the values of pluralism, mutual understanding and peace.

Reflecting on the fourth pillar, "Learning to be", it was possible to draw attention to social aspects such as respect, ethics, responsibility, critical thinking, among others, which underpinned an essential and assertive way forward for those involved. These characteristics were integrated with the other pillars mentioned above, fostering the development of the participants' personalities in such a way that their consciences led

them to act with equity, autonomy, discernment and responsibility (Delors *et al.*, 1998). This was evident from the lack of conflicts and the managers' reports during the weekly visits.

## 4 Conclusions

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Intervening in interpersonal relationships in schools led us to a process of re-signifying ideas and actions through re-education for the "Culture of Peace". Thus, what seemed definitive and irreversible became equivocal and insignificant. With this initiative, the routine visits continued, the school felt accompanied, the management strengthened and the teachers and students more committed to the process.

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**Responsible publisher:** Genifer Andrade

**Ad hoc expert:** Márcia Rejane de Oliveira e Gizeuda de Lavor da Paz

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**How to cite this article (ABNT):**

BRITO, Aldilene Ferreira Simões; LOPES, Niclécia Maria Neves Amorim; SOARES, Maria Eliana. Cultura de paz: uma experiência na Educação Básica no nordeste paraense. **Rev. Pemo**, Fortaleza, v. 6, e12625, 2024. Available at: <https://revistas.uece.br/index.php/revpemo/article/view/12625>

Received on March 1, 2024.

Accepted on May 15, 2024.

Published on June 21, 2024.

