

Francisauro Fernandes da Costa



Universidade Federal do Amazonas (UFAM)
francisaurocosta@gmail.com

Heloisa da Silva Borges



Universidade Federal do Amazonas (UFAM)
helo-borges@hotmail.com

Cláudio Gomes da Victória



Universidade Federal do Amazonas (UFAM)
claudiovictoria@ufam.edu.br

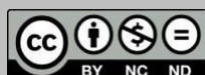
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TEACHER EXPERIMENTS IN THE PEDAGOGY COURSE OF FACED/UFAM: INTERDISCIPLINARY DIALOGUE ON THE MULTIPLE AMAZONIAN REALITIES

ABSTRACT

This text results from the experiences lived in the teaching internship in Higher Education, carried out in the discipline “Education in the Amazon Region” in the Pedagogy course of FACED/UFAM. This is a qualitative study, evidencing the essential contribution of the discipline to the understanding of the Amazon region under the territorial, educational, cultural, economic, political and socio-environmental dimensions. The importance of the teaching internship for the academic training of the subjects involved in the educational process is also highlighted.

Keywords: Education in the Amazon Region. Pedagogy course. Teaching Internship. UFAM.

EXPERIMENTAÇÕES DOCENTES NO CURSO DE PEDAGOGIA DA FACED/UFAM: DIÁLOGO INTERDISCIPLINAR SOBRE AS MÚLTIPLAS REALIDADES AMAZÔNICAS

RESUMO

Este texto resulta das experiências vivenciadas no estágio docente no Ensino Superior, realizado na disciplina “Educação na Região Amazônica” no curso de Pedagogia da FACED/UFAM. Trata-se de um estudo de enfoque qualitativo, evidenciando a imprescindível contribuição da disciplina para a compreensão da região amazônica sob as dimensões territoriais, educacionais, culturais, econômicas, políticas, socioambientais. Destaca-se, ainda, a importância do estágio docente para a formação acadêmica dos sujeitos envolvidos no processo educativo.

Palavras-chave: Educação na Região Amazônica. Curso de Pedagogia. Estágio Docente. UFAM

EXPERIMENTOS DOCENTES EN EL CURSO DE PEDAGOGÍA DE LA FACED/UFAM: DIÁLOGO INTERDISCIPLINARIO SOBRE LAS MÚLTIPLES REALIDADES AMAZÓNICAS

RESUMEN

Este texto resulta de las experiencias vividas en la pasantía docente en Educación Superior, realizada en la disciplina “Educación en la Región Amazónica” en el curso de Pedagogía de FACED/UFAM. Se trata de un estudio cualitativo, que evidencia la contribución esencial de la disciplina para la comprensión de la región amazónica bajo las dimensiones territorial, educativa, cultural, económica, política y socioambiental. También se destaca la importancia de las prácticas docentes para la formación académica de las asignaturas implicadas en el proceso educativo.

Palabras clave: Educación en la Región Amazónica. Curso de Pedagogía. Prácticas Docentes. UFAM.

1 INTRODUCTION

The present text reports the experience of the teaching internship in Higher Education, carried out in a seventh-period class of the pedagogy course of the Faculty of Education (*Faculdade de Educação - FAGED*), of the Federal University of Amazonas (*Universidade Federal do Amazonas - UFAM*), during the formative course of the discipline “Education in the Amazon Region”, academic period: 2020/01, in the first semester of the year 2021, linked to the research line 3: Training and Praxis of the Educator Facing the Amazonian Challenges, as it’s a mandatory requirement performed by the academics of the Postgraduate Program in Education (*Programa de Pós-graduação em Educação*) (PPGE / UFAM).

The course had as general objective to reflect on the Amazon region and its historical, social and educational biases. As specific, it aimed to: a) research the relationship of education in the Amazon region with the regional and national context, its history, actuality, problems and perspectives of the region; b) to know the reproduction of Capital, the process of accumulation and occupation in the Amazon, and c) to understand the educational processes in the Amazon region.

In this sense, this report aims to present the reflections on the importance of the teaching internship in academic life from the teaching experiments experienced in the pedagogy course of FAGED/UFAM, because it’s constituted by the triad teaching, research and learning, assuming a theoretical-critical character, helping the production of knowledge and the performance of the teacher-researcher in interdisciplinary dialogue about the multiple Amazonian realities.

In addition, it addresses some territorial and educational contexts of the Amazon region, from the discussions held in the classroom, which enabled the learning and sharing of sociocultural and educational experiences on the riverside crossings in the territories of Pará and Amazonas, since the master-trainee began his educational trajectory in some counties of the region of Marajó Island and “Baixo Tocantins” (Abaetetuba), in the state of Pará, and fulfilled his academic obligations in a higher education institution located in Manaus, in the state of Amazonas.

It’s important to mention that the teaching internship was carried out through remote teaching¹ because of the Covid-19 pandemic, with assiduous participation in synchronous

¹According to Resolution No. 001, of January 11, 2021 - CONSEPE. Available in: <RESOLUÇÃO_01_2021_CONSEPE.pdf (ufam.edu.br)>. Access in: april, 2nd 2021.

activities, which are those that occurred with the simultaneous participation of students and faculty in the virtual environment, through the Google Meet platform. In the asynchronous activities, there was an engagement by reading and synthesizing the materials (texts and works) and comments in the virtual classroom (synchronous activity), in addition to the participation in lives related to the theme of the discipline.

Thus, to better understand the importance of the discipline “Education in the Amazon Region” for the academic training of the subjects involved in the educational process, we base this study on the works of authors such as Baniwa (2019), Fraxe, Witkoski and Miguez (2009), Pimenta and Lima (2005; 2006), Freire (1996), used in the discipline and others, whose reflections contributed to understand the theme addressed, Bringing subsidies for the apprehension of the relationship between theory and practice as an essential element of the teaching praxis.

For a better systematization, the text is organized into three topics. The first exposes the concept of internship and its relevance to academic training. The second deals with the teaching experiments in the pedagogy course of FACHED/UFAM, highlighting the discussions and/or problematizations carried out during the practice of the teaching internship. Finally, the final considerations are presented, pointing out the contributions of the discipline to the understanding of the educational, cultural, territorial, political and economic processes in the Amazon region, also emphasizing the importance of the teaching internship for the formation of the subjects involved in the educational practice.

2 TEACHING INTERNSHIP: SPACE OF MULTIPLE INTERRELATIONS OF EDUCATIONAL PRACTICE

From the studies of Pimenta (1999) on teacher education, we understand that, historically, there has always been a pejorative social representation in relation to the teaching profession, based on the devaluation of the professional identity of the teacher, considered “[...] as a simple technician reproducing knowledge and/or monitor pre-elaborated programs” (p. 1). However, in contemporary society, their role becomes increasingly necessary in the condition of mediators of constitutive processes of citizenship and the search for social and political emancipation of students.

In this sense, it's noticeable that the teaching profession needs a "[...] set of good quality know-how" (RIOS, 2001, p. 87) to competently carry out the pedagogical action on the school floor, because, as Freire (1996) affirms, teaching requires multiple knowledge that the teacher needs to appropriate for the development of his pedagogical practices.

Thus, to obtain this knowledge and/or theoretical-methodological or theoretical-practical subsidies, enabling greater contact with the field of work, aiming at the construction of new knowledge necessary for educational practice and the construction of the professional teaching identity, we present the field of knowledge of the teaching internship.

Thus, it's understood that the internship is not only a curricular component of mandatory requirement in the various training courses, but, above all, a pedagogical instrument that enables the development of experiences and competencies of the future profession, which should be developed by the trainee from the action-reflection-action on the practice itself, contributing to the construction of his professional identity.

A professional identity is built, therefore, from the social significance of the profession; of the constant revision of the social meanings of the profession [...]. It's also constructed by the meaning that each teacher, as an actor and author, gives to the teaching activity in his daily life from his values, from his way of situating himself in the world, from his life history, from his representations, from his knowledge, from his anguish and yearnings, from the meaning that being a teacher has in his life. As well as from the network of relations with other teachers, in schools, unions and other groupings (PIMENTA, 1999, p. 19).

The teaching internship, in this perspective of contribution to the formation and professional identity of the teacher, should be understood as a field of knowledge that acquires an epistemological status in order to overcome the dichotomy between theory and practice, as this is produced by the mutual influence of training courses with the social field, where educational practices are developed, as argued by Pimenta and Lima (2005; 2006).

Thus, the internship acquires new conceptions, being understood based on the social, cultural and human meaning of the action of this professional, allowing reflections on the ethical-political dimensions of their actions and the sociocultural, educational, political and economic context inherent to their future area of professional activity.

The internship should not be limited to the practice of technical instrumentalization, characterized by the process of imitation of the teaching work, but that can be conceived as a field of research that is constituted in an interdisciplinary way, that is, a space of multiple interrelations of the educational practice that is constituted by the triad teaching,

research and learning, enabling the (de)construction of knowledge, looks and concepts about the reality to which the subject is inserted, an environment that allows to have contact with new socio-educational experiences, establishing relationships between different subjects in different contexts, such as practices and educational experiences in Pará and Amazonian territories, providing learning that stimulate the solid construction of knowledge and the transformation of reality from the praxis and/or the processes of action-reflection-action from a perspective critical-investigative.

In this understanding, Freire (1996) argues that there is no teaching without research, as well as research without teaching, considering that teaching requires methodical rigor, since the democratic educator, in his teaching practice, cannot refuse to reinforce the critical capacity of students.

One of its primary tasks is to work with the students on the methodical rigor with which they must “approach” the knowable objects. And this methodical rigor has nothing to do with the “banking” discourse merely transferring the profile of the object or the content. It’s precisely in this sense that teaching is not limited to the “treatment” of the object or content, superficially done, but extends to the production of the conditions in which learning critically is possible. And these conditions imply or require the presence of educators and learners who are creatives, instigators, restless, rigorously curious, humble and persistent (FREIRE, 1996, p. 13).

The purpose of the internship, in this context, is to provide an approximation of the student with the social, cultural, political, economic and educational reality and the theoretical activity, thus assuming an investigative character, constituting a field of interdisciplinary research, because, as Freire states (1996, p. 14).

While teaching I keep searching, searching. I teach because I seek, because I have inquired, because I inquire and inquire into myself. I research to verify, verifying, intervening, intervening educates and educates myself. I research to know what I do not yet know and communicate or announce the news.

It’s a redefinition of the conception of stage that moves towards the development of reflection from reality. According to Pimenta (2005; 2006).

[...] The internship, in this perspective, contrary to what was proposed, is not a practical activity, but a theoretical activity, instrumentalizing the teaching praxis, understood as the activity of transforming reality. In this sense, the curricular activity internship is a theoretical activity of knowledge, foundation, dialogue and intervention in reality, this yes object of praxis. That is, it’s in the teaching work of the context of the classroom, the school, the education system and society that praxis takes place (PIMENTA, 2005; 2006, p. 14).

Since the internship is this theoretical and instrumental activity of the teaching praxis, as the author points out, it becomes an integral part of the training programs for teachers and teachers. In the *stricto sensu* Postgraduate Program of UFAM, the internship is a mandatory requirement performed by master's and doctoral students who do not yet have teaching experience in Higher Education. Those who already have professional experience in teaching Higher Education may request to take advantage of the internship workload, provided that it's requested to the Postgraduate Program in Education (PPGE/UFAM), upon proof of documents.

The teaching internship at PPGE/UFAM is regulated by Resolution No. 013/00 of the Council of Teaching, Research and Extension (CONSEP), instituting it in the postgraduate courses of the University of Amazonas (*Universidade do Amazonas*) and in the regulatory standards of said internship. This document determines that the duration of the teaching internship for master's students is 60 hours, while for doctoral students, the workload is 120 hours. It also highlights, in Article 3, that the teaching internship will be supervised by the advisor and/or teacher responsible for the subject matter of the internship. In addition, it's a mandatory requirement that, at the beginning of each academic semester, the graduate student, in agreement with the teacher and/or advisor, presents, to the Calendar of the Postgraduate Course, the plan of activities to be developed in the period of the supervised internship (UFAM, 2000).

Therefore, the teaching internship developed in the Postgraduate Program of the Federal University of Amazonas (*Universidade Federal do Amazonas*) assumes a critical-reflective character, aiming to contribute to the training of teachers-researchers in a consistent way, enabling them to develop dialogues, debates and interdisciplinary reflections on the multiple Amazonian realities, facing the challenges of educational processes in the Amazon region.

3 TEACHER EXPERIMENTS: REPORTS OF EXPERIENCES IN TEACHING INTERNSHIP IN HIGHER EDUCATION IN THE PEDAGOGY COURSE OF FACED/UFAM

The teaching experiments in the pedagogy course of FACED/UFAM, in the discipline "Education in the Amazon Region", were experienced during three months, in the period from April 1st to July 1st, 2021, whose objectives proposed in the Report of Activities of the Intern, based on the teaching plan of the discipline, aimed to: Carry out the

internship in teaching in Higher Education, understanding the historical, cultural, social and educational processes in the Amazon region; develop reflections on teacher training in the face of Amazonian challenges, contributing to the personal and professional formation of future pedagogues and pedagogues who will be inserted in the labor market, and dialogue about the experiences and socio-cultural and educational experiences in the territories of Pará and Amazonas.

The theoretical reflections addressed during the formative course of the discipline began with a “circle” of conversation on the theme: what is it to be from the Amazon? In which a “diagnosis” was made in the class to evaluate the previous knowledge of the students and the trainee on the theme in question. These reflections were based on the text: *The being of the Amazon: Identity and invisibility*, in which the authors Fraxe, Witkoski and Miguez (2009), present an approach on the historicity of the Amazon region, discussing how the process of social formation of the region occurred to think: what is the Amazon? What is it to be from the Amazon? What are the identities of the Amazonian subjects? What are the consequences of the process of formation of the (supposed) identity of its inhabitants in the Amazonian context?

In summary, the authors affirm that it’s necessary to reflect on the Amazon beyond its romantic and harmonious landscape, because, in its interior, there are socially constructed landscapes that are imbricated with contrasts and contradictions.

With this, thinking about the being of the Amazon means inserting them in a context of social and political emancipation, because they are still invisible, not having political recognition of their existences, being seen as peoples who sustain a way of life “exclusively” traditional, archaic, static, without establishing links with the so-called civilized world, despite always establishing relations of material and symbolic exchanges on a global scale.

We also studied the article *Amazon: plural and abundant space of life*, in which Baniwa (2019) states that the Amazon is multiple in space and production of very peculiar, almost unique existences, because “[...] the Amazon is the home where Amazonians are born, live, raise and educate their children, develop and practice their ways of life” (p. 21).

The author presents arguments about the process of social formation of the region, highlighting that the Amazonian peoples are still seen through a colonialist and ultra-capitalist worldview that threatens the Amazon and its original inhabitants, especially because of the fact that there is a mistaken and racist view of the backward Amazon, in which its peoples need to be colonized.

In support of this discussion, in the work *Multiple Amazons: space, people and reproduction*, Neves (2019) reflects on the stereotypes about the region, emphasizing that:

[...] from the lung of the world to the demographic desert, from an important forest reserve to no man's land, passing through the world's mineral reserve. This kind of thinking reveals a poor (un)conscious collective, nurtured and built up for decades, centuries (NEVES, 2019, p. 24).

The author also states that the formation and creation of the Amazonian myth actually represent a diversity of ways of classifying, labeling and assigning identity to the Amazonians, which, most of the time, translates into negative views and conceptions. Likewise, he highlights: “[...] It’s not enough to contain the production of stereotypes, it’s important to contain their reproduction in the academic environment and in the (in) collective/popular conscious” (2019, p. 24), presenting a criticism about some scientists and researchers who discuss, in their academic productions, about the Amazon, because they do not even know *in loco* the reality; with this, the researcher adds that it’s necessary to analyze the different ways of seeing the Amazonian reality, asking himself which Amazon are we talking about?

Driven by this questioning of the author, reflections were made in the classroom from a socio-anthropological approach on the Amazon and the Amazonian subjects, understanding that thinking about the Amazon means understanding it by the dimension of the plural, that is, the Amazons, due to the diversity and/or territorial and cultural heterogeneity existing within the Amazon territory itself, given that there are several Amazons that need to be observed, analyzed and researched according to their regional, territorial and cultural peculiarities, since, in these heterogeneous spaces, there is also a plurality of social groups living and expressing their ways of life through their interrelations with nature and their local, regional, cultural specificities et cetera.

Such reflections enabled those involved in the educational process in the classroom (teacher, students and intern) to present narratives about their educational experiences in the Amazon region, specifically in the territories of Pará and Amazonas, as a way to demonstrate the multiple Amazonian realities.

In this way, the master-trainee student shared his sociocultural and educational experiences about the riverside crossings (*travessias ribeirinhas*) in the educational contexts of Pará, justifying that the aforementioned term was being used to characterize the displacement and/or route made by the riverside dwellers to various places, such as home-work; community-house; house-church; home-school; house-city, and vice versa.

The approach used referred to the path taken by the master-trainee student, in the past, to go to school during his formative process in Basic Education, traveling through some territories of Pará.

Recalling the experiences of the past, he argued that, as a “ribeirinho-marajoara-paraense” subject, the relationship with rivers, streams, forests, lands and forests, have been and continue to be part of his life trajectory, considering that:

[...] to live in the Amazon of Pará means to coexist, much more than in other territories and scenarios, with the triad fundamental to life: the land, the waters and the forests through a culture of their own, or of diverse cultures reflected in the daily life of the Amazonians (POJO, 2017, p. 15).

We highlight that in the different scenarios “ribeirinho-amazônico-paraense”, the dynamics of the waters, in general, define the flows and ways of life of many of its inhabitants. The master's trainee student reported that he began his riverside educational crossings (school life) in 2001, at the riverside school named Laranjal, in the county of Anajás², Igarapé³ “Saparará”, which was in front of his parents' residence, where the journey in the summer period was carried out by canoe or over a fallen tree that crossed the creek, allowing to pass from one place to another and thus reach the school, which had a small structure built of wood. The establishment contained, approximately, three to four rooms, pantry (refectory) and a modest space for leisure. The educators were from the region who taught the classes in the Regular Education System. He entered the school knowing how to read and write, because his mother, despite not having completed her studies, directly influenced his literacy process and thus remained in this same school until the end of the initial years of elementary school.

Then, the master's trainee studied at the Bernardino Cardoso Municipal School (*Escola Municipal Bernardino Cardoso*), on the banks of the Anajás River, near the Bom Jesus Leal Community, located at a distance of approximately one hour from the place where he lived with his family. The physical structure of the school was different, built all of wood and had several rooms, corridors and a field that allowed the realization of sports and cultural activities. From that moment on, he kept in touch with several teachers from

²Anajás belongs to the mesoregion of Marajó, Northern Brazil, founded on November 25th, 1886. The place arose due to its first inhabitants, the Inajá Indians. It has a territorial extension of approximately 6,913.640 km² and a population estimate of 29,688 inhabitants, having as its main economic activity the extraction of heart of palm and açaí. Data available in: IBGE | Cidades@ | Pará | Anajás | Panorama. Access in: August 20th 2021.

³Igarapé is a natural channel, narrow and navigable by small boats, giving access to the rivers. This was located approximately seven hours away by boat from the county seat.

other cities, such as Anajás, Colares, Belém and even with native nuns who arrived all year by ship to teach the Spanish Language, staying approximately one month in school, because the studies were offered by the Modular Teaching System (SOME).

Because I live in the countryside, within a creek, in the summer, to have access to the school, often the displacement was carried out by land, walking on a route that lasted, on average, an hour. He started the journey around six o'clock in the morning and returned, sometimes, at 12 o'clock, by boat, due to the movement of the tide, which made it possible to make the crossing. Sometimes the opposite occurred. This short excerpt demonstrates how the dynamics of the waters determine the flow and ways of life of the riverine being in the Amazon of Pará. And so, the master's-trainee remained until the conclusion of elementary school, with the exception of the Amazonian winter period, due to the fact that the home-school route was made, almost exclusively, by boat⁴.

In order to continue his studies, it was necessary to make new riverside crossings between the Igapó⁵, in the year of 2009, towards the county of São Sebastião da Boa Vista⁶, Ilha do Marajó, where he entered the second year of high school at the school E. M. E. B. Emmanuel da Silva Lobato, located in the "Community 'Espedra' - Nossa Senhora de Aparecida", in the modular mode. The home-school route was carried out by means of school transport (boat), in which the departure was around 11:30 a.m. to arrive at the school around 1:30 p.m. The most apparent difference of this institution in relation to the previous ones was in the physical structure, because, despite being an educational institution located in the Ribeirinha Community, it was built of masonry, had air-conditioning in some classrooms and, also, there was a soccer field behind the school that allowed the practice of physical and sports activities. This school received students from various places, from the Alto Rio Pracuúba (where he lived) to those living within holes and creeks near the institution.

⁴A very typical situation that occurred in the summer period was the presence of a ravine (mururé) on the banks of the creek, near the school, which made access impossible. Countless times we got off the boat and walked to get to class, while the person in charge of the boat tried to get to school after hours of "fighting" against the amount of ravine over the waters.

⁵Igapó - Part of the forest flooded by waters in the period of the Amazonian winter, allowing the access of vessels through which the commercialization of various products of the food genre was carried out, as well as clothes, shoes et cetera. The production of açaí was also transported between several counties, with a good part of this production destined for export.

⁶São Sebastião da Boa Vista it belongs to the mesoregion of Marajó and has a peculiar ecosystem, with a large number of rivers, boreholes and islands. In addition to an estimated population of 26,974 inhabitants, occupying a territorial area of 1.632,251 km², having the retail trade as one of the main economic activities developed in the county (IBGE/2020).

In the year 2010, he resided in the county of Muaná⁷, in the Marajó Island, where he joined the Escola Estadual Dr. Sérgio Mota to complete high school. This school is inserted in the urban context, but received a significant portion of riverside students. The access house-school was carried out through buses, motorcycle taxis, bicycles and even walking, since the school was located approximately half an hour away from his residence. It was built in masonry, contained a good physical structure, with large corridors, leisure spaces, and has a multi-sports court to carry out practical and socio-cultural activities: student games; physical education; soccer; June court et cetera.

To continue the studies, it was necessary to carry out new riverside educational crossings to the “Região do Baixo Tocantins”, in the state of Pará, reaching the county of Abaetetuba⁸, entering Higher Education at the Federal University of Pará (*Universidade Federal do Pará - UFPA*). Currently, the currents of the Marajoara waters, guided by the winds of curiosity, have promoted new riverside educational crossings and have taken him from the “marajoara-paraense” territory to the Post-Graduation in the Federal University of Amazonas (*Universidade Federal do Amazonas - UFAM*), in Manaus - AM.

Therefore, these small narratives demonstrate the diversity of the multiple realities existing in the Amazonian scenario of Pará, where the master-trainee lived numerous socio-cultural and educational experiences. Such scenarios are bordered by the territories of waters, lands and forests that are inseparable from the actions of the social groups existing in these spaces, in which the crossings are part of the routine of the riverside subjects, constituting their cultures, identities, knowledge and their ways of life, where their existences are constituted in the midst of the contrasts and social contradictions that are related to the devaluation of identity and culture and the non-guarantee of public educational policies and social services aimed at serving traditional peoples and communities.

In relation to the Amazonian territory, the teacher responsible for the discipline presented some narratives of his educational experiences as a teacher-researcher in communities and schools with the riverside youth, in Manaus, in the state of Amazonas. After inquiring about the sociocultural diversity of the existing social groups in Manaus,

⁷Muaná is located on Marajó Island and has great historical relevance for the state of Pará, because it's a place of strategic importance in the episodes of Cabanagem (1835 and 1840) and because it's the first county to join the Independence of Brazil, which occurred on May 28th, 1823.

⁸Abaetetuba, located in the “Região do Baixo Tocantins”, it's known as “The Miriti Toy Capital of the World” (*A Capital Mundial do Brinquedo de Miriti*). It has a territorial extension of approximately 1.610,654 Km², comprising the region of the archipelago (72 islands) and the roads and branches (Distrito de Beja and 49 agricultural colonies), where its population estimate is 159.080 in the middle of 2020, according to the data of the IBGE/2010.

with emphasis on indigenous peoples, from the reading of the text of the authors Pinto and Victória (2021), entitled “Indigenous Education and Riverside Education: singularities and differences, challenges and learning in the Amazonian context” (*Educação Indígena e Educação Ribeirinha: singularidades e diferenças, desafios e aprendizagens no contexto amazônico*), the teacher highlighted that the indigenous school is understood as a space of struggles for the strengthening of the identities, cultures and language of indigenous peoples. With this, we approach the curriculum as a pedagogical instrument, which is differentiated and/or diversified, whose focus is focused on learning the linguistic aspect, with the indigenous language as the mother, and the Portuguese, as a second language to be taught in the classroom, thus respecting the culture and valuing the cultural identity of indigenous peoples.

Next, we study Lima's text (2020), “The Roots of the Faculty of Education of UFAM: an analysis of the context in which the institution developed” (*As Raízes da Faculdade de Educação da UFAM: uma análise do contexto em que a instituição se desenvolveu*) (1960 a 1980), so that we could understand the historical, social, political and economic aspects in which the institution was being developed, as well as its purposes, perspectives and intentions for educational development in the Amazon region.

Still discussing the sociocultural and educational experiences developed in the Amazonian territories, the School Ferry Project (*Projeto Balsa Escola*) stood out, in which the master-trainee came to know through participation in a live proposal by the teacher of the class and, later, after reading the article by the authors Franco, Nogueira and Marques (2020).

According to the authors, this project offers full-time education in a ferry school in the countryside, in the county of Humaitá, in the state of Amazonas, serving students from Early Childhood Education to the 9th grade of Elementary School, evidencing new possibilities for the development of Rural Education in the Amazonian context that is close to the residence of students and meets regional needs and peculiarities, having a diversified / differentiated curriculum and guaranteeing the right to education to the subjects who live in and of the countryside (FRANCO; NOGUEIRA; MARQUES, 2020).

Another important experience to be described in this report concerns the moment in which the master-trainee taught a class, using the text “Geopolitics of the Amazon” (*Geopolítica da Amazônia*), of Becker (2005). In this article, the author conceptualizes geopolitics as a field of knowledge that aims to analyze the existing relations between power and geographic space, tracing arguments to demonstrate the advance of geopolitics in the Amazonian territories, since there are large projects being implemented

in the region. In this work, the researcher addressed the Amazon and the commodification of nature, and globalization and the Amazon as a frontier of natural capital, going through the discussion of the role of public policies as a way to prevent the destruction of forests.

From the reading of the text, some questions were raised, whose reflections run through the theme of the socio-environmental impacts caused by large projects; the concept of environment, understood as a geographically and socially produced space, therefore, a space of production of life, in addition to reflecting on the concept of development in its multidimensional dimension.

The problematizations carried out in the classroom about the territorial conflicts caused by the system of global capital in the Amazonian territories made the master's student use as an example the implementation of large projects carried out in the state of Pará, such as the Belo Monte Hydroelectric Plant and, currently, the implementation of the "Super Porto Brasil Norte"⁹ in "Comunidade Ribeirinha da Ilha do Capim", in the county of Abaetetuba, in the state of Pará. It's a gigantic industrial project for the export of raw material to other Brazilian states and abroad, which, logically, is causing conflicting situations between local residents and individuals interested in the implementation of this project.

These examples presented to the students of the pedagogy course demonstrate that, when some territory has great utility for the capital system, either by the strategic analysis of its geographical location, or by the large amount of raw material, it advances frantically to achieve its objectives (exploit the resources), still having the support of many local representatives that enable the implementation of these large projects that are grounded, most of the time, in the fanciful and misleading ideas of regional development. However, it's known that the implementation of these projects causes, consequently, numerous socio-environmental impacts to the region and to all life existing in its surroundings, with the need for resistance movements on the part of certain social groups in defense of their territories and ways of life, as is the case of the residents of the "Ilha do Capim", in Abaetetuba - Pará.

Still in relation to the advancement of the capital system in the Amazon region, the professor of the class passed an activity to the students, who made presentations of works on the great projects in the Amazon, with emphasis on the Transamazon, the Rubber

⁹This industrial project aims to be the largest port in Latin America, according to information available at: <<https://www.youtube.com/watch?v=JY3lKthfGfI&t=266s>>. Access in: June 20th 2021.

Cycle (*Ciclo da Borracha*) and the Manaus Free Trade Zone (*Zona Franca de Manaus*), reflecting on the influences of these in the development of the region.

Therefore, it's worth emphasizing that the dialogue between the subjects participating in the educational process was very fruitful and intense. The pedagogical action was based on dialogicity as an instrument of critical analysis of reality, as an element of active interaction in the virtual learning environment, letting the dialogue flow, because the undergraduates were very participative in all moments of "interaction" in the classroom, presenting their reflections, curiosities, experiences and socio-educational experiences in different Amazonian territories, in addition to reflecting their social role in the condition of future education professionals within these multiple Amazonian scenarios in which we are inserted, starting from the understanding that we are not born marked to be teachers and teachers, but we become by carefully observing the practice of other subjects, through a persistent and critical reading of theoretical texts and a critical reflection on our own actions in the course of this formative path, as Freire (2001) reminds us, therefore, assuming the role of fighting for a critical education in opposition to the neoliberal development model that aims at the commodification of natural resources, as well as the privatization of public education, causing impacts on the implementation of educational policies under progressive and emancipatory perspectives.

4 FINAL CONSIDERATIONS

Therefore, despite some difficulties of access to the internet and interaction with digital media, the experiences of the teaching internship in Higher Education, carried out in the pedagogy class of the Faculty of Education (*Faculdade de Educação - FAGED*) of the Federal University of Amazonas (*Universidade Federal do Amazonas - UFAM*), in the discipline "Education in the Amazon Region" (*Educação na Região Amazônica*), through the Postgraduate Program in Education (PPGE), brought an essential contribution to the understanding of the Amazon region under the territorial dimensions, educational, cultural, economic, political and socio-environmental, emphasizing the relevance of the teaching internship for the academic training of the subjects involved in the educational process in order to cast a reflective look at the educational action itself, either as student-learner, or as future education professionals in the face of the Amazonian sociocultural contexts.

Therefore, in particular, the study of the discipline enabled the master-trainee to understand new concepts and make new reflections about its formative process and the performance of the education professional in the face of Amazonian challenges

(geographic diversity, plurality of social groups, social inequalities, public policies et cetera), providing a reminder of the riverside educational crossings experienced in the “marajoara-paraense” territories, as well as thinking about the ways of life of the Amazonian subjects, the educational and cultural processes in the region of Marajó Island, the experiences and socio-cultural processes of the *being of the Amazons*.

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