

## TUPÉ SUSTAINABLE DEVELOPMENT RESERVE (RDS) POLICY IN AMAZONAS AND EDUCATIONS IN THE AMAZON CONTEXT

### *POLÍTICA DA RESERVA DE DESENVOLVIMENTO SUSTENTÁVEL (RDS) DO TUPÉ, NO AMAZONAS, E AS EDUCAÇÃOES NO CONTEXTO AMAZÔNICO*

### *POLÍTICA DE RESERVA DE DESARROLLO SOSTENIBLE (RDS) DE TUPÉ EN AMAZONAS Y LA EDUCACIÓN EN EL CONTEXTO AMAZÓNICO*

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**ABSTRACT:** The article presents a part of the research carried out in the Master's Course of the Postgraduate Program in Education at UFAM, from 2017 to 2019, entitled *Políticas Públicas e Educação do Campo no Contexto Amazônico: Estudo na RDS do Tupé, na Comunidade de São João – Manaus/AM* (Public Policies and Countryside Education in the Amazon Context: Study in the RDS do Tupé, in the Community of São João – Manaus/AM). As a result of this research, this article was entitled Tupé Sustainable Development Reserve (RDS) Policy in Amazonas and Educations in the Amazon context, as it refers to one of the specific objectives of the study, which is to examine the creation documents of this Sustainable Development Reserve (RDS – Portuguese initials) and its public policies for education. The methodological procedures were based on bibliographic studies by several authors: Brandão (2013), Caldart (2015), Freire (2003), Gohn (2020), Silva (2017), Muller (2019), Pinto (2010), Borges (2015 ). The following documents were also analyzed: Federal Constitution of 1988; LDB No. 9,394/96; Law No. 3173, of 6 June 1957; Decree-Law No. 288, of 1967; Decree 8044/2005, creating the RDS/SEMMA (11/04/2020); Management Plan (2016). Throughout the study, it was possible to see that, in this RDS, there are three types of education: non-formal, formal and informal. The data obtained reveal that, despite the achievement of legislation that deals with public policies that serve riverside communities, regarding formal education, especially Basic Education, the Community of São João do Tupé is still only served by palliative policies.

**KEYWORDS:** Amazonian context. Public policy. Non-formal education. Formal education. Informal education.

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**RESUMO:** O artigo apresenta uma parte da pesquisa realizada no Curso de Mestrado do Programa de Pós-Graduação em Educação da UFAM, no período de 2017 a 2019, intitulada Políticas Públicas e Educação do Campo no Contexto Amazônico: Estudo na RDS do Tupé, na Comunidade de São João – Manaus/AM. Por ser fruto dessa pesquisa, este artigo recebeu o título Política da Reserva de Desenvolvimento Sustentável (RDS) do Tupé, no Amazonas, e as Educações no Contexto Amazônico, uma vez que faz referência a um dos objetivos específicos do estudo, que é examinar os documentos de criação dessa RDS e suas políticas públicas para educação. Os procedimentos metodológicos se basearam em estudos bibliográficos de vários autores: Brandão (2013), Caldart (2015), Freire (2003), Gohn (2020), Silva (2017), Muller (2019), Pinto (2010), Borges (2015). Também foram analisados os seguintes documentos: Constituição Federal de 1988; LDB n.º 9.394/96; Lei n.º 3.173, de 6 de junho de 1957; Decreto-Lei n.º 288, de 1967; Decreto 8.044/2005, de criação da RDS/SEMMA (04/11/2020); Plano de Gestão (2016). Ao longo do estudo foi possível constatar que, nessa RDS, existem três educações: a não formal, a formal e a informal. Os dados obtidos revelam que, apesar da conquista de legislações que tratam das políticas públicas que atendam às comunidades ribeirinhas, no que se refere à educação formal, sobretudo à Educação Básica, a Comunidade de São João do Tupé ainda é atendida apenas por políticas paliativas.

**PALAVRAS-CHAVE:** Contexto amazônico. Políticas pública. Educação não formal. Educação formal. Educação informal.

**RESUMEN:** El artículo presenta parte de la investigación realizada en la Maestría del Programa de Posgrado en Educación de la UFAM, de 2017 a 2019, titulada Políticas Públicas y Educación Rural en el Contexto Amazónico: Estudio en la Reserva Tupé, en la Comunidad de São João - Manaus / AM. Como resultado de esta investigación, este artículo recibió el título de Política de la Reserva de Desarrollo Sostenible (RDS) de Tupé, en Amazonas, y Educación en el Contexto Amazónico, ya que se refiere a uno de los objetivos específicos, que es examinar los documentos de creación de esta RDS y sus políticas públicas para la educación. Los procedimientos metodológicos se basaron en estudios bibliográficos de varios autores: Brandão (2013), Caldart (2015), Freire (2003), Gohn (2020), Silva (2017), Muller (2019), Pinto (2010), Borges (2015). También se analizaron los siguientes documentos: Constitución Federal de 1988; LDB n.º 9.394 / 96; Ley N.º 3.173, de 6 de junio de 1957; Decreto Ley No. 288, de 1967; Decreto 8.044 / 2005, de creación de RDS / SEMMA (04/11/2020); Plan de Manejo (2016). A lo largo del estudio se pudo constatar que, en esta RDS, existen tres formaciones: la no formal, la formal y la informal. Los datos obtenidos revelan que, a pesar de la conquista de leyes que abordan las políticas públicas que atienden a las comunidades ribereñas, en materia de educación formal, especialmente Educación Básica, la Comunidad São João do Tupé sigue siendo atendida únicamente por políticas paliativas.

**PALABRAS CLAVE:** Contexto amazónico. Políticas públicas. Educación no formal. Educación formal. Educación informal.

## **Introduction**

The article presents a part of the study that was developed in the Postgraduate Program in Education, in the Master's Course at the College of Education (FACED) of the Federal University of Amazonas (UFAM), in the line of research on Public Policies and Regional Development.

The research, which was funded by the Amazonas State Research Support Foundation (FAPEAM), took place in the community of São João do Tupé and was guided by the following problem: Public policies developed in the Sustainable Development Reserve (RDS, Portuguese initials) of Tupé, in the Community of São João, do they dialogue with the concept of Countryside Education?

As already mentioned, this article is an excerpt from the dissertation to deal with the educations that were detected during the research. In this sense, we will only deal with the second objective, which is to examine the documents that created the RDS and its public policies.

The research was conducted through bibliographic studies by several authors, including Brandão (2013), Caldart (2015), Freire (2003), Gohn (2020), Silva (2017), Muller (2019), Pinto (2010) and Borges (2014). We analyzed several documents, of which we use the following here: Federal Constitution of 1988; Law of Guidelines and Bases of National Education (LDB) No. 9,394/96; Law No. 3173, of 6 June 1957; Decree-Law No. 288, of 1967; Decree No. 8.044/2005, of creation of the RDS/SEMMA (11/04/2020); Management Plan (2016).

The article is divided as follows: 1) Amazonian context of research; 2) The educations present in the Amazonian field of the Community of São João do Tupé. In this item, we chose to develop three sub-items: Community of São João do Tupé and Informal Education; Non-Formal Education in the Community of São João do Tupé; Formal Education Policy in the Community of São João do Tupé. Finally, the final considerations about the study.

## **Amazonian research context**

Amazonas is a state that has 62 municipalities, with a territory of 1,571,000 km<sup>2</sup>. In this geographic space there is a diversity marked by the natural beauty of rivers, fauna, flora and Amazonian subjects; these include caboclos, riverside dwellers, indigenous people, collectors, sowers, settlers, sharecroppers, etc. Among all the municipalities, there is the city of Manaus, which is the capital of the State of Amazonas, which has a population of

2,219,580 inhabitants (IBGE, 2020), located in front of the meeting of the waters of the Negro and Solimões rivers, which, after this confluence, become the Amazon River.

The city of Manaus hosts an industrial hub, called Zona Franca de Manaus, which holds several factories that assemble electronics, two-wheels, food, which configures the municipality as a large commercial center with various services. The emergence of the center occurred after Law No. 3173, of 6 June 1957, but was effectively made possible with Decree-Law No. 288, of 1967.

Over the decades, there has been a population growth, as the city has become attractive to thousands of people looking for work, whether from the region itself, or from other municipalities in the state, the country, as well as from other countries, in function of the demand for labor by multinational companies. The municipality has an extensive geographic space of 11,401,092km<sup>2</sup>, which includes a variety of natural species. In this context, the Municipal Secretariat for the Environment (SEMMA), in 2005, created the only Sustainable Development Reserve (RDS) in Tupé, 15.5 km from the urban area of the municipality of Manaus.

RDS Tupé has 11,973 hectares and was created by Decree No. 8044/2005. According to SEMMA's website (11/04/2020), it houses traditional populations that live from the sustainable exploitation of natural resources, and this creation of the area aims to preserve the environment according to local ecological conditions. Its purpose is also the development and implementation of sustainable projects in the communities of Julião, Livramento, Agrovila, Central and São João do Tupé.

The geographic territory where Tupé is located was once inhabited by Indians of the Barés ethnic group, and, according to Silva (2017), it is a region where several fragments of pieces from archaeological sites, pieces of earthenware etc. were found. Also according to the researcher, the Barés are currently located in the Lower Rio Negro, while the Manaós and the Tarumã were practically extinct in the region.

The research took place in the community of São João do Tupé, located on the left bank of the Rio Negro and Lake Tupé, being limited by the beach, igapó forest and terra firme (SILVA, 2017). Their homes are on the lakefront or grouped together in the small village that was built near the beach, and the demographic occupation of the area has been taking place over the course of approximately 40 years.

According to the Management Plan (2016), families originate from migrants, mainly from the Northeast region of Brazil, or from indigenous groups from the Middle and Upper Rio Negro region (from the municipalities of Santa Isabel and São Gabriel da Cachoeira).

Families are organized in a nuclear way, and the average number of people per household is 3.9 people.

The community has a social organization through the Residents' Association, which works with a proposal to raise awareness about the importance of the reserve for those who live there, to fight the invaders that come from the city of Manaus and encourage the sustainable use of the area in the search alternatives for income generation. Despite the fact that the Community of São João do Tupé is a preservation area, the absence of public policies that meet the demands of rural populations there, such as indigenous peoples, fishermen and migrants from other parts of the country is noticeable (MULLER, 2019).

It was observed that the subjects are in the Sustainable Development Reserve of Tupé even before the reformulation of the RDS. However, they are considered a problem when talking about the development of the Amazon and national integration, as they are considered backward and inferior to the model of capitalist society that predominates in the project of a globalized economy.

### **The educations present in the Amazonian countryside of the community of São João do Tupé**

When the research began, it was possible to observe that in the community of São João do Tupé there was in the informal conversations the presence of two consciences: the naive and the critical, conceptualized by Álvaro Pinto (2010). For the author, naive consciousness is present in many people and is independent of the social class to which they belong, as it is attributed to that person who does not read the world, as Paulo Freire says (2019). In other words, it cannot make a connection between its reality and more general issues that happen in society, in social, economic, political aspects etc., which interfere in various aspects of life, including in the cultural sphere. The author states that generally the situations experienced by people are considered natural and normal, as their previous family members also lived similar circumstances.

In this sense, as a result of the situations experienced by the community members, it was notorious and even natural that they have a naive conscience as a way to explain the world. According to the Management Plan (2016. p 116, our translation), “the majority of residents share a life history that has a common trait associated with the fact that they were rural workers in the economic cycles of extractivism in the region”.

In the community of São João do Tupé there are 275 people in 95 families (PLANO DE GESTÃO, 2016). In this universe, there are people who have a critical conscience, as mentioned by Pinto (2003), which occurs when the person has a mental representation of the outside world associated with their daily lives and is able to understand it in its entirety, understanding the contradictions present in its surroundings in a historical way. Thus, Pinto (2003) says that the person acquires critical awareness when he transforms and, consequently, becomes self-aware and realizes that the representations around him are part of the world to which he belongs.

The moment in which it is possible to verify critical awareness is when the Management Plan itself (2016) conducts interviews with community members, and they present their claims through their organization, which is the Residents' Association, and start to fight for their rights with the Municipal Secretariat for the Environment of Manaus, for being in an RDS and for having their rights assured.

Thus, we can say that the two consciences mentioned by Pinto (2003) exist in the community of São João do Tupé. But, in addition, it was found that there are three types of education, which Carlos Brandão mentions in his studies, which are Informal Education; Formal Education; Non-Formal Education.

### **Community of São João Tupé and Informal Education**

Informal Education, according to Brandão (2013), encompasses a set of knowledge from childhood (language) to adulthood (work), as human beings experience knowledge throughout their lives through social practice, given that, being a child, being an adult, he is always a learner of values, principles, knowledge, which are often the result of his own personal experience and his interaction with the environment, that is, the human being receives permanent formation, the that precedes the arrival of institutionalized education.

This fact was very present in the observation period that preceded the research, since the community members are people who have lived in the RDS for a long time and who have their culture, their teachings, their knowledge based on their experiences, which are passed on as guidelines for the new generations.

In this sense, according to Pinto (2003) and Brandão (2013), the child, the adult, or rather, people go to school already prepared by society itself and by the environment in which they live. Therefore, we can say that Education does not take place only from formal institutions such as schools, but also through the interaction of people with the society in

which they live; they work, relate to others and to their environment; and, in this process, there is learning, which serves as the basis of their social formation. In other words, “no one escapes education” (BRANDÃO, 2013. p. 7, our translation) in the family, at home, on the street, at church or even at school, so that the learning process becomes continuous throughout life.

In this way, we can recognize that education exists in different ways and in different places through the countless educational processes, developing the person and society as a whole, and not only in specific places such as educational institutions.

Education should not be seen as a transmission of knowledge, as thinking that way configures a naive attitude in which teachers are considered simply transmitters of finished knowledge, which does not change over time and place in which they are inserted. However, we know that knowledge is dynamic and altered according to the relationships between the outside world and its subjects.

The authors share the conception of the existence of education, which occur in different environments and in the daily lives of individuals, in addition to the idea that there is not a single form, but several forms, after all, knowledge is not absolute. For this reason, community members are seeking to improve their living conditions through a perhaps not so profound break with the naive conscience, because, keeping their origins and their knowledge throughout the community's informal education, this naivety will certainly make it difficult for achievement of improvements.

Faced with their reality, community members take steps towards critical awareness when they seek to organize themselves in the Tupé RDS Residents' Association. This posture ratifies what Pinto (2003) and Brandão (2013) affirm about the fact that the school is not the only place of education, as it is not the exclusive form of knowledge, but there are several places where the formative processes, in small or large groups, as in a community of hunters, farmers, *boias-frias*<sup>4</sup>, settlers, riverside dwellers, indigenous people, peasants, whether in urban areas or in the countryside.

In this case, education takes place in different worlds, cultures and peoples, who use it even as a tool to dominate other peoples; from the family to the community, there is a diffusion between the social worlds and the countless learning practices. Education exists primarily without student classes, without textbooks and without teachers; and only then,

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<sup>4</sup> Workers who migrate from one agricultural region to another, following the productive cycle of different cultures. They are farmers in different fields, but they do not have their own land.

formally, above all, children will go to schools to have formal knowledge with teachers, with books and with pedagogical practices.

### **Non-Formal Education in the Community of São João do Tupé**

Non-formal education refers to a set of educational actions that occur spontaneously outside the school (not included in school curricula) and can take place in various spaces, such as NGOs, unions, religious institutions, private initiatives, residents' associations, cooperatives, between others. In this type of education, there are projects that use sport, art or culture as learning tools.

When subjects become aware of their social role and start to organize and mobilize themselves in search of the transformation of the existing social order through new duties and human rights, and when this reality is understood by social subjects, for Freire (2003, p. 80), means that “participation in social reality through work provides the foundations for political participation”. This involves acting in society in a more participatory way, but for this it is necessary to be aware of their social duty to act in the environment to which they belong, through social organizations.

To understand the role of Non-Formal Education, it is important for people to open up to the reality they live in and not put themselves in the condition of submission to it. For, according to Agostini and Silva (2019), education provides the relationship with the world as social subjects, not as mere spectators; subjects who seek to change their own reality and, with that, also change, in a critical insertion.

Thus, the leaders of communities, associations, social movements and others have important roles in the process of developing social struggles to make public policies viable in society. It is in this sense that the authors refer to Non-Formal Education as a space for formation through the struggles to make social rights viable, often already guaranteed by laws.

The community of São João do Tupé has many difficulties in relation to public policies, as there is a lack of public sanitation, health clinic, public transport etc. Its residents are considered by the Management Plan (2016) as low-income. The main work activities are in small-scale agriculture, fishing, tourism and trade.

Given the conditions in which the community members live, it is clear why the creation of the Residents' Association and the involvement with religious groups, research institutes, universities, NGOs etc., through extension courses, in which they started to carry



out activities formation to improve their conditions, generally occurring Non-Formal Education, since it creates a process with several dimensions, which include, according to Gohn (2006. p. 28, our translation):

[...] the political learning of the rights of individuals as citizens; the formation of individuals for work, through the learning of skills and/or development of potential; the learning and exercise of practices that enable individuals to organize themselves with community goals, aimed at solving everyday collective problems; learning content that enables individuals to read the world from the point of view of understanding what is happening around them; education developed in the media and by the media, especially electronics etc.

The author, when citing the examples of Non-Formal Education, clarifies that they are formative actions linked to the social environment in which people are involved, in order to make the community participate in the resolution of their problems and that they manage to break with the naive conscience, becoming autonomous in their lives. She also adds that it is possible to find some researchers who confuse Non-Formal Education with Formal Education.

Therefore, it is important to distinguish the two educations. Non-Formal Education is the one that takes place during the formative process, which involves learning, breaking with the world model established by the dominant classes. It provides an understanding of the possibility of a new paradigm for a new social reality. Formal Education, on the other hand, takes place in school and academic environments, that is, in regularly appropriate institutions for teaching and learning, and its curricula are defined and approved by legal agencies. In practice, the school is the main space that we can call Formal Education, where the process of transmission and assimilation of knowledge instrumentally elaborated for the permanence of the existing culture is concretely (LEITE; CARVALHO, 2019. p. 1902).

### **Formal Education Policy in the Community of São João do Tupé**

For Gohn (2016), Formal Education is that which is in territory known as schools, which are institutions governed by law, certifying, based on the general laws of the country, states and municipalities.

For Pinto (2003), Brandão (2013) and Gohn (2016), Formal Education represents the presence of the State as an education policy that ranges from Basic Education to higher education, to postgraduate education etc. That is, it is the one guaranteed by the Federal Constitution in Article 205: "Education, a right of all and a duty of the State and the family,

will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, his preparation for the exercise of citizenship and qualification for work” (our translation).

But despite the formal education process, we still face a population without schooling. In the case of the São João do Tupé community, according to the Management Plan (2016), most residents do not have secondary education. Since 2008, there has been a school in the community of the Municipal Secretariat of Manaus (SEMED), with teaching from the 6th to the 9th grade “itinerant”, in which teaching is carried out in concentrated modules of subjects in periods of three months. In 2012, the State Department of Education (SEDUC-AM) implemented schools to serve from the 1st to the 3rd year of high school, in an “itinerant” way, using the modality of distance learning.

What was possible to see is that there is Formal Education in the Community as a way to meet the rights that are guaranteed in the Federal Constitution and in the Law of Guidelines and Bases of National Education (LDB), No. 9,394/96, and that it ends up making up for the outdated education that parents of children who attend school benches had in their formative process.

This is evident in the excerpt from the Management Plan (2016. p. 123, our translation):

Parents have low education, which in practice makes it impossible for them to offer more systematic guidance to their children regarding the development of school tasks, as they have not acquired formal knowledge that favors a more incisive guidance practice for their children, which today is considered of extreme importance for the good school performance of children.

So, the Formal Education with which the school provides instruction in the teaching and learning processes by itself already presents methodological procedures that we do not consider regular since the teaching of curricular contents is itinerant and without any connection with the life of the families in the community. According to the Management Plan (2016), parents of students do not have enough education to guide their children in school content.

But there are other obstacles in relation to Formal Education (school). One of them is the geographical distance of 15.5 km from the community to the city center of Manaus, which makes it difficult for teachers to travel to and from the community on a daily basis, as they depend on river transport, which is neither regular nor punctual. There is also often a lack of

fuel for commuting, which makes it impossible for the school's formative activities to function constantly, further impairing students' academic performance.

It is true that there is a differential calendar for schools in the countryside, chronologically adapted to school days, due to the climatic issues of drought in the Rio Negro and the Rio Tarumã-Mirim. But the transfer is not only by river: there is also the land, as students need to walk about 5 km from their homes to the school.

Formal (school) Education is maintained by the Department of Education, which makes it possible to pay the salaries of teachers, river conductors, lunch ladies and watchmen, transport for teachers and students, teaching materials, school lunches, fuel for the operation of the power generator and payment of electricity bill.

All these issues show the presence of public policies, despite the difficulties present in the community, observed during visits to the area and in the documents studied. That is, even if education is “a fundamental human right and one of the main means of access to culture, in addition to a powerful instrument of economic and social development” (CARDOSO NETO; DE NEZ, 2020 p. 806, our translation), it does not properly meet the community requirements.

Given these circumstances, we can cite Caldart (2020. p. 74), when she refers to the need for countryside schools to be different from urban schools, due to the difficulty present in the communities, as we observed in the Community of São João do Tupé, since “the countryside is not any particularity; [...] it concerns a good part of the country's population; refers to productive processes that are the basis for sustaining human life”, in order to guarantee the viability of the construction of “[...] public policies, the school, formative processes, among others [...] aiming at countryside subjects to achieve human emancipation and social transformation” (CALDART, 2020, p. 75, our translation).

In the same direction, Borges (2015) agrees that Countryside Education is a conception that emerges as a demand of the subjects of the countryside, that is, from the critical awareness, the subjects of the countryside and their social movements, with the support from public universities, began to fight to ensure specific policies for countryside schools, especially the National Guidelines for Countryside Basic Education Schools. In this way, Countryside Education aims at an integral formation of countryside people in the entire social, political, economic and cultural context, relating their life and work towards the perspective of social transformation and human emancipation.

## Final considerations

We verified that there are several forms of education in the Community of São João do Tupé. At first, we investigated Informal Education, present in the daily lives of people in the community and which is natural because it comes from the personal, social, cultural, economic, religious and political experiences that residents develop in the society in which they live.

Non-Formal Education is related to social organizations existing in the community, which engage in dialogue with the government to ensure compliance with Public Policies. We conclude that it is of paramount importance in the lives of countryside people, as it is part of every educational action that takes place outside the school space (school) and that it is totally related to life in society, such as neighborhood associations, social movements, religious institutions, among others.

Formal Education, on the other hand, is instituted by legislation to serve the population, which, however, does not always meet expectations in terms of the quality of service provided by the community. This modality is fundamental in the lives of students who live and work in the Community, but it must provide that the construction of knowledge developed within it is not left to the four walls of its formal educational institution, but that it transcends this limit and reaches families, other institutions and other civil subjects in the construction of a better quality of life for all.

Therefore, we conclude that the *Tupé Sustainable Development Reserve (RDS) Policy in Amazonas and educations in the Amazon* context are present in the community, as well as the three types of education: informal, non-formal and formal, triad from the process in which the overcoming of naive awareness to critical awareness is provided, in the pursuit of improving the lives of residents.

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