

# Local and Universal in the Construction Process of Knowledge in the Specialization Course Program in Education from Amazonas Federal University

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**Abstract** The study presented here aimed to grasp, interpret and understand the processes of construction of knowledge developed by the Specialization Course in Education Program (PPGE) at UFAM (Universidade Federal do Amazonas – Amazonas Federal University). The dip in their doings, in the society and culture in which it is located, has enabled us to grasp the immense plot and the network of meanings woven by the energy that emerges from the life of Amazonian subjects and their world which transcend, by far, the pure beams of logical relationships where humans are treated as clones, doomed to an eternal repetition. The analysis have articulated the researchers' perceptions, the theoretical conceptions and the data collected and revealed the richness and fertility of those cultures and the meaning of that Program, which has its support in local knowledge with insertion in the universal context.

**Keywords:** Amazon, cultures, identities, knowledge, location.

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## Introduction

The study presented here is supported by theoretical, documentary and empirical research that had as their aims to grasp, analyze and understand the relationships and inter-relationships that occur between the local and universal knowledge that underlie the knowledge-building processes, developed by the Specialization Course in Education Program in the Faculty of Education (FACED) from Amazonas Federal University – UFAM. Data collection on the subjects' manifestations and the intentions of the effect actions was guided by the assumptions of phenomenology whose ultimate foundation is to search for the meaning of things and phenomena.

In the research supporting this study, the specificity is not only the subject, either in places where the research was developed, but also in the researchers look for the experienced ones. The dip in the PPGE/FACED/UFAM reality, in the society and in the culture in which it is inserted, allowed to grasp the immense plot and the network of meanings woven by the energy that emerges from the life of Amazonian subjects and their world, incorporating all forms of perceptions, all forms of transcending experiences, by far, the pure logical relations beams where humans are treated as clones, doomed to an eternal repetition.

The interpretations and analyzes in search of understanding the studied phenomenon, i.e. the PPGE function, had Husserl's, Geertz's and Maffesoli's theoretical concepts, among others as support. The data collected in surveys and the perceptions and experiences

of the researchers revealed the richness and fertility of that culture and that human phenomenon.

The reflections on the five guiding questions, as following, seek to demonstrate the movement of the thing made, the actions taken that allowed the seizure of the essence and meaning of the Specialization Course in Education Program in the Faculty of Education from Amazonas Federal University that has its support in local knowledge, that is, the culture and identities with Amazon insertion in the universal context.

1. What is the Phenomenology function in study of this nature?
2. In the process of knowledge that permeates the local knowledge, what is the meaning or role of common sense and sensible reason?
3. What are the essential characteristics of the Amazonian culture and what are their identity elements?
4. What are the universal categories present in local knowledge, PPGE's object of study and research?
5. The organization, curriculum and PPGE activities work and give answers to the question of local knowledge involving the uniqueness of Amazonian culture and identities?

By adopting the phenomenology principles, we have been invited, in the present study route, to consider the Amazonian historiography, its geo, bio, eco and ethnic diversity in its relation to the world of life in order to make it possible to bring the text to reflect on the problems of research and teaching developed by the Postgraduate Program in Education at Amazonas Federal University - UFAM, and tell its purpose.

Throughout this process, analyzes and reflections on PPGE/Local Knowledge relationship are far from glimpse it in all its integrity. The seizure of links, the interpretation

of the facts, the understanding of the processes and discourses derive from a great motivation to capture the essence of the Program, the meaning of its existence in the reframing process of culture and Amazonian identities. Because of this, looking through phenomenological guidelines, suspend judgments and preconceptions, learn to see and not just look in order to direct attention to the phenomena, i.e. for multiple modes subjective donation of objects and facts in a movement in which the world makes sense for each one, each person who participates in the construction of mundane reality.

### 1. The Phenomenology and the Local knowledge

In search of answers and explanations for the first question asked: *What is the Phenomenology function in study of this nature?*, we seek to demonstrate, through the exposure of some aspects of Husserl's theory, that phenomenology can provide valuable guidance to scholars and researchers wishing, such as us, to understand a given phenomenon and grasp its meaning.

In phenomenological orientation, "consciousness is not directed to the pure simple object, but the intentional object, i.e. the object as manifested subjectively to self, according to their different ways of giving or phenomena"<sup>[4]</sup>. So while the natural orientation we stand spontaneously to manipulate things, the phenomenological orientation,

the interest is not addressed to the 'things' but to 'phenomena', which is, the multiple subjective ways of giving thanks to which we are aware of objects. It is only when we stand in this direction that we operate a 'phenomenological reduction', that is, the transition of research into 'things' for the consideration of its 'phenomena' (Husserl, 2006, p. 16)

But to grasp the meaning, the essence of an object or fact, it is necessary, both to put into brackets the reality as it is conceived by common sense, i.e., as existing in itself, regardless of any act of consciousness, as suspend by the epoch or phenomenological reduction, the actual existence of the external world and the validity of judgments or preconceptions of the sciences that refer to this natural world and stick, only to transactions carried out by consciousness.

Either being from the point of physical, mental or spiritual view, every human being has characteristics that are developed according to individual experiences of each one. So it must be seen and examined by its own characteristics, their different qualitatively living, not being lawful to conduct universalizations which do not take into account the range of different concrete

Phenomenology as a descriptive science of essences, of consciousness and its acts, is not contemplation of a static universe of eternal essences, but the analysis of the dynamics of spirit, reflected consciousness that gives to the objects in the world, meaning. Because of this, phenomenology enables us to understand that inter-subjectivity perceived as an essential condition of the human, pushes away the understanding that the search for the essence keeps us distant from living; it recognizes that by inter-subjectivity can say "we", "I", "human being"; and that the examination of the life experiences shared collectively, the distinction is not abandoned because the

experience itself can reveal something of structural shared by all.

### 2. Common sense and sensible reason

The second guiding issue in this work relates to the question of "common sense" and "sensible reason" being connected to feeling, knowing and doing of the Amazonian peoples as integrating elements of the studies and research that PPGE develops. To guide the study and the reflections we make use of Geertz's and Maffessoli's ideas, which put common sense as a cultural system and the sensible reason as the donor of sense to common sense, and give to local knowledge a new status that leads it to be considered not as superficial, illusory or false, but as a way to know inter-subjectively built in a given community, people or nation.

This new understanding of common sense as a body of beliefs and judgments produced by sensible reason from the daily experiences and the popular wisdom that serve as their foundation, expressed according to these thinkers, with whom we agree, a way of being and thinking that is valid in itself and, therefore, does not need any approval for its existence. This understanding meets Husserlian's ideas that just as we can examine the human being through their acts, considering a universal structure, we can also, likewise, examine the intercultural relationship even at the cultural level not all experiences are activated in the same way and the reflective capacity acts differently in different cultures.

Through the act of "empathy" we can feel the existence of another human being like us and seize it, not as identical as us, but how similar. By "empathy" we enter into an inter-subjective world formed by human groups that make up the face of cultural diversity in which the experiences help the personal development and enable us to access different cultural levels and, therefore, understand how to organize mentalities in these diverse cultures. The interpersonal dimension, the person constitutive inter-subjective is so important that all our education, all of our development depends on the inter-personality in which we operate.

It is our understanding that emerged from observations, living experiences and analysis, that most of the Amazonian population, especially the residents of small inland towns, communities on the river banks, the center of the forest and the outskirts of the capital, targets its existence, predominantly by "common sense". We dare say, sustained by Geertz and Maffessoli, that the sensitive reason donates sense to the common sense that permeates and guides the cultural system of Amazonian peoples because in those places they are not the sciences that guide and give meaning to the existence, but the experiences, the living with their beliefs, customs and teachings passed down from generation to generation.

As they entered the jungle, rivers, flooded areas, river islands, water holes, the Amazonians are not driven by compasses or any other technical or scientific instruments, but by the sun, the moon, the stars, the flow of rivers, or by any other knowledge acquired by observation and reflection on that reality. When they go hunting, fishing and gathering, they know, by the knowledge accumulated in everyday life, where to go. Nor are the sciences or techniques, but the life laboratory that guides them on the

use of plants and fruits used in to eat and to cure diseases. There, in the life laboratory, the individuals learned to take food from the forest, hunt, fish, build canoes, rafts, fishing nets, cast nets, archery, build utensils and tools.

But, above all, they learned that they are one of nature's elements, as well as other elements, they need it to continue.

As they are human beings, and consequently, intelligent and rational beings, using as the "civilized ones", even in different conditions, their intelligence and reasoning to, through perception, apprehension and reflection, find answers to their problems and their survival. These and many other kinds of knowledge and practices that integrate the local knowledge structure are built by "common sense" and the "common sense" as having the sensible reason as a guide. This is because the point of view of sensible reason, the common sense cannot be considered as a time to be overcome, but as a way of being and thinking that does not need any preconceived world to assign it meaning to itself.

If as Geertz says, the ways of knowledge are always and inevitably local, and even obscuring them, you cannot make them disappear, the common sense, understood as a provision of spirit that enables men to meet and deal with the world, cannot be regarded as a "cultural system". Doing so, is the same as accepting the diversity between the different forms that the human being has to build and guide their lives, believe that others have a nature like ours, and that none of them is superior to the other, just different.

Based on a knowledge rooted in the community, the common sense which guides the existence of amphibian peoples in the forest is present in any human experience. Because of that, if we ignore the various manifestations of common sense, most of everyday life is hidden. The aim of this claim is not to give up of scientific and technical dimension, but only postulate the ethnocentric attitude exceeding that discriminates without taking into account the experience, the wisdom, the processes of interaction and interdependence concerning this level of knowledge.

### 3. Amazon culture and their identity elements

The third issue rose concerning culture and identities of the Amazonian people, whose life is controlled by the rivers and the flow of water and whose main characteristic is the ethnic and cultural multi-diversity, born from the friction of various cultures: European, African, Amerindian etc. The data collected agree with Charles Wagley's ideas that despite the current awareness of the power of each culture to determine the individual and group behavior, the vast expanse of cultural values and the difference of the reactions of each culture before similar human situations,

still persists in some cases, the ethnocentric understanding of accepting as universal premises the basics of their own culture, and generally expect people belonging to other cultures to react as themselves in any given situation and that they have the same incentives and values (Wagley, 1988, p. 255).

Because they are made of lived human beings that compose them, cultures cannot fail to have similar elements. They all have an economic system, rules

governing social relations, family structure, distractions, religion or belief. Although they differ in content and intensity, they all follow a certain basic plan for universal similarity and needs of all humans.

If the word *culture* means all of a people's way of life, the social legacy that the individual receives from the group to which they belong to, like all human cultures, the Amazonian culture includes economic and religious institutions, customs, and normal behavior and its inhabitants' attitudes, actually, all the ways of life they learn as members of their society which transmit to their offspring. In the Amazon, there are differences in cultural patterns characteristic of the Upper, Middle and Lower Amazon, as well as the Negro, Purus, Madeira, Tapajós, Jurua and many other rivers. However, in general, the essentials, the general features are present throughout the region.

Its historical and original ethnic-diversity is manifested throughout the territory, not only by racial characteristics (Indian, white, mestizo, black), but also by typical cultural anthropological aspects and different in language, rituals, spells, customs, forms of subsistence in crops in hunting and fishing processes, and especially in the use and exploitation of forest resources, from which they draw to their everyday needs, the annual and seasonal cycle of life, pharmaceuticals, fruits, oils, fibers, resins, vines, poisons, aphrodisiacs and hallucinogens.

At this ethnic and cultural diversity were added by integration, absorption or domination other values, other cultures, other ethnic groups such as the Northeasters during the rubber boom; European extra-Iberian groups such as the English; US groups; Semitic groups; Asian groups, notably the Japanese. And later, in the 60s, with the creation of the Manaus Free Trade Zone, this ethnic-diversity was enriched by the presence of Brazilians coming from all corners of the country and also from overseas.

However, the non-recognition of these peoples' otherness in the struggle between the Lusitanian Amazon and the Indigenous Amazon, the first one is imposed as a denial of the second one, in physical, social and cultural ways. The destruction of the organizational elements of Amazonian cultures was the keynote of the construction of the Lusitanian Amazon. In this one, the generalization of the indigenous people in a lower ethnic-cultural unity led to the disappearance of the difference recognition of cultures between tribal nations and, therefore, it imposes the white racial "superiority". Nevertheless, many of the Indian peoples have resisted and fought and are still fighting for their independence, for their way of being Indian, by maintaining their cultural elements and their social organizations independence.

Until recently, the Indian and *Cabocla* (the result of Indian and white people blending) identities but mainly the *cabocla* one, were not part of the Sociology, History and Philosophy, and Anthropology academic studies in Universities. They were poets, short story writers, chroniclers that enhanced and up until now emphasize, with enough force, the being and doing nature of the Amazonians.

The studies and analysis done on this issue lead us to state that both the culture and the Indian identities (native) and *cabocla* (friction born), carry a crust of prejudices and

stereotypes diffusely produced and transmitted by the contact culture, and also equally consumed by Indians and white people; that this load, born of external ethnocentric attitude (foreign) and internal (Brazilian) in the colonization process generated a strong sense of inferiority that led to the abandonment and almost disappearance of the belief in its values and in the ability to guide, by themselves, their lives in the world in which they are located.

Affirming also that at this very distressing and undefined time for the human and for the cosmic time, the Indian and *cabocla* identities that have not disappeared, but were hidden or covered by mistreatment and prejudices of an ethnocentric attitude that discriminates and dominates that are different and makes negative assessments of their cultural patterns, because it considers its way of life as the most correct, are resurfacing, leaving their silence to be heard and be noticed. Thus they raised, too, the value of their ways of being and living, the differences and uniqueness that permeate their cultures and identify them.

#### 4. Local Knowledge and knowledge building PPGE/UFAM

As we examine the issue of universal that underlie the PPGE studies and research, the fourth question asked object, our perceptions, analysis and experiences allow to say that the main categories present in the studies and research carried out in PPGE, in spite of having as its main focus the local issues, that is, the culture and the Amazonian identities as shown, without any doubt, its core theme: *Education, Culture and Amazonian Challenges; its four lines of research: Educational Processes and Amazonian Identities; Education, State and Public Policies in the Amazon region; Training and Educator Praxis opposite the Amazon challenges; Education, History and Amazonian societies;* and the themes of the defended dissertations, concomitantly end a local and universal dimension. The synthesis table presented below, clearly exemplifies what we say.

INVARIANTS – VARIANTS		
OPEN CATEGORIES	INVARIANT UNIVERSAL SPEECH	VARIANT LOCAL SPEECH
Education	Education, cultures and challenges	Education, culture and Amazonian challenges
Educator	Education, history and societies	Education, history and Amazonian societies
Training	Educator's Training and Praxis	Educator's Training and Praxis for the Amazonian challenges
Teaching	Educational Processes and Identities	Educational Processes and Amazonian Identities
Research	Education, State and Public Policies	Education, State and Public Policies in the Amazon region
History	The Indian Languages	The Indian Languages
State	Issue: An Anthropological Approach	Issue: An Anthropological Approach
Society	Youngsters and Adults Education	Youngsters and Adults Education in Manaus
Public Policies	The Piagetian Methodology	The Piagetian Methodology in the Amazon reality
Culture	Violence against women	Violence against women in Manaus city
Identity		
Diversity		
Challenges		
Praxis		
Languages		
Youngsters		
Adults		
Amazonia		

	Embodiment in the indigenous community education Inclusive Education and Teacher Training School Management Models: between the said and done	Embodiment in the indigenous community education Inclusive Education and Teacher Training in the High Jurua river region School Management Models in Amazonas State: between the said and done
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As shown, the categories or universal invariants are or may be present in studies and research in any educational process, in any other nation, state, people or culture. For example, when we say: Education, culture and Amazonian challenges, could-we say, if we were not in the Amazon, but in the Northeast, in New York or in Paris: *Education, culture and northeastern or New Yorkers or French challenges*. The same could be said in so many other issues as it is demonstrated in the table above.

Different because of its essentially local nature, therefore particular, is the situation of the categories: Amazon, Amazonian people, mestizo, Indian etc. However, despite its localism, i.e., its location in a specific space and in a particular culture provides them a *particular status*, the uniqueness that identify them as their own that culture, like any other specific category, singular in a space, such as: from the North, the Northeast, Minas Gerais, Rio de Janeiro, New York, Paris etc., does not take from them the universal dimension, therefore, they can be studied and analyzed in a particular and at the same time universal perspective. As we have been taught by Husserl, despite the life experiences contents are different for every human being, they, the experiences, because they are singular to the human beings and belong to its transcendental structure, are equal for all, such as in acts, as in experiences, and therefore, universal (Husserl, 2006, p. 168).

The problem lies in understanding that the issue of identity/difference in the case of human existence, is not on the question of "being" because human beings have a universal structure composed of the *body, psyche* and *spirit*, from which they cannot be apart – despite of being in the Amazon, in Japan, in Australia, in the United States, in Africa or in the North Pole. This is because while the identification of the human being is built by universal characters, their ethnic and cultural identity difference will be provided by the thinking and doing differentiated according to the space they occupy, to the culture and community which it is part of. There will be the problems, the needs that lie before each subject, each society, of each people that will guide their thoughts and doings, different in their cultures, groups or communities.

#### 5. PPGE, curriculum and local knowledge

The data collected on the Program 's history, organization and curriculum enable us to say that one of the key issues that the Amazon educational process, especially the Graduate Program in Education has been facing and will continue to face is the appreciation of the culture and the reframing of Amazonian identities, hidden in the relations of domination of Indian and *cabocla* culture by the "civilized ones" which formed a highly alienating ethnocentrism.

If in the past, the Amazonian man and the Amazonian culture was the victim of European ethnocentrism, as all

Brazilian culture has been, and later, today, beyond this, it has also become a victim of a Brazilian ethnocentrism. Because of this and many other issues, it is necessary that the Amazon educational institutions streamline studies and research on the being, doing and thinking of the Amazonian man. It is essential, as we have been taught by Morin, to uncover, reveal, in and through its diversity, its human identity, the anthropological and cultural universals inherent therein.

The studies allow to say that even by 1998, despite being advertised as one of the course objectives: "[...] create a permanent forum for studies of specific educational problems of the Amazon region"<sup>[1]</sup>, little or nothing was done in relation to that, that is, except for some dissertations, studies and research developed there, they do not show concern for the issues of Amazon culture and identity.

This concern will be achieved only after the overhaul of the curriculum occurred in 1998, conducted through a painful process of discussion with the academic community and the necessary awareness of the need and importance of the program for both the University and for the Amazonian society. From there, its organization and operations were directed to the enhancement of culture,

knowledge and Amazonian identities. The current curriculum, restructured in 2010, follows in the same direction.

It is our understanding that the restructuring process of the Program and the rebuilding of the curriculum in 1998 was guided by an "empathy" attitude because at that moment we realize that only together, we would be able to save the program; that we were part of a community where everyone should take responsibility.

With full awareness and responsibility assumed, all members of the Program and the ones from the Top Management: engineers, public servants, teachers and students came together and formed a group to develop studies, reflections and debates to find solutions that would enable not only the program's survival, but, fundamentally, its consolidation as a study center on cultural and educational issues the State of Amazonas. From there, we found that the joint project that would benefit the institution, the society, the academic community and each one in particular.

To demonstrate more clearly the changes occurring and to help answering the 6<sup>th</sup> question previously asked, we present below a comparative table of the curricula of 1994, 1998, 2010.

**Comparative Table**

1994 STRUCTURE	1998 STRUCTURE	2010 STRUCTURE
<b>PROGRAM</b>	<b>PROGRAM</b>	<b>PROGRAM</b>
Common Body Philosophy, Epistemology and Education. Statistics Applied to Education Methodology of Scientific Research	Theme Center Research Methods in Education. Education, Culture and Amazonian Challenges	Theme Center Research Methods in Education. Education, Culture and Amazonian Challenges
Focus Areas Foundations of Education Psychology and Education Philosophy of Education Sociology and Education Anthropology and Education Brazilian Educational Thoughts Counseling Theories Cognitive Theories Education and Work Special Education Education and Social Movements Topics: Education Foundations Directed Study: Education Foundations	Research Lines  Line 01 Education Processes and Amazonian Identities  Line 02 Education, Public Policies and Regional Development  Line 03 Educator Training and Praxis facing the Amazonian Challenges  Supplementary Discipline Participation in Research Activities Dissertation	Research Lines  Line 01 Education Processes and Amazonian Identities  Line 02 Education, Public Policies and Regional Development  Line 03 Educator Training and Praxis facing the Amazonian Challenges  Line 04 Education, History and Amazonian Societies.  Supplementary Discipline Participation in Research Activities Dissertation
Linguistics and Education Introduction to the Language Study General Linguistics Sociolinguistics Psycholinguistics Applied Linguistics for Liberal Arts Semantics Language topics and Education Language Research Directed Study: Language Education		
Education Policy and Administration Prod. Pol. Social Structures Financial and Economic Education Org.theories applied to education Adm. Staff in Education Public Policies Analysis Evaluation of Educational programs Adm. Education Topics Directed Study: Education Management Directed Study: Education Policies		
Related Field Dissertation		

The changes made in 2010 did not leave the direction mapped out in 1998 and continue to point to the path of not only qualifying teachers, but, fundamentally, enabling them to acquire and construct knowledge focused on the Amazon reality its problems and challenges to guide and develop an education that glimpsing the universal, points to new ways for the study and development of local knowledge.

As it can be seen, the current course structure continues to tread the same path as in 1998, that is, to not only qualify teachers, but fundamentally enable the acquisition and construction of knowledge, seeing the universal are facing the Amazon reality, their problems and challenges.

### Some thoughts

What is sought in a survey of phenomenology are the manifestations of the subjects around the meaning of their actions. The dip in the reality of the Specialization Program in Education at FAGED/UFAM in the institution to which it belongs, in the society and culture in which it is inserted enabled us to grasp the immense plot and the network of meanings woven by the energy that emerges from the life of Amazonian subjects and their world, incorporating all forms of perception, all forms of life experiences transcend, by far, the pure beams of logical relations where humans are treated as clones, doomed to an eternal repetition. Perceptions and seizures carried out effectively, have revealed to us the richness and fertility of that culture and that human phenomenon.

The analyzes presented below, aim to reflect on the five questions formulated in the beginning of this paper so that we can capture the essence and demonstrate the meaning of the Specialization Program in Education from the Faculty of Education of Amazonas Federal University which has its support in local knowledge, that is, the culture and Amazonian identities, as well as in universal categories that underlie the particular aspect there studied and researched. It is a movement of understanding the thing made. It is a reflective look at the action taken.

Throughout this process, the perceptions and interpretations articulate with the questions, the theoretical, the collected data and the reflections of the researcher trying to follow the guidelines provided by the phenomenology that the knowledge of things only happen when we find its meaning, its essence, and for that, we need to put the existence into brackets and suspend judgments and prejudices to meet the "same things", in a movement in which the world makes sense to the person, where one is always with the other and participates in the construction of mundane reality.

The first reflection is on the use of phenomenology in a study of this nature. To develop it, we have brought to the text, as the last chapter, some aspects of Husserl's theory found in the works of Husserl himself, Dartigues and Angela Bello who teach us very clearly that phenomenology can provide scholars and researchers, in any study or research that we want to understand a given phenomenon and to grasp its meaning, instruments such as the *epoche*, *eidetic reduction* and the *transcendental reduction* that allow to go through the analysis of the phenomenon, in search of the essence, the meaning of things.

It also enables us to understand that inter-subjectivity perceived as an essential human condition, moving away the understanding that the search for the essence keeps us away from the life experiences. Recognizing that by inter-subjectivity can say "we", "I", "human being"; and that in the examination of the life experiences shared collectively, the distinction is not abandoned because the experience itself can reveal something of structural shared by all, that is, when emphasizing a local matter, this does not mean that we have to abandon a universal perspective.

By adopting principles of phenomenology, we have been invited, in the present study route, to consider the Amazonian historiography, its geo, bio, eco and ethnic diversity in its relation to the world of life that we might bring into the text, from documentary, theoretical and empirical research, the problem of teaching and research developed by the Specialization Course Program in Education of the Amazonas Federal - UFAM, and say its meaning.

As the object of the second guiding question in this paper, the second reflection is focused on the issue of "common sense" and "sensible reason," brought to the text because they are directly linked to the being, knowing and doing of Amazonian peoples, becoming because of this, one of the crucial issues that are part of the studies and research that PPGE develops. In search of guidance for our study and reflection, we make use of Geertz's and Mafessoli's ideas that, by placing the *common sense* as a *cultural system* and the *sensible reason* as the donor of sense to common sense, we give a new status to the local knowledge. Common sense understood as a body of beliefs and judgments produced by sensible reason, taking into account the daily experience and the conventional wisdom that serve as their foundation, expressed according to these thinkers, with whom we agree, a way of being and thinking that is valid in itself.

Because it is built without any scientific connotation and by "uneducated" social groups, common sense considered by modern science as superficial, illusory and false is here understood as a form of knowledge built inter-subjectively in any given community, people or nation and becomes a privileged field of knowledge which postulates a new way of looking at reality where the place can be a form of global perception and the immediate a form of future perception.

The new designs, the new looks for common sense, sensible reason and local knowledge presented by Geertz and Mafessoli, highlight the importance of inter-subjectivity as a privileged field of knowledge. This understanding meets Husserlian's ideas that just as we can examine the human being through their acts, considering a universal structure, we can also, likewise, examine the intercultural relationship even that at the cultural level not all experiences are activated in the same way, and that the reflective capacity acts differently in different cultures.

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constitutive inter-subjective is so important that all our education, our development depends on the inter-personality in which we operate.

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If as Geertz says, the ways of knowledge are always and inevitably local, and even obscuring them, you cannot make them disappear, the common sense, understood as a provision of spirit that enables men to meet and deal with the world, cannot be regarded as a "cultural system". Doing so, is the same as accepting the diversity between the different forms that the human being has to build and guide their lives, believe that others have a nature like ours, and that none of them is superior to the other, just different.

Based on a knowledge rooted in the community, the common sense which guides the existence of amphibian peoples in the forest is present in any human experience. Because of that, if we ignore the various manifestations of common sense, most of everyday life is hidden. The aim of this claim is not to give up of scientific and technical dimension, but only postulate the ethnocentric attitude exceeding that discriminates without taking into account

the experience, the wisdom, the processes of interaction and interdependence concerning this level of knowledge.

The third issue involves the development of work concerning the culture and the identities of Amazonian people. To answer it we had to place the space of where and from whom you talk, by describing the culture characteristics and their identities, and say that the main feature of the Amazon society was and still is the ethnic and the cultural multi-diversity; that the Amazon or Amazonian culture is born of friction of various cultures: European, African, Amerindian etc; and that in these stops, life is controlled by the rivers and the waters flow.

From the study we can say that both the culture and the Indian identities (native) and *cabocla* (born of the encounter between whites and Indians), carry a crust of prejudices and stereotypes diffusely produced and transmitted by the contact culture, and also equally consumed by Indians and white people; that this load, born of external ethnocentric attitude (foreign) and internal (Brazilian) in the colonization process generated a strong sense of inferiority that led to the abandonment and almost disappearance of the belief in its values and in the ability to guide, by themselves, their lives in the world in which they are located.

The fourth reflection involves the issue of universal that underlie the PPGE studies and research. In relation to these matters, our perceptions, analysis and experiences, allow us to say that the main categories which are worked there, in spite of having as its main focus the local issues, that is, the culture and the Amazonian identities as shown, without any doubt, its core theme: *Education, Culture and Amazonian Challenges; its four lines of research: Educational Processes and Amazonian Identities; Education, State and Public Policies in the Amazon region; Training and Educator Praxis opposite the Amazon challenges; Education, History and Amazonian societies;* and the themes of the defended dissertations, concomitantly end a local and universal dimension.

At the end, in response to the fifth question asked, we allow ourselves to say that the direct study and research for a "universalized localism", the Program sought and continues to seek to deconstruct the process of marginalization, suppression or subversion of cultural traditions of the Amazonian culture, supported by common sense and the sensible reason, meaning donors to the local knowledge. Because of this, we dare say that the Specialization Course Program in Education of the Faculty of Education at Amazonas Federal University, has been fully complying, from 1998 to its purpose and that its essence and meaning are expressed in the functions of:

Train teachers and qualified researchers to the practice of teaching and research; consolidate the program as a reference center on knowledge of the Amazon reality and challenges in education, encouraging dialogue of different knowledge and articulating spaces for discussion and dissemination of knowledge through studies and research that value and promote, a multi perspective and intercultural dialogue among different kinds of knowledge in order to remove the Amazonian culture, and with it the Indian and *cabocla* identities from inferiority condition they were put by the ethnocentrism of universal culture<sup>[1]</sup>

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