

The Tauá River as a pedagogical tool

ARTICLE

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Abstract

The general objective of this article is to present pedagogical proposal developed together with the teachers at a country school, to take into account the peculiarities of the countryside, waters and forests, especially the Amazon region. The specific objectives presented are: to understand, through the narratives, the relationship between the community's oldest residents with the Tauá River, as well as holding a workshop with teachers of geography, science, art and history to develop teaching proposals for 6th grade students. To this end, the methodological procedure used qualitative research, considering the links of oral history, carried out in a countryside school in Santo Antônio do Tauá (PA), with 8 subjects, 3 of whom were teachers and 5 older residents of the community. The results reveal the need for teachers to develop practices that promote meaningful learning in the formation of critical and reflective students, using the Tauá River as a pedagogical tool.

Keywords: Pedagogical Practices. Tauá River. Oral Narrative. Memory.

O rio Tauá como instrumento pedagógico

Resumo

Este artigo tem como objetivo geral apresentar propostas pedagógicas elaboradas em conjunto com os professores de uma escola do campo, para atender as peculiaridades do campo, das águas e das florestas, em especial na região amazônica. Os objetivos específicos apresentados são: compreender, através das narrativas, as relações dos moradores mais antigos da comunidade com o rio Tauá, bem como realizar oficina com os professores das disciplinas Geografia, Ciência, Arte e História, para elaborar propostas pedagógicas destinadas aos alunos do 6º ano. Para tanto, o procedimento metodológico fez uso da pesquisa qualitativa, considerando os

enlaces da história oral, realizada em uma escola do campo, em Santo Antônio do Tauá (PA), com 8 sujeitos, sendo 3 professoras e 5 moradores mais antigos da comunidade. Os resultados revelam a necessidade de os professores desenvolverem práticas que promovam uma aprendizagem significativa na formação de estudantes críticos e reflexivos, utilizando o rio Tauá como instrumento pedagógico.

Palavras-chave: Práticas Pedagógicas. Rio Tauá. Narrativa Oral. Memória.

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1 Introduction

The course of the rivers makes up various stories, lists characters and evokes memories. In this context, according to Fonseca & Carola (2017), the river and the school are interconnected, or at least they should be, considering the proximity between the two. However, the authors argue that, in schools, the theme of water resources still reproduces the utilitarian idea of them, focused on the economic and industrial purposes of water, even though there are specific guidelines in the guiding documents of Brazilian education on how to work on the social relationship between school and river.

In this sense, the river, especially in riverside communities, represents much more than its economic-geographical and environmental space. It involves the resident's sense of belonging, their identity roots in the community and senses manifested through direct contact.

Given this context, Freire (1997), in his book *Pedagogia da autonomia: saberes necessários à prática educativa* (*Pedagogy of Autonomy: Knowledge Necessary for Educational Practice*), argues that for educational practice to be liberating and emancipatory, it must be developed in the knowledge corresponding to the understanding that there is no teaching without learning, that is, there is no practice or educational process without the presence and contribution of the students.

Thus, in addition to the legal regulations in place, schools need to draw up their political-pedagogical projects geared towards the peculiarities of the countryside, and teachers need to adopt pedagogical practices that address these particularities. Based

on this assumption, the research problem that prompted the investigation was the lack of teaching about the Tauá River, which was perceived during interactions with the community.

Thus, the general objective of this study was to present pedagogical proposals developed together with the teachers of a country school, in order to overcome the existing limitations of working only on didactic content, which sometimes does not take into account the peculiarities of the countryside, the waters and the forests, especially in the Amazon region. These pedagogical proposals use the Tauá River as a teaching tool to strengthen the human-nature-society relationship.

In view of this, two specific objectives were needed to contribute to this construction: i) understand, through the narratives, the relationship between the oldest residents of the community and the Tauá River; ii) organize a workshop with teachers of geography, art, history and science to develop teaching proposals for 6th grade students, using the Tauá River as a pedagogical tool.

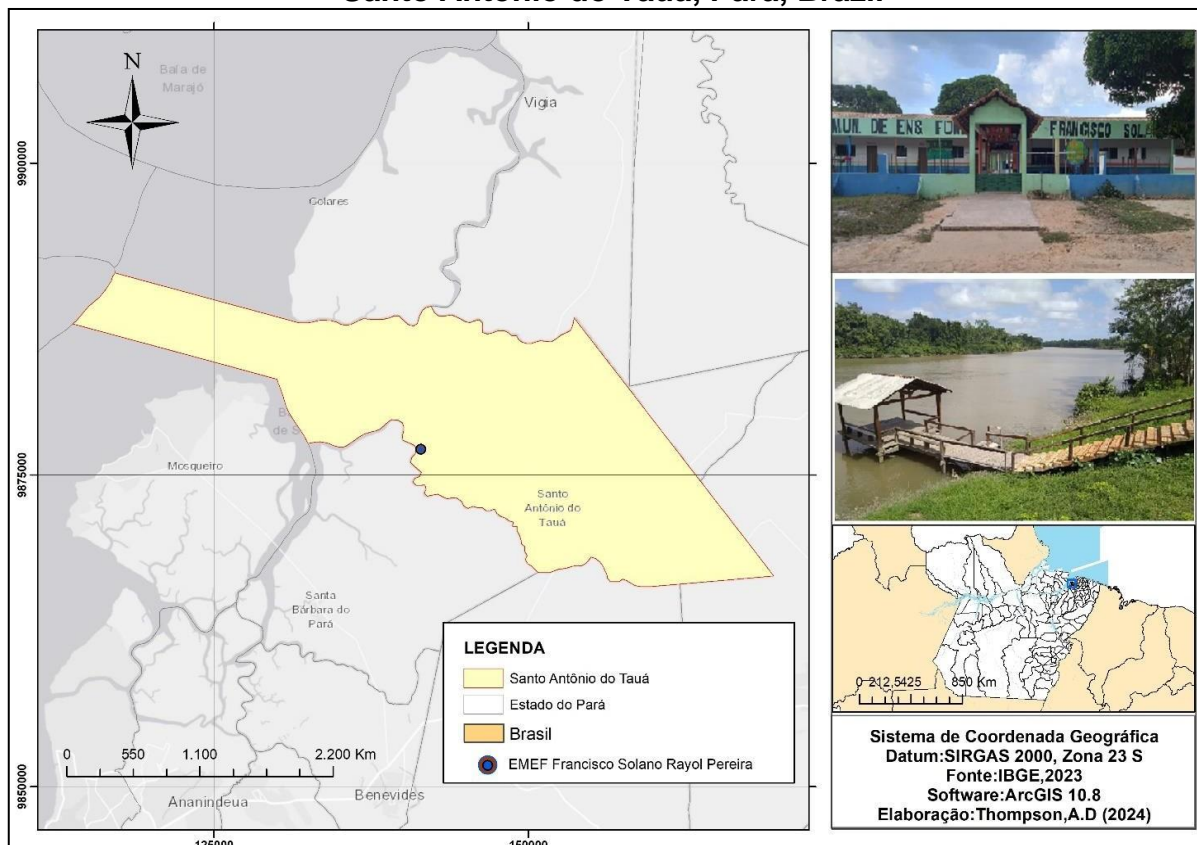
2 Methodology

2.1 Community and school where the research took place

The Escola Municipal de Ensino Fundamental Francisco Solano Rayol Pereira (Francisco Solano Rayol Pereira Municipal Middle School) is located in the community of Espírito Santo do Tauá, which is on the right bank of the Tauá River, in the municipality of Santo Antônio do Tauá, and 12 km from the municipality's capital, belonging to the immediate and intermediate region of Belém, in Pará (figure 1). The school serves students in the elementary years (1st to 5th grade), the middle years (6th to 9th grade) and Educação de Jovens e Adultos (Youth and Adult Education – EJA, 3rd and 4th stages). In 2023, the educational institution attended a total of 220

enrolled students. The professional staff consists of 4 care staff and 19 teachers, 11 of whom are permanent and 8 temporary.

Figure 1 – Location map of the Espírito Santo community and image of the Escola de Ensino Fundamental Francisco Solano Rayol Pereira, municipality of Santo Antônio do Tauá, Pará, Brazil



Source: Elaborated by Alessandra Dias Thompson (2024).

2.2 The Tauá River

“Tauá” is a place name of indigenous origin and means “yellow clay”. The clearing of the region around the Tauá River began in the 19th century, when supporters of the Cabanagem movement settled in the forests of what is now the municipality of Vigia, including the village of São Raimundo dos Borralhos. In order to

reach the state capital, the *cabanos* used the rivers that existed there, as well as the roads they opened up, on which several settlements sprang up (IBGE, 2023).

The Tauá River basin is located in the northeast of the state of Pará. It covers an area of 404.57 km² and includes part of the municipalities of Santo Antônio do Tauá, Santa Bárbara do Pará, Santa Isabel do Pará and Castanhal. The region has an environmental framework made up of high rainfall, soils with significant infiltration rates, cesspits in population centers and agricultural activities in the countryside. Free aquifers are the main source of water supply for the low-income population and for irrigating small farms (Araújo, 2001).

According to Carmona (2013), access to the Tauá river basin is facilitated by the river's proximity to the highway network that connects the municipal centers in the region, the main axis of which is the BR-316, a highway that cuts through the municipalities of Ananindeua, Marituba, Benevides, Santa Isabel and Castanhal. The main access roads to the Tauá River basin are the BR-316, the PA-140, the PA-408 and the PA-391. Access to the northwestern part of the Tauá River basin is via the BR-316, PA-391 and PA-408 highways, the latter two of which cut through Benevides and Santa Bárbara do Pará. Access to the northeastern part of the area is via the BR-316 and PA-140 highways, the latter of which crosses the municipality of Santo Antônio do Tauá in a N-S direction.

2.3 Methodological course

The study was guided by the oral history method which, according to Gonçalves and Lisboa (2007, p. 83), “gives voice to subjects who were invisible until then”. In line with Xavier *et al.* (2020), who state that it is rational to state that oral history is a field in epistemological dispute, sometimes a methodological modality, technique or investigative research method, depending on the type (genre) of research that employs orality. Our perspective, when working with orality as an investigative method, involves listening to and transcribing interviews with people who are part of the Espírito Santo do Tauá community.

The methodological course followed four stages. The first was the preliminary contact with the school management to present the research proposal; the second was the bibliographical research on country education and pedagogical practices; the third was the interview with five people, all small-scale fishermen, the oldest ones in the community.

The analysis of the voices was based on the subjects' narratives, audio or typed, all with their consent, given through the signing of the Termo de Consentimento Livre e Esclarecido (Free and Informed Consent Form – TCLE) and Uso de Cedência da Voz (Use of Voice Assignment – UCV). The guiding question for this dialog was: what is the importance of the Tauá River for the community of Espírito Santo do Tauá?

The transcribed oral narratives have been highlighted in italics in this work, to emphasize what was said and differentiate them from the direct “theoretical” quotes.

The final stage was a round table discussion followed by a workshop with the school's teachers to develop teaching proposals for 6th graders. All the teachers who teach this class were invited, but participation was voluntary. A total of three teachers took part in the study, one of whom teaches two subjects.

The workshop took place in March 2024 in the teachers' room. At the first moment of the conversation circle, the teachers were shown the narratives of the oldest residents, previously transcribed based on stage 3 of the research. Then, in order to provide orientation for the proposed didactic activities, we used the guiding question: how can the Tauá River be included in the didactic content of the subjects taught in the 6th grade according to their area of knowledge? The proposals were drawn up collectively.

3 Results

3.1 The voices of the community's oldest residents

The experience stories of the oldest residents of the Espírito Santo do Tauá community (retired extractivists and small-scale fishermen) contribute to an understanding of the Tauá River as teaching material. This material can serve as support for the Escola Francisco Solano Rayol Pereira (Francisco Solano Rayol Pereira School) to use the voices of the community's oldest residents as a source of local knowledge and educational tools, with the possibility of extending it to other schools in the municipality of Santo Antônio do Tauá.

In this sense, in addition to its geographical aspect, the Tauá River is a source of transportation, work, food, education, leisure and belonging, as we can see in the voices of its retired extractivist and small-scale fishermen residents.

A few years ago, the river in our community was home to many canoes. They arrived on the riverbank and just as they sold fish, they gave it away and even traded it with the local population in exchange for other products, such as flour, fruit, especially oranges and açaí (Pascoal Pinheiro Jardim, retired small-scale fisherman, 86 years old).

The transcribed oral narratives presented significant characteristics related to the importance of the Tauá River for the community, including small-scale fishing, which was considered the economic base of the place, supplying fish and shellfish to the entire Tauá region and even to other municipalities. Still related to fishing, for a long time the Tauá River served as a port of embarkation and disembarkation for the entire region and was one of the sources of food and income for local residents.

There was a lot of fish here and it was put out to dry and after three or four days of drying, the catfish and cangatá would be sold, and because it was a second-rate fish, what was left over was given to the poorest people in the area. The fishing bosses who had canoes that went out fishing would give the fishermen a ranch to keep their family going for the week they were out fishing. When we got back from fishing, the boss would check to see if there was a balance. When we arrived after emptying the canoe, we would clean it up by drinking cachaça and everyone would get coçado. Today, when I go to the pier, I feel nostalgic for that time. But back then our floodplains didn't have the plastic that they have now. Lots of fish and many canoes arrived on the riverbank and just as they sold the fish, they gave them away and even traded

them with the population in exchange for other utensils, such as açai, flour, fruit (Raimundo Moraes, 87-year-old retired small-scale fisherman).

While listening to the subjects, it was possible to identify the presence of fishermen and their working relationships, way of life and income, and the legitimacy of occupying the territory. In the same way, the speeches echo that nowadays, due to the scarcity of fish, many people have sought other means of survival and other residents have moved to the big cities. In this sense, these residents are very concerned about the community's heritage, which is the Tauá River.

In our floodplains, when fish were scarce, we had shrimp that we caught in the well, that is, in the water that accumulates from the tide in the holes in the floodplains, where the shrimp breed when it rained a lot and the water became very muddy. In the winter, they used to have what they called a “bebedeira de peixes”, and at that time the nets were for a... and to spear shrimp, which is becoming scarce. Our river was a port of embarkation, large boats arrived to trade and sell materials such as salt, cachaça, tobacco, which at that time was clandestine and there was no control or inspection. This past remains only in our memories, those of the oldest residents (Zacarias Pantoja Soares, retired small-scale fisherman, 75 years old).

Thus, although the concepts of territory are not the main object of study in this text, they are intertwined with the importance of the Tauá River for the community. In the different theoretical approaches to the concept of territory, Haesbaert (2007) conceptualizes a territory as “multiple, diverse and complex, considering not only concrete-functional processes, but also symbolic-identity ones, which comprise a space built by and from spatially delimited power relations”.

In five or ten years' time, our river will tend to dry up and become narrower, more closed, if our community isn't preserved, because the residents themselves throw garbage, more and more, and they don't respect nature itself, they throw all kinds of garbage, because everything runs out if we don't take care of it. This garbage comes from many residents throwing it in the floodplains (Leocádio Belém, retired small-scale fisherman, 70 years old, envisioning the future for the river).

The words of Leocádio Belém, a retired small-scale fisherman, show great concern about the fate of the river, which is essential to his community. The analysis highlights the environmental degradation caused by residents who throw garbage in the floodplains, highlighting the need for a collective awareness of environmental preservation, and this not only can but should be worked on by schools in the region. The possibility of the river drying up in five or ten years, becoming a limited and lifeless environment, highlights the connection between the health of ecosystems and the well-being of the community. Leocádio not only points out the present situation, but also urges everyone to think about their duties and attitudes, reinforcing that protecting the environment is essential to ensure the perpetuation of life and local cultural practices.

On this bank, fishermen used to put fish out to dry, there were fishermen with seven (7) canoes and today there are none, they salted 100 (one hundred) arrobas of fish and sold them to Castanhal, Inhangapi. Today we're in the middle of a fish calamity, at that time the net that existed was a cover net and even that is becoming scarce (Martinho Correa, retired small-scale fisherman, 80 years old).

The story told by Martinho Correa, a retired small-scale fisherman, confirms the major changes that fishing has faced in recent years. He describes a lively past in which fishermen not only dried large quantities of fish, but also had plenty of canoes available to support their activities and trade with cities like Castanhal and Inhangapi. The reference to the current “fish crisis” highlights the lack of fish and the diminishing importance of traditional fishing practices for the community. The lack of nets, representing the scarcity of natural resources, indicates a gradual decline in the interaction between the fishermen and the river, highlighting the urgency of initiatives to re-establish this link and stop the process of degradation that jeopardizes not only the fishermen's livelihoods, but also the region's valuable cultural heritage.

3.2 The Tauá River as a pedagogical tool

The narratives of the oldest residents of the community of Espírito Santo do Tauá (retired extractivists and small-scale fishermen) were read out to the teachers taking part in the research, in order to guide the proposals for meaningful teaching activities, since the school is inserted as a place for building knowledge that goes beyond reading texts and solving the activities in the textbooks pre-established by the Secretaria Municipal de Educação (Municipal Department of Education).

According to the geography teacher, the Tauá River has a very important connection with the school, as there are family members who depend on fishing to meet their needs. In fact, this relationship is present in all the narratives of the community's oldest residents, as presented in the previous section. These residents said that the Tauá River has a strong relationship with the way of life of the families in the community.

In this sense, the teacher proposed, as a theme, the characterization of the Tauá River, with the aim of learning about and analyzing the river's socio-environmental history, using geographical concepts. To achieve this goal, the following specific objectives were set: a) use maps and Google Earth images to observe the outline of the river in the community; b) identify the source of the river and where it flows; c) introduce the concepts of source, affluent, mouth, bank, rapids, bed, ebb, flood; d) identify the volume of water in the river due to climatic conditions; and e) make a technical visit to the Tauá River, where students can observe the natural landscape and take notes on existing environmental problems. This proposal has a strong relationship with the experiences narrated by small-scale fishermen, presented in the previous section.

The pedagogical proposal presented by the teacher reflects the possibilities of work as a formative field, based on Freitas' approach (2009):

School should not be sectioned off and isolated from the social practice of children in their environment. Here, the school's role will not be to superimpose a "second nature" on the child's initial education, but to build in social practice, in the environment and from the environment, a historical

subject who fights and builds – where science and technology play an important role in this struggle and construction (Freitas, 2009, p. 28).

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Following this formative path, the science teacher proposes addressing the movements of the Earth around the Sun and the influence of the tides on the Tauá River. The general aim of the proposal is to identify and debate the environmental, political, economic and cultural reality of the Tauá River. In this way, the plan proposed by the teacher noted the importance of the reports of the community's small-scale fishermen, because the aspects they raised related to the diversity of species, working relationships, the fish harvest and off-season and the decrease in the quantity of fish in the Tauá River are not observed in the textbook.

Gradually, the proposals were built up from the narratives, which were rich in life experiences. In this context, the science activity had five specific objectives: conceptualize the flood and ebb movements of the Tauá River; identify the species of fish in the Tauá River according to the time of year and the movement of the tides; drawing up the seasonal fishing calendar; identify the period of the Carataí fish's spawning run (*Pseudauchenipterus nodosus*); and identify the Bacu fish's spawning period (*Lithodoras dorsalis*). Therefore, following the contents prescribed in the curriculum, the proposal presented establishes a dialog between Amazonian cultural diversity and the way of life of the students and educators, from the countryside and the waters around the Tauá River.

In addition, it shows how fundamental it is to discuss a curriculum that articulates, in the school context, the diverse knowledge present in the daily lives of these people, which, to a large extent, is determined by the oscillation of the floods and ebbs of the tides, in their various cycles (past and present), as presented in the oral narratives of the community's fishermen.

Following in this direction, and starting from a formative perspective that values knowledge, the specificities of the students, the cultural and territorial context in which the school is immersed, the pedagogical proposal for the subject of art is in line with

the perspective of education adopted by Freire (2011): “teaching is not about transferring knowledge, but creating the possibilities for its own production or construction” (Freire, 2011, p. 47).

The activity plan proposed by the teacher takes into account the four artistic languages (visual arts, dance, music and theater). The theme deals with cultural manifestations on the Tauá River. This proposal is of fundamental importance, since the fishermen's narratives did not address aspects of the community's socio-cultural manifestations, such as the festivities of São Pedro and Espírito Santo do Tauá. But the concerns were related to the reduction in the quantity of fish and the negative impacts of this reduction on small-scale fishing.

In this sense, the general objective is to get to know and recognize the social, cultural, historical and economic manifestations and their diversity on the Tauá River. The specific objectives are: a) identify the local cultural groups (dance, music, theater) whose manifestations are directly related to the way of life of the riverside dwellers; b) making artistic productions (painting the daily lives of fishermen and extractivists who use the Tauá River as a means of socio-economic activity); and c) encourage the production of songs and parodies inspired by the Tauá River.

Finally, the history teacher emphasizes the importance of the Tauá River in history, especially in the formation of the community. In fact, the oldest residents reported in the interviews that some Portuguese remained in the town, thus forming traditional families, whose surnames are: Soares, Costa, Silva, Pantoja, Cardoso and Correa. Later, under the influence of the Catholic Church, the first residents chose the Divine Holy Spirit as the community's patron saint.

According to Barbosa (2019), “the formation of the community's people came about through the contact of indigenous people enslaved by the Portuguese and, later, by enslaved blacks (some coming from Maranhão), to the lands now called Espírito Santo do Tauá”. Because it was an important fishing community in the region and because the fishermen were also devotees of St. Peter, the first river processions took

place on the Tauá River with the image of this saint, who represents protection and plenty of fish in his prayers, with these activities.

Thus, in assuming the role of driving force behind the curricula to be implemented, especially in country schools, it is essential to reflect on the following questions: what subjects do we want to educate? What theoretical and methodological concepts can help us in this process? These aspects need to be considered when designing teaching activities, so that this information is not forgotten by new and future generations.

Based on these questions, the history teacher proposed, as part of an activity plan, to learn about the history of the occupation of the Tauá River. The general aim of the proposal is to use historical knowledge to understand the cultural elements that formed the first human societies or civilizations. This proposal was already initiated during this study based on oral history, at the time of the interviews with the oldest residents to recover the historical narratives about the Tauá River, since this is one of the specific objectives pointed out by the teacher. Three other specific objectives are listed: carry out bibliographical research to gather information on the history of the occupation of the Tauá River; conduct a round table discussion to record what they think about the river (present tense) and what they want from this space (future tense); to draw up a timeline of important historical processes in the community of Espírito Santo do Tauá that are directly or indirectly related to the Tauá River.

On reflection, the word “Tauá” means “yellow clay” in the Tupi-Guarani language, a material that, in past decades, served as the basis for supplying the community's potteries (Barbosa, 2019). However, many changes have taken place over the years. Potteries, for example, where bricks and tiles were made, stopped producing this material and started producing ornamental ceramics (vases, *combucas*, *moringas*, bowls, among others). Currently, artisans from other municipalities buy this raw material (clay) to make handicrafts, mainly from a community on the banks of the Tauá River, called Belém do Tauá.

The subject of history, in addition to rescuing, can stimulate students' perception, the exercise of historical reasoning, promote reflection on our values, among other aspects. Preparing and involving young people in debates on issues related to their immediate context, in this study, the Tauá River, can stimulate political and social participation, as well as recovering collective memory, which are practices that can be carried out as an exercise in citizenship.

4 Discussion

In the process of reflecting on the proposals drawn up, we observed that it is not appropriate to link them to the Base Nacional Comum Curricular (National Common Curriculum Base), since, according to Silva (2018, p. 6), this legal basis goes precisely in the opposite direction to the understanding that tackling inequalities involves respecting and paying attention to differences and diversity of all kinds, from social status to ethnic-racial, gender and sexual differences, among others. Standardization is therefore contrary to the exercise of freedom and autonomy by educators, students and the school itself.

The pedagogical proposal for country education in the municipality of Santo Antônio do Tauá is based on the Municipal Education System Law No. 582/2011, of January 4, 2011, which, in its article 43, states:

Art. 43 – In the provision of basic education for the country population, the education system will promote the necessary adaptations to suit the peculiarities of life in the countryside and of each region, in particular,
I – curricular content and methodologies appropriate to the real needs and interests of rural students;
II – its own school organization, including adapting the school calendar to the phases of the agricultural cycle and climatic conditions;
III – adapting to the nature of work in rural areas.

This law regulates basic education for the municipality's rural population, which, given that they live in rural areas, now have the right to an education that differs

from that offered in the city, with a view to guaranteeing the rights of these individuals, which goes beyond the notion of geographical space and includes cultural, social, ethnic-racial and educational needs, seeking to standardize educational policy in the municipality and to create curricular parameters that include mandatory open references to support the renewal and reworking of a curricular proposal for schools in the municipal education network that originate from multi-seriate classes, with public policies aimed at new practices (Santo Antônio do Tauá, 2011).

Countryside schools can serve as a space for discussing social problems and the conflicts of the local reality, seeking possibilities to achieve a new reality, so that students are more critical and creative – this is how countryside education is seen as an educational practice. In this context, Fernandes and Molina (2004, p. 8) state that:

in order to guarantee territorial identity, autonomy and political organization, it is necessary to think about the reality of your territory, your community, your municipality, your country and the world.

We agree with the authors: rural subjects must build new knowledge from their own territories, which is why it is believed that the Tauá River as a pedagogical tool will contribute to valuing the identity of the members of the Espírito Santo do Tauá community.

Given this context, rural education in the municipality is in line with the Diretrizes Operacionais para a Educação Básica (Operational Guidelines for Basic Education) in country schools (Brasil, 2006). According to Hage (2011), rural education has been understood as a strategy for the socio-economic development of rural areas, resulting from the mobilizations of rural social movements and the presentation by these collective subjects of innovative proposals and practices, attuned to the specificities that make up the socio-territorial diversity of the countryside in Brazil.

Caldart (2011, p. 149-150) points out that:

one of the fundamental features that has been shaping the identity of this movement for rural education is the struggle of rural people for public policies that guarantee their right to education and to an education that is in and of the

countryside. *In:* people have the right to be educated where they live. *Of:* the people have the right to an education designed from their place and with their participation, linked to their culture and their human and social needs.

In line with this perspective, Nóvoa (2019, p. 11) states that:

the *metamorphosis of the school* happens whenever teachers get together collectively to think about their work, to build different teaching practices, to respond to the challenges posed by the end of the school model.

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In this context, the three teachers taking part in this research proposed teaching practices using the Tauá River as a tool. This transformation is due to the need for teachers to move away from the daily routine of the textbook towards valuing local knowledge and thereby strengthening traditional knowledge.

From this perspective, it is important to give visibility to new teaching practices, taking into account the local context and students' daily lives. The Tauá River as a theme in the subjects of geography, science, art and history, studied in different aspects, reinforces the importance of valuing the issues of the community to which the students belong, highlighting their culture and identity. In this way, the school enhances its teaching-learning process when it opens up the dialog to address issues that involve the identity, memory and belonging of the students' place.

All the oral narratives record memories and belonging to the river. Memory and belonging are associated when it comes to the Amazonian community and subject. It's almost impossible to ignore the fact that the community's collective memory plays a fundamental role in educational processes. As Dalabrida, Unglaub and Costa (2020) state, memory is an essential element of what is usually called individual or collective identity.

On the one hand, by giving vitality to educational objects, highlighting significant moments and therefore preserving the value of the past for social groups. On the other hand, by being the guardian of cultural objects that cross the ages and which can then become sources for promoting educational improvements.

For Halbwachs (2003), the subject who remembers is always an individual inserted in and inhabited by reference groups, by affective communities; memory is always socially constructed, but it is also always the work of the subject. The Tauá fishing community is a reference group when it comes to memories and belonging to the river, as this symbolic element is both a source of transportation and of survival and affection.

The river, for the riverside, manifests the feeling of composing nature, being part of the environment and constituting oneself as a subject, so it goes beyond the physical aspect of the river. The incorporation of narratives, traditions and practices reflects how riverside communities incorporate the river as their place in the world. Through oral transmission and cultural practices, the affective memory of the river becomes a vital component of local identity.

Belonging to the river encompasses not only the direct relationship with the environment, but also the interconnection between communities and their histories. The rituals and celebrations that take place on the banks of the river, for example, are manifestations of an identity that is strengthened through shared memory (Fraxe, 2000).

In addition, the conservation of Amazonian biodiversity and the protection of traditional lands are essential to ensure that future generations maintain this vital connection with the river. Thus, the study of memory and belonging in the context of the Tauá River reveals the interdependence between culture, nature and identity, highlighting the importance of pedagogical approaches that consider these dimensions in an integrated way.

5 Conclusions

This study sought to investigate the need to overcome the limitations of relying solely on textbook content, which is often inadequate to address the particularities of

the natural environment, such as the specific characteristics of the countryside, waters and forests, especially in the Amazon region, which requires a more integrated and contextualized approach that takes into account local knowledge and the unique socio-environmental dynamics of this region.

Throughout the investigation, significant results emerged, providing valuable information for the educational field. Listening to the community's oldest residents, the importance of the small-scale fishing practiced on the Tauá River and the complexity of their interactions with the local environment became clear, encompassing their ways of life, sources of income and the way they occupy the territory. However, these narratives also denounce the scarcity of fish perceived over the years, which has emerged as a significant challenge, leading many inhabitants to seek new jobs and income, including migration to urban centers in search of opportunities.

The changes that have occurred in the relationship with the Tauá River have affected the community's economic dynamics, raising deep concerns about the preservation of natural and cultural heritage, since it is connected to local history and tradition. These concerns reinforce the need for teachers to develop practices that enable the creation of environments that promote meaningful learning and the formation of critical and reflective students.

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Ad hoc experts: Eder Ahmad Charaf Eddine and Sahmaroni Rodrigues de Olinda.

How to cite this article (ABNT):

SILVA, Luiz Eduardo da *et al.* O rio Tauá como instrumento pedagógico. **Rev. Pemo**, Fortaleza, v. 7, e13659, 2025. Available at: <https://revistas.uece.br/index.php/revpemo/workflow/index/13659/5#publication>

Received on July 24, 2024.

Accepted on December 26, 2024.

Published on January 21, 2025.