Amazon Education in Focus: A Look from the Technological

Mediation Project in Ro

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Abstract: This article starts from the experiences with the teaching project "Knowing my place and my educational roots" developed with the students of the Technical Course on Concomitant High School in the distance education (EaD) modality of the Federal Institute of Rondônia Education, Science and Technology (IFRO) — Porto Velho Campus North Zone. Through the teaching project, we had the opportunity to follow the writing process of the students, from the research stage of information, events and data related to their school community based on the socio-cultural context in which they are inserted, in order to perform the production. Text We were able, through the teaching project executed, to provide the opportunityawakening to the question of the cultural memory of the students involved in the project, to value and keep alive their own history through written production.

Key words: education, Amazon, technological mediation

1. Introduction

This article starts from the experiences with the teaching project "Knowing my place and my educational roots" developed with the students of the Technical Course on Concomitant High School in the distance education modality (hereinafter EaD), from the Federal Institute of Education, Science and Technology of Rondônia (IFRO) — Porto Velho Campus North Zone. The Technical Course on Cooperatives, resulting from a partnership between the Federal Institute of Rondônia and the Government of the State of Rondônia, started on 07/29/2016, and presents itself as an evident and necessary formative possibility in the State of Rondônia for regional reasons, local, socioeconomic and environmentally sustainable.

Data released by the 2010 IBGE Demographic Census show that, despite the intense urbanization that has taken place in recent decades, about one-sixth of the country's population is in rural areas. In Rondônia the population distribution can be viewed through the following chart:

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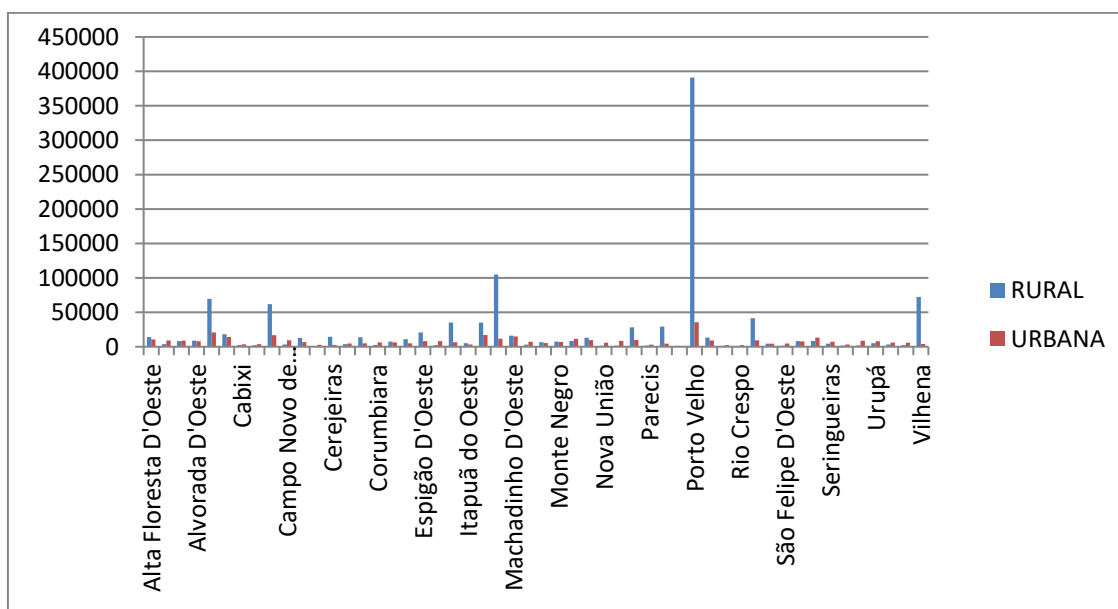
Figure 1   Rural and Urban Population, Rondônia, 2010
Source: Authors' elaboration, based on 2010 Census data, IBGE

About 40% of Rondônia's 52 municipalities have a larger rural population than the urban one. The main economic source of the state is Agribusiness and its main activities are agriculture, livestock, the food industry and plant and mineral extraction. It is this rural population, which often resides in hard-to-reach places, as well as indigenous and quilombola regions that constituted the target audience of the project involving thirty-five schools in the municipalities of Ouro Preto do Oeste, Guajará-Mirim, Porto Velho, Rolim de Moura, Pimenta Bueno, Ji-Paraná and Cherry, with about five hundred students, in 2017.

Through this project, we had the opportunity to follow the writing process of students, from the research stage of information, events and data related to their school community based on the socio-cultural context in which they are inserted, in order to produce text. Opportunity the written educational historical record of reality as a way to arouse in students the importance of recording educational data as a citizen practice. Since the most complex and laborious activity developed by the school refers to the written expression, the thought, the opinions.

Thus, the proposed project was not limited to textual production as mere writing activity to obtain a note or even a way to work spelling and grammar issues, but rather to contribute to the students make in is most critical and knowledgeable of educational and socioeconomic difficulties in the region to which they belong. Based on this assumption, the purpose of this text is to approach the experiences and perspectives on education in the Amazon, from the perspective of the students involved in the teaching project "Knowing my place and my educational roots".

2. Background

We know, as stated in the 1988 Brazilian Constitution in art. 205, which: "Education, the right of all, and the duty of the state and the family, shall be promoted and encouraged with the collaboration of society, with a view to the full development of the person, his preparation for the exercise of citizenship and his qualification for work". And although this is provided by law, a portion of the Brazilian population does not enjoy this right. And

when the population has access to education, sometimes it does not meet expectations to the needs of the community.

We understand that students bring their knowledge, values and contexts, so as teachers we must insert them, in a historical and critical learning perspective, because we believe that the true role of education is to overflow beyond the school space. In this sense, we understand that students who live in rural areas and other hard-to-reach locations (considering the severity of rainy periods in the Amazon) should not need to go to the city, leave their homes in order to have access to education. Instead, public policies are needed to provide education, vocational training that enables individuals to realize that they can strengthen their locality.

Knowing the everyday educational reality is paramount, and one of the biggest challenges of distance learning courses is contact with the student, that is, identifying the core of their educational roots. Ferreiro (2001) points out that written language is not the transcription of orality, since writing is a system of linguistic and cultural representation. Therefore it cannot dissociate it from the cultural and social interaction marks of individuals.

In order to arouse and motivate in the student the interest in their own culture, and the importance of their roots in preserving their history, this project provided the students with the opportunity to become researchers and observers of their reality. For, as Freire (1996) adds the issue of cultural identity cannot be neglected. The world experiences brought by the student, lived at home, at school, at work, are full of value and cannot be ignored. If the teacher as far as possible relates them to the teaching content, learning becomes more meaningful.

The term "Culture" can be defined according to the National Curriculum Parameters as: "all human doing that can be transmitted from generation to generation through language" (PCN +, p. 50). Thus the production of text is evident as a way to perpetuate this knowledge. Culture is constituted through the daily social interaction of the people who are being shared. In this way the elements and meanings will come from this people determining that a people belonging to a specific community or region, differentiating them from other communities, thus emerges the cultural identity (Silva, 2015). It is known that the school is a place where one usually experiences cultural diversity, in contact with other students, teachers and staff. This process expands as the teacher in the classroom is not inserted in the same location as the student.

As for the educational roots emphasized here, it is about how the beginnings were, when and how the school reached the localities of the students involved in the project. The purpose of the project is to enable the awakening of the cultural memory of those involved in the project, to value and keep alive their own history through written production.

In the first part of the project we present to the students and mediating teachers the theme to be worked on "My place", for Luz (2012):

> (...) There are countless dialogues. For it is not enough just to look and see, but to exchange looks and visions with other living people of the same place. Thus, the theme engenders the need for dialogues that cross and confront diverse perspectives. To do so, it is not enough to be content with one's inner voice in soliloquy, but to expand it and cross it with another voice, with other voices, to enable dialogue and the inevitable discoveries that this network of voices can promote (Light, 2012, p. 13).

Thus, the proposal requested the production and collective text in which the students had the opportunity to cross their voice with those of their peers, resulting in a single text, but with various perspectives on the subject.

Having understood the theme, the students went to the next stage, searching through interviews with the elders of the community, to know if they had and what the school was like in the past where they live. Enabling

the generation of new knowledge (about the school or neighborhood, for example), and also the reconstruction of existing knowledge. Geraldi (1991) says that research work at school aims at learning procedures and the development of language use practices. Now, and to screver is to dislodge the world, to broaden horizons. Barbosa (1984) proposes that the teacher provide concrete experiences so that the student can recognize and recreate the ability to write, and thus, to disrupt language and words.

Textual production is an essential activity for the intellectual development of any citizen, especially if they are in a school phase in which they are about to specialize professionally. That is, the professionalizing technical education has the auxiliary function and motivate the student in this task. Mastery of written expression requires a lot of effort and dedication not only from the student, who needs to carry out the writing and writing activity, but also from the school, which must look for different and interesting ways that motivate its students to do it. Thus, the rewriting work takes place for the student to advance in his learning.

In addition to fostering a reflection on the importance of educational roots, in the sense of affirming their identity, this project was important for the students of the Technical Course on Concomitant High School Cooperativism, IFRO *Campus* Zona Norte because, by investigating the events educational, we enable the appreciation of the student's socio-historical and cultural context, making him recognize himself as a builder of his own history.

It is also emphasized the importance of providing education professionals who work directly or indirectly with the knowledge of the student community of the students of the course so that they can develop projects closer to this reality, besides providing the exchange of knowledge between teachers and students. .

3. The Walked Way

Our purpose, besides motivating students to persist studying, because education is the source of knowledge to embrace the world, was to awaken them to the changes that occurred in the educational field, over time. And, posteriormente submit to professional distance learning the specifics of the cooperatives of the students.

The activities that involved the textual production process were organized as follows: in the first stage, we present the textual genre memories to the present teachers and students involved in the project, aiming at the motivation and reflection on the importance of the cultural roots of a people and the maintaining their memory, as well as putting them in touch with various texts in the genre memorias so that they could identify their language and structure characteristics. These first orientations took place through a tele-class given by the project coordinators.

Secondly, the face-to-face teachers worked on the theme their students and fair discussed about the best environments of the school community to characterize how it was (past), how it is (present) and how they expect to be education (in the future). After deciding about the environments, students were asked to represent the path they took, through drawings and/or photographs, from leaving homes to the school environment.

The guidance to teachers and students took place, using the questions and chats forums in the Virtual Learning Environment (VLE). A difficulty faced was the lack of internet in some locations. In this case, the communication occurred directly with the classroom teachers, through WhatsApp messages and also email. The next moment the interviews took place and their proper written records. In possession of these records, we proceed to the next stage in which the production of collective texts (one per class) took place, mediated by the classroom teacher. Thus, the product was a collective text of the genre memorias that articulated past reality,

current and future perspectives in the educational field.

The last step consisted of the process of rewriting the texts, where together it was decided what to remove or add in terms of content and also about the necessary spelling and grammar corrections. It is noteworthy that during the whole process of textual production, the students had to face all the difficulties that result from the ability of the writing act, ranging from the comprehension of the writing proposal, the knowledge of the requested textual genre, the interviews, recording and selection of information that should be part of the collective text, as well as vocabulary selection and language adequacy.

4. Education in the Amazon Rincans

We observed, through the texts of the students that memories intersect, in the past, due to the difficulties of access to school, the precariousness of the school structure, the lack of equipment, lack of qualified teachers and the long distances to the school environment. In the present experience the same project of education with the Technological Mediation, many changes occurred in the structure, supply, teaching. Much remains to be done, it is true, but much has already changed.

To demonstrate a little of the reality of these students we will talk about one of these memories. In the not too distant past, around the year 2000, the *Kwazá* people obtained the demarcation of their land, at that time the Indigenous School education had great support from CIMI (Indian Missionary Council) and FUNAI (National Indian Foundation). The indigenous people lived by the São Pedro river, and it was in this place that the first school was built. It was a rustic building, covered in palha without floor, chairs or individual tables. A large table made by the students' own parents, surrounded by used benches, was used, where the school activities were performed. They were the mothers and aunts of the students who acted as teachers. Some time after school emerged, some adults became interested in school and began attending school, however, the tiredness of working with syringe extraction and the acai harvest caused many of them to drop out of school.

Over the years, some indigenous people from the village went to try life in the city, where they came across the prejudice of the "non-indigenous", but the teaching was of high quality. After a few years most of those in town decided to return to the village. However, the school no longer existed, forcing them to travel 15 km to a nearby rural school, which was done on foot. The families then proceeded to ask the Department of Education to build a school in the village. Over time, without having their claim answered, the indigenous themselves built a small school, with the support of CIMI, even though it lacked the basics necessary for a school environment. It had wooden walls covered with straw and so it was for years, until families moved to another place around 2011 and stayed there.

In the new house, they again requested the construction of a school and were attended. Thus in partnership with the state agencies worked on the construction work of the school. The school has two rooms made of wood and covered with tile and windows to push, have no lining, so, you hear all sound from the next room. In addition to the classrooms, there is a made-up kitchen and a room for teachers at the back of the school. See figure below:

Figure 2   Current Matina Kondã Indigenous School
Source: Jean Costa Rocha

In 2016 the Technological Mediation came to the village, so it was necessary to build a new room specific for this type of education. With the arrival of "Mediation" also came the satellite dish, the *netbooks* and television. The indigenous reality has changed a lot over the years. Some indigenous people from the *Kwazá* people have taken a *college* degree, others have passed a competition, which makes them value Indian school education more and more.

Figure 3   Technology Mediation Room
Source: Jean Costa Rocha

5. Final Considerations

We understand that cultural identity is related to how we view the outside world and how we position ourselves in relation to it. In a process of social interaction, it is in this relationship that identities are built. The choice of the theme in addition to allowing students to appropriate their space as a citizen, broaden their worldview and sense of belonging where they live. At the same time we enable teachers content — better understand the public with which they are working, allowing to establishing a relationship between the content of learning and the reality in which students are entered. Thus making teaching much more meaningful. Partly humanizing the human-machine relationship, either through TV or through the computer.

We note from students' texts that they hope for a better future, and that this can be provided by education. We found that they have presented an attitude of appreciation of their culture and their knowledge and way of life. We highlight the importance of the project stages that provided the research, information exchange, dialogue with the elders, and foster, in the classroom, content negotiations that would be part of the production of the collective text. In this way, the negotiations, the criticisms, the solutions to the problems they faced made them question reality

and seek prospects for the future.

Therefore, with the teaching project "Knowing my place and my educational roots" we were able to provide reflection on the importance of educational roots, through the investigation of educational events, enabling the appreciation of the student's socio-historical and cultural context, making make him recognize himself as a builder of his own story.

Mastery of written expression requires a lot of effort and dedication not only from the student, who needs to carry out the writing and writing activity, but also from the school, which must look for different and interesting ways that motivate its students to do it. It is invigorating to see how these students project their dreams into a better future and the pursuit of an education that can transform their lives.

In addition to fostering a reflection on the importance of educational roots, in the sense of affirming their identity, the project motivated thirty-five schools in the municipalities of Ouro Preto do Oeste, Guajará-Mirim, Porto Velho, Rolim de Moura, Pimenta Bueno, Ji. -Paraná and Cerejeiras, to produce texts by investigating the educational events involving past, present and future, of more than five hundred students based on the socio-cultural context in which they are inserted, in order to record and draw their identity.

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