

Training of teachers of the field, waters and forests with appreciation of traditional knowledge of the Amazon

Formação de professores e professoras do campo, das águas e das florestas com valorização dos saberes tradicionais das Amazônias

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Abstract

This article addresses the continuing education of Regular Education teachers carried out within the Program "School of the Field", Water and Forest", of Pará Amazon, considering the challenges in these territories and the guarantee of the right to education for the traditional and farmer² peoples of the Pará Amazon. Its construction is based on the foundations of historical-dialectical materialism, considering in its analyses the processes of teacher education inserted in the relations of production of today's society. The results reveal the intrinsic relationship between human-life-work-territory education in the educational processes constructed with the individuals of the countryside with the affirmation of the historical rights of all who live and resist in the territories of the Pará Amazon. We conclude that the continuing education processes for rural teachers need to be hand in hand with the agenda of the right to work and to life with dignity in the territory of the peoples of the Amazons, based on three important references: collective memory, traditional knowledge and educational praxis.

Keywords: Teacher Education; Territory; Rural Education; Traditional Knowledge; Amazon.

Resumo

Este artigo aborda a formação continuada de professores e professoras da Educação Básica realizada no âmbito do Programa Escola da Terra, das Águas e das Florestas da Amazônia Paraense, considerando os desafios existentes nesses territórios e a garantia do direito à educação dos povos tradicionais e camponeses da Amazônia Paraense. Sua construção assenta-se nos fundamentos do materialismo histórico-dialético, ao considerar em suas análises, os processos de formação de professores e professoras inseridos nas relações de produção da sociedade atual. Os resultados revelam a intrínseca relação entre formação humana-vida-trabalho-território nos processos educativos construídos com os sujeitos do campo com a afirmação dos direitos históricos a todos/as que vivem e resistem nos territórios da Amazônia paraense. Concluímos que os processos de formação continuada de professoras e professores do campo necessitam estar caminhando lado a lado com a agenda do direito ao trabalho e à vida com dignidade no território dos povos das Amazônias; assentados em três referentes importantes: a memória coletiva, os saberes tradicionais e a práxis educativa.

Palavras-chave: Formação de Professores; Território; Educação do Campo; Saberes Tradicionais; Amazônia.

¹ "Field" is the closest approximation to the term "terra" "or campo", which are used among this particular academic community as land now used for rural production, specially by familiar rural communities.

² "Farmer", "Farming", and derived words are used in this paper strictly to represent traditional communities of familiar agriculture, in opposition to large agrobusiness companies

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INTRODUCTION

The purpose of this article is to present a reflection on the continuing education of teachers of Regular Education carried out within the Program "School of the Field, Water and Forest", of Pará Amazon, considering the challenges these territories and the guarantee of the right to education of the farmer and traditional peoples of the Amazon of Pará.

Its construction refers to the accumulated experience of more than 20 years of the Study and Research Group on Education of the Fields, Waters and Forests (GEPERUAZ), which has been using as procedures in its investigations, the foundations of historical-dialectical materialism, when considering in its analyses the processes of teacher education in the fields, waters and forests in a relational way, inserted in the relations of production that configure the current capitalist society (Masson; Flach, 2018), with emphasis on the territory-work-life relationship. GEPERUAZ is formed by an expanded collective of researchers, educators and activists committed to conducting studies that are carried out through coexistence practices that guide Basic and Higher Education in the multi-territorialities of the Amazons, whose centrality focuses on nature, work and culture in their various forms, organizations and identities - riverside dwellers and fishermen, farmers, settlers³ and campers, indigenous people, quilombolas⁴ and extractivists.

The Research Group is linked to the Institute of Educational Sciences of the Federal University of Pará and brings together a broad group of teachers and students from various higher education institutions and professionals who work in different educational and social spaces, possessing education in diverse areas of knowledge. Since 2002, they have been carrying out research, extension and training activities, focusing on the educational processes that occur in the territories of the Fields, Waters and Forests in the Amazons, with the following questions:

- How can we think about education and school in the fields, waters and forests of our own place, the Amazon?
- What educational policies and practices should we formulate with our ways of being, feeling-thinking, acting, living and resisting in the Amazon territories?
- How can we affirm our cultural, territorial, productive and health-related pluriverse Amazonian identities in the national and international context?

In the case of continuing education, GEPERUAZ understands its connection to the inalienable right of each teacher-worker in the fields, waters and forests to a continuous, permanent and dialectical training process (Freire, 2005) in conjunction with the materiality of teaching work, its conditions and working hours in the territory in which they live and (re)exist.

It is a scenario with disputes by private and public interests, but in this communication and experience it is reaffirmed by the radical defense of the right to quality continuing education, socially referenced and financed by the State with public resources, and which involves affective, ethical, social, cultural, territorial, historical, political, and health aspects, as well as knowledge produced by humanity and communities in the territories.

Anchored in Caldart (2018, p. 125) we understand the "field as territory, articulation between individuals, places, social relations, struggle, culture, work; organization of social life in a given place and historical time". Thus, the process of continuing education materialized by the "Escola da Terra" (School of Earth) Program in the territories of the Pará Amazon is building and weaving its identity and unity with the diversity of subjects as its central focus (Caldart, 2018), considering the context of the class struggle in today's society and recognizing the diversity of individuals involved in rural education with their ties to work, culture, gender, ethnicity, and race, in the processes that constitute the territories of the countryside, waters and forests (Caldart, 2018).

The analyses carried out here were based on reports produced in two editions of the Program "Escola da Terra, das Águas e das Florestas" of Pará Amazon, carried out in the State of Pará

³ "Settlers" (assentados) refers to people to whom unused farm-able lands apprehended by the Brazilian Government are given, with the commitment to be agriculturally productive.

⁴ "Quilombos" were spaces of resistance to slavery, organized secluded rural communities formed by people who escaped slavery when it was legal in Brazilian history. Many of them endure to this day in Brazil. "Quilombola" is any person or concept relative/originary to quilombos.

(2017 to 2018; 2020 to 2023), as well as the critical theoretical framework on the theme of rural teacher education and our observations-interventions as managers and trainers of the Program in Pará.

The article we present is organized into two sections, in addition to the Introduction and Final Considerations. The first section contextualizes the teacher training processes that we have been carrying out within the scope of GEPERUAZ's collective research, training and intervention activities over its more than twenty years of existence; and the second section addresses the training processes of the "Escola do Campo, das Águas e das Florestas" Program and its repercussions on teacher training and work in the territories of the Pará Amazon. The final considerations point out important elements for the issue under study.

CONTINUING EDUCATION FOR TEACHERS IN THE TERRITORIES OF FIELDS, WATERS AND FORESTS OF THE PARÁ AMAZON WITH THE LEADERSHIP OF GEPERUAZ

In 2022, GEPERUAZ completed twenty years of existence, and to celebrate this trajectory of coexistence with the peoples of the Amazon, we held EDUPESQAmazônias – 2022: Education and Research with the Peoples of the Amazon, an event that brought together researchers and students in undergraduate, specialization, masters and doctoral programs participating in the Research Group, as well as allies, educators and managers of public and private educational institutions, and leaders of organizations and social movements of the farmer, riverside, quilombola, indigenous and extractivist peoples of the Amazons, to discuss our academic productions and educational experiences built amidst the challenges and innovations present in the daily lives of these peoples.

With this trajectory, we have understood and legitimized GEPERUAZ as a powerful territory for the formation of new generations of researchers/educators/activists, committed to transgressing the hegemonic world system. Individuals who dialogue learn from the pluriverse ancestries of the peoples of the Amazon to protect nature, to protect human and non-human life, with their knowledge, feelings, thoughts and epistemologies, with their ways of life and Good Living, and who affirm Education as a strategy for human and social emancipation.

In the activities of formation, production and socialization of knowledge that we carry out with GEPERUAZ, we collectively learn, in our coexistence, that:

The Amazon is not ours. We belong to the Amazon!

Business agents want to own the Amazon,

Exploit and appropriate all its riches.

We are different. We do not want to own the Amazon.

We want to belong to the Amazon,

We want the Amazon to own us!

We are not in the Territory.

We are not of the Territory.

We are Territory.

We are not in the Amazon.

We are not of the Amazon.

We are Amazon.

There is no territory without people.

There is no Nature without people.

There is no Amazon without people.

If they threaten our territory.

They threaten our existence.

If they destroy the Amazon.
They destroy our lives.
With these teachings and learnings,
Accumulated experiences and knowledge,
we have an impact on multiple fronts of intervention:
academic, professional, cultural,
educational, territorial, political and social,
local, national and international.
In these territories, with great energy, boldness and enthusiasm,
We always invite individuals and groups
To Amazonize the world and Education
With the Living Amazon!
Strengthening our ties and alliances with the power blocs
Of peoples/ethnicities/nationalities in a situation of subordination
In the multiple Amazons, in Latin America and in the world.
Salomão Hage (2023)

We agree with Porto Gonçalves (2001) when he states that these peoples/ethnicities/nationalities understand our multiple Amazons as a great **Ecological and Cultural Heritage**. And we, with this accumulated knowledge, can help to strengthen and expand this vision, understanding the multiple Amazons as a **Theoretical-Political Heritage**, through the issues with which the peoples and groups that traditionally live there raise and challenge us.

In our understanding, the role and action of researchers, both individually and collectively, is not only to investigate and produce knowledge about social movements, nor just to advise them and train their cadres and activists; but, above all, it is to effectively participate in the struggles and mobilizations led by social movements, to build and strengthen collective actions, enhancing and qualifying the processes with our praxis, forming and being formed in the actions of coexistence and transgression of the hegemonic pattern of power and knowledge, based on the understanding of the domination of nature and the exploitation of natural resources, as well as collective actions that must be carried out with the Amazonian territories and their pluriverse territorialities – Holders of Rights: to Life, Existence, Resistance and R-existence!

Over the last 20 years, since its creation at UFPA, GEPERUAZ has been participating in the construction of the Rural Education Movement, in Brazil and in the Pará Amazon, in a militant, academic, educational and cultural way. In this process, we have lived more and more intensely with community leaders, activists, educators and students, being them children, youth, adults and elderly people, from riverside communities, campers and settlers, extractivists, quilombolas, indigenous peoples and farmers. With them, we have learned the strength of the territory, the importance of life in cooperation, of the work that produces our existence, of the generosity with which they treat human and non-human beings, sharing what they have and not what is left over.

The simplicity of the lives of the people of the countryside, the waters and the forests of the Amazons is what most seduces us in our coexistence; the unique and respectful ways in which they relate to non-human beings: the river, the forest, the land, the animals and plants; their resistance to the genocide, epistemicide and culturicide that have been historically imposed on them; and their struggle to prosper and maintain their well-being; constitutes the wisdom of these people and can be learned by us who live in urban territories and relate predominantly indifferently to other human and non-human beings and are much more harassed by the processes of commodification of life and its conditioning factors.

This does not mean, in any way, that we have a romantic, idealistic, idyllic, fantastic or even bucolic vision of the countryside, its people and the relationships they establish among themselves and with the people who inhabit urban territories. On the contrary, the inclusion in the Rural Education Movement, referenced by the legacy of Dialectical-Historical Materialism, helps us understand the countryside as a disputed territory, as a territory of struggles and mobilizations, which produces diverse foods and knowledge, which has a culture of ancestral tradition, which has conflicts and contradictions, in the relationships it establishes with its epistemologies and multifaceted territorialities.

We also learned from the coexistence established in this process that without a social movement, without struggle and mobilization for the affirmation of the territorial project of traditional and peasant peoples, there is no Rural Education. This concept, this praxis, were constructed to confront the hegemonic narratives that circulate and disseminate the understanding that the countryside is a backward territory, without culture, without perspective and that it will end with the intensification of the rural exodus.

The Rural Education Movement has been combating these narratives since its origins, highlighting the protagonism and alliances that indigenous, traditional, quilombola, extractivist, riverside and farmer peoples have built, valuing the knowledge and experiences of these peoples with ancestral traditions, and affirming the diversity of territories and territorialities that configure the countryside in the Amazon and in Brazil.

In our involvement with Rural Education, our activities include the field of **initial and continuing education of rural teachers**, considered by the Rural Education Movement to be a strategic action for the consolidation of the educational project of the peoples who live in the territories of the countryside, waters and forests, affirming them as subjects of rights, not only from the perspective of their integration into the existing social dynamics, but mainly from the perspective of their transformation, to achieve more just and egalitarian conditions for all.

In the continuing education of rural educators, we have been coordinating the “Escola da Terra” Program in the state of Pará since its implementation in 2014. This program is part of the National Rural Education Program, and is responsible for the ongoing training of teachers who work in schools and multi-grade classes that operate in schools located in farmer, quilombola, and extractivist communities and territories, with a leading role in the struggle, work, and cultural practices, but who face high rates of illiteracy and precarious school infrastructure.

The Program was established by Ordinance No. 579 of July 2, 2013 (Brasil, 2013), and is linked to the General Coordination of Rural Education (CGEC), of the Directorate of Rural Education and Environmental Education Policies of the Secretariat of Continuing Education, Literacy, Diversity, and Inclusion (SECADI) within the scope of the Ministry of Education (MEC); and it is in its seventh edition, having reached 25 states and the Federal District with its implementation, except for the state of Acre, directly involving twenty-six Federal Public Universities, and reaching approximately 21 thousand teachers from schools and multi-grade classes in rural, quilombola and extractive territories with continued education, since its implementation.

The Program offers a refresher course with a workload of at least 180 hours and a specialization course of at least 360 hours, carried out through Alternance Education, which recognizes and articulates different spaces, times and formative knowledge, presenting itself as the differential that innovates in the training of educators when compared to the organization of conventional courses, by enabling rural educators to participate in training processes without ceasing to live/inhabit/work/campaign in the territories where these individuals produce and reproduce their existence and social coexistence.

The Program also offers pedagogical monitoring actions and management of the training processes and pedagogical practices of the educators taking the course, through a team made up of state and municipal coordinators and tutors from the municipal education networks, and didactic and pedagogical resources that constitute kits composed of games, maps, literacy and mathematics resources, to meet the specific educational needs of the initial years of elementary school classes, made up of students of various ages in rural and quilombola schools. Unlike other continuing education policies offered by the MEC, the “Escola da Terra” Program,

despite having common guidelines and orientations of a national policy, ensures autonomy to the States in the elaboration of their own pedagogical proposal, as a strategy to value the heterogeneity that configures the specific sociopolitical, territorial, pedagogical, cultural and administrative dimensions resulting from the conflicting and consensual relationships and interactions that are established between universities, federated entities at the federal, state and municipal levels, and popular social and union movements in the countryside during the execution of the Program in each of the Brazilian states.

The “Escola da Terra” Program uses the principles of Rural Education as structuring axes of the formative process and, therefore, recognizes the diversity of territories and territorialities of the countryside existing in the country, in the states and municipalities, and the complexity that configures the social relations existing in them. It focuses on building “unity in diversity” by materializing the actions carried out by the collectives that execute it in each of the Brazilian states, with their specific theoretical and methodological constructions, defined with the accumulated experiences of the Universities with participation in the Rural Education Movement in their respective territories.

THE EXPERIENCE OF CONTINUING EDUCATION OF TEACHERS OF THE PROGRAM “ESCOLA DA TERRA, DAS ÁGUAS E DAS FLORESTAS” WITH ITS PLURIVERSE AMAZONIAN IDENTITIES

In the specific case of the state of Pará, the experience of education in the “Escola da Terra” Program has been coordinated in its four editions by the Federal University of Pará, in conjunction with the MEC, the Coordination of Education in the Countryside, Waters and Forests of the Department of Rural Education of the State of Pará and the coordinations or sectors of Rural Education of the municipal departments of education, and legitimized by the long trajectory that UFPA and GEPERUAZ have developed in the construction of the Rural Education policy with their participation and leadership in the Pará Forum and the National Forum of Rural Education.

The first edition of the Program in Pará was held from 2014 to 2016, with the continuing education of educators who work in the early years of Primary Education in rural and quilombola schools in the municipalities of Abaetetuba, Acará, Augusto Correa, Bragança, Cametá, Moju, Mojuí dos Campos, Santarém and Tracuateua, with the training of 1,335 students, including 93 tutors and 1,282 teachers from schools with multi-grade classes. The second edition took place from 2017 to 2018, with the training of 300 students, including 170 teachers from multi-grade schools and 30 tutors, indicated by the Municipal Secretariats of Education (SEMED) of the municipalities of Breves, Bujaru, Mocajuba, São Caetano de Odivelas, São Domingos do Capim and São Sebastião da Boa Vista.

The third edition was developed in the 2020-2023 biennium, during the Pandemic, with the training of 220 students in the Improvement Course, 200 of whom worked as educators in multi-grade schools, and 20 are tutors. There were three classes of the **Specialization Course in Educational Practices in Schools in the Countryside, Waters and Forests of the Pará Amazon**, teaching 120 students, 12 of whom are tutors indicated by the SEMEDs of the municipalities of Limoeiro do Ajuru, Igarapé Miri and Castanhal. Its fourth edition began in 2024 and is currently underway, with the training of 200 educators from multi-grade schools and 20 tutors in the Improvement Course in the municipalities of Salvaterra, Santa Cruz do Arari, Cachoeira do Arari, Oeiras do Pará and Altamira; and 80 trainees and 8 tutors in a specialization course offered in the municipalities of Abaetetuba and Augusto Corrêa.

In these four editions, the Program has been implemented with the following objectives:

- Promote permanent and supervised education for teachers who work in early childhood education and in the initial years of Primary Education, offered by schools located in rural, quilombola and extractivist communities, supporting them in organizing pedagogical work from an interdisciplinary perspective.
- Provide opportunities for the construction of methodologies and teaching and learning resources that meet the specific educational needs of rural, quilombola and extractivist populations.

- Value educators who work in rural, quilombola and extractivist schools by providing them with human, political and professional training.
- Contribute to the social quality of public schools in the countryside, waters and forests of the Pará Amazon.

In the state of Pará, the Program develops a critical-creative training process for educators who work in rural, quilombola and extractivist schools that promotes significative learning, guided by a curricular proposal that takes as a reference for training traditional knowledge, feelings, thoughts and concrete personal experiences lived by the teachers and cultural groups with which these teachers live and work, providing them with access to academic/school knowledge and contributing to the production of knowledge and experiences that strengthen and value farming, quilombola and extractivist territories and territorialities and the schools that exist there.

Its planning is anchored in the characterization of rural territories in Brazil and the Amazon, highlighting the role of social movements and the political organization of the individuals of the fields, waters and forests, with an emphasis on the environmental, social, cultural and territorial diversity of these peoples. Its materiality is inspired by Caldart (2003, p.61), when he highlights that the countryside in Brazil is in movement, there are tensions, social struggles, organizations and movements of land workers that are changing the way society looks at the countryside and its individuals, because the process of coexistence between the University and rural territories, made possible by the actions of the Program, demonstrates the strengthening of the political struggle for the right to public education in the territories of the Amazon in Pará.

Furthermore, the Program considers the particularities of each municipality in its execution so that educators in the each area of knowledge seek to address the singularities present in the different territories and territorialities in which the schools in the countryside, waters and forests are located, guided by three important references in the process of training educators: **collective memory, traditional knowledge and educational praxis**; in this case, based on a critical perspective by the epistemology of praxis and by the legacy of Paulo Freire (2005), who considers dialogue, problematization and overcoming the oppressed-oppressor relationship as fundamental for human and social liberation and emancipation.

Collective memory enables the process of critical, dialectical and contextualized appropriation of the lived territory, and highlights an analysis of the territory and personal, political, cultural, leisure, production, psychic, and health relationships, among others, which involves territorialization, identities, and territorialities, situated in the order of territorial configuration (Porto Gonçalves, 2001). Just as it also involves indigenous, quilombola, settled, riverside, water, forest, countryside, colony, settlement, extractivist reserve, landowner, logger, farmer, agro-industrial, they are processes of dynamic, contradictory coexistence and resistance in the relationship with nature considering time-space; work-culture-education, life-territory, life and objective conditions of existence.

The movement to build knowledge using collective memory has highlighted the relationship between the life stories of the educators taking the course, their teaching work and their relationship with the territory, based on the guiding questions: Who are we? - Where do we come from? - What do we want from the Rural School? Through paraphrases produced individually or collectively based on reflections on literary genres, we share some collective constructions of rural educators, produced during the training process in the experience in the area of Languages and Codes:

The poems, as observed in **Chart 1**, also show how rural schools can enhance the creativity and art of students, such as poets, singers, artists, musicians, painters, etc. Such arts are present in schools, but need to be welcomed, because when children, young people and adults realize that they are more important to the school, they realize that the school cares about them, valuing local cultural knowledge. Thus, language in this context plays a fundamental role in this process, since this is the movement produced in basic education in rural areas, a sociocultural movement of humanization of the people who participate in it (Caldart, 2020).

Chart 1. Poems Constructed Collectively by the Educators and Students.

My School	Holy Mother of Nazareth
My school has beauty	We are from the District of Nazareth
That can be seen from the sea	A wonderful place
It has a beach, it has coconut trees	That is not just any place.
It is a place to be admired	
My school has students	There are many plantations
Where dreams are made true	Rice, cassava, corn, black pepper, annatto, coffee.
It has the support of teachers	
To advance education	There is a school, a medical center, a gym.
My school has the goal	A soccer field, a church, a creek.
To see its students graduate	There are traditional festivals, such as the festival
It is very proud	Of Our Holy Mother of Nazareth.
To see education transform	
My school is built	There are fruit trees
Its foundation is love	There are birds singing
Families are welcomed there	This is the place where we live
With affection, harmony and fervor	We are happy to live there.
Educators' collective from Limoeiro do Ajuru (2021)	There are many diversities
	Existing in this place
	There are many difficulties that one has to overcome
	But one thing we can say
	That we are in love with this place.
	Collective of Educators Women of Igarapé-Miri (2021)

Source: Programa Escola da Terra (2021).

Traditional knowledge in its interrelation with scientific knowledge can be linked to counter-hegemonic references that translate into the concretization of the affirmation of the identities and territorialities of educators from the countryside, waters, and forests who may come into conflict with their reality, and fight for an education that values their knowledge and cultural practices in order to continue resisting. The dialogue between traditional work knowledge and scientific knowledge, between cultural knowledge and school knowledge, brings about changes in the organization of teaching and training of educators, strengthening the articulation between research, intervention and political activism in the training of rural educators (Hage; Silva; Farias, 2016).

A good example of the use of traditional knowledge in the training of educators within the scope of the Program in the experience here in the State was the collective educational work of Social Cartography, which revealed the reading of the territory, the problematization of the conditions of existence of the entire community, the relationship between work and territory, the right to housing, sanitation, leisure practices, territorial conflicts, access to culture, religious practices present in the community, the relationship with nature and the river. All important aspects of problematization, which go beyond the geographic aspects themselves, in the training of rural educators, as observed in [Chart 2](#).

Chart 2. Social Cartography produced by Rural Educators who are students.



Collective of Limoeiro do Ajuru – Pará – 2021



Collective of Limoeiro do Ajuru – Pará – 2021



Collective of Castanhal – Pará – 2021



Collective of São Domingos do Capim – Pará – 2021

The experience of social cartography in the process of continued training with rural, water and forest educators reveals that it is an instrument that enables a reading and understanding of the concrete reality of the lived territory.

This process has been strengthening pedagogical practice and reaffirming the relationship between education and territory as a binomial that is inseparable, that is dialectical, contradictory, and that presents the unity of construction of the collective struggle between social movements, public schools, scientific entities and collectives of struggles originating from the territories of the Pará Amazon, which reaffirms the struggle for the rights of subjects in the countryside, for the dignity of living in the countryside and having access to a quality, critical, referenced and dialogic public school.

Social cartography offers us the educational and formative opportunity to recognize and value local, regional and national heritage; to identify and relate the fronts of struggle around the dignity of the peoples of the waters, the forests, the countryside for life, for the territory, for school; to record the tensions and resistance in the rural territories, the contradictions and the strength of the collectives that defend the right to the land and the dignity of the community to live in their place, as well as to denounce and announce the fight for public policies to build a collective agenda for these peoples, such as the universalization of free public education, the right to work, in the ontological sense and not measured by the ruler of this class society as the one that prioritizes the hegemonized logic of the market in all spheres of life (Caldart, 2003).

The **educational praxis** within the scope of the Escola da Terra Program in the state of Pará has been understood and experienced as a formative principle (Cordeiro da Silva, 2020) in the intertwined relationship with the scientific-cultural-social-territorial-political-health context, based on the recognition of educators from the countryside, waters and forests as historical individuals, with rights, who produce knowledge, lives and collective struggles. In an inseparable relationship between theory and practice for the constitution of a critical, as observed in Figure 1, contextualized, problematizing and emancipated pedagogical action with children, young people, adults and the elderly, for the collective and dialogical production of formative processes with solid theoretical and critical training (Cordeiro da Silva, 2020).



Figure 1. Fieldwork in an Agrarian Reform Settlement in the Pará. **Source:** Programa Escola da Terra (2021).

With this understanding of the importance of educational praxis built in the territories of the countryside, waters and forests, in complex and contradictory educational contexts in which we re-exist with contextualized, critical and problematizing educational actions in permanent dialogue with our Amazonities of land, waters and forests, we mention the training process that we carried out with the educators of the Program, which was carried out through bi-weekly in-person and hybrid meetings, with the themes:

- The public school of the countryside, waters and forests is not multi(serial), serial, cyclical, multi-stage... It is a school in movement that has the style of the countryside, waters and forests of the Amazon;
- Reading the world and reading the word: literacy practices in the school of the countryside, waters and forests;
- Childhoods of the countryside, waters and forests: educational policies and practices in guaranteeing the right to education;
- Training of educators of the countryside, waters and forests by humanizing areas of knowledge in the Amazon;
- Education of teachers in the countryside, waters and forests in alternation: articulation between education, work, and territory;
- Projects in dispute in the countryside, waters and forests in the Amazon and in Brazil: in defense of life with dignity for all human and non-human beings;
- Agroecology and good living: contributions to the education of teachers in Basic Education.

This experience elucidates the recognition that “the teacher who thinks correctly makes it clear to students that one of the beauties of our way of being in the world and with the world, as historical beings, is the ability to, when intervening in the world, to know the world.” (Freire, 1996, p. 28) and that the rural school is the place that represents the possibility of overcoming, creating, and recreating when necessary for the collective production of history, community, life, and struggles (Caldart, 2018).

In our view, these themes contribute to strengthening the epistemology of praxis in the training of rural educators, because with these reflections, UFPA educators can deepen, during the formative alternations, the contradictions present in the daily life of schools, communities, and above all, in the realities of municipalities in relation to the educational policies and practices implemented in rural territories. Added to this is the Program’s proposal to guide its educational praxis with the “transgression of the Paradigm of (multi)series for the construction of public schools in the countryside” (Hage, 2014). The intention of this training process is to provide teachers in the countryside with the understanding that it is not enough to have multi-series schools in the countryside; it is necessary to problematize them, and guide them as mandatory demands to be assumed in the context of educational policies.

Overcoming the urban-centric perspective and references that predominate in rural schools and in society has been the exercise carried out with rural educators during educational sessions, since the intention of educators from all areas of knowledge has been to present the influences and territorial contradictions of the Pará Amazon and the way in which the

municipalities, communities and schools involved are articulated, denouncing situations of neglect, cultural invasion and the deterritorialization of traditional populations before the interests of hegemonic projects that determine the logic of development in society.

The materiality of praxis in teaching work is further consolidated through fieldwork with the Agroecological Production System to broaden teachers' understanding of the dialogue they need to have with agroecology. Activities of this nature aim to provide practical experiences to students who, through fieldwork, seek to understand the relationship between school, teaching and curriculum with soil management, agroforestry systems, worm farms, seedling nurseries, among other productive spaces and situations.

This action allowed the teachers taking the course in the Program to experience the reality of settlements, quilombola and riverside communities (still unknown to many), from an agroecological production perspective, providing them with another perspective on how to deal with the land, the meaning of organization and the fight for agrarian reform, for territory, resistance for the right to live and guarantee their existence by producing healthy food, free from pesticides, in a relationship of care for nature, protecting the environment in a sustainable way.

This activity sought to provoke the subjects involved to rethink education and school as a strategy for developing the teaching-learning process linked to the production project that represents the interests of rural teachers. The reflections/debates that followed this practical activity about the transformations in agriculture were necessary to understand the elements observed during the field activity, thus favoring educational praxis in understanding the principles that guide education in agroecology and, fundamentally, in understanding work as an educational principle, which should be included in the education of children in schools and multi-grade classes.

CONCLUSION

Thinking about education and schools in the countryside, in the waters and forests of our own place, in the Amazon, requires us to place this debate within the broader agenda of the Rural Education Movement, considering the mode of production that we live in and the disputes over territories in the countryside, waters and forests. Given this fundamental aspect for the transformation of this society, we place ourselves in this reflection as historical and unfinished individuals who fight for the lives of all and the dignity of the peoples of the countryside, the waters and the forests in the various territories of the Pará Amazon. Each historical individual has the right to live in their territory with all the rights necessary for their existence: education, health, work, sanitation and culture-leisure with conditions of access and permanence with quality.

The educational policies and practices we seek must create possibilities for resistance and strengthen counter-hegemony, considering life, territory, work, human development, health as fundamental elements for dialogue with the peoples of the countryside, waters and forests, valuing their traditional knowledge, their feelings and thoughts, and the time-space that exists in the relationship that these peoples establish with nature, with the productive, formative and educational processes in their territories.

The experience with the Program "Escola da Terra, das Águas e das Florestas" of the Pará Amazon - Program "Escola da Terra, Quilombola e Extrativista (2021)" reveals the valorization and reaffirmation of the right to education of the traditional and farmer peoples of the Pará Amazon, the strengthening of our cultural, territorial, productive and health identities of the Amazon that are pluriverse in the national and international context.

In the practices of educators, we have sought to strengthen the relationship between scientific and academic knowledge and the traditional and ancestral knowledge of rural, water and forest peoples in the teaching-learning process and have highlighted the need to build curricula that are sensitive to this epistemological dialogue, reflecting on its contextualization and not on a series of fragmented, hierarchical and standardized school content.

The concepts of areas of knowledge were approached from an interdisciplinary perspective, since it is not just about academic knowledge, but other concepts related to the axes: collective

memory, traditional knowledge and educational praxis articulated with the territory, social movements, work, among others. In this sense, the activities were different and constructive, consisting of challenges, being significant, moving the context of the school and outside it, with a view to strengthening educational practices that guide the curriculum in tune with the realities of the people's lives.

We conclude by stating that the experiences lived in the training have helped to deepen this knowledge, creating other knowledge, other meanings, as well as making us capable of constructing other teaching-learning processes, other educational, critical, problematizing, dialogical and emancipatory processes, in order to contribute to another fair, fraternal, egalitarian and socially referenced sociability.

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Authors contribution

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